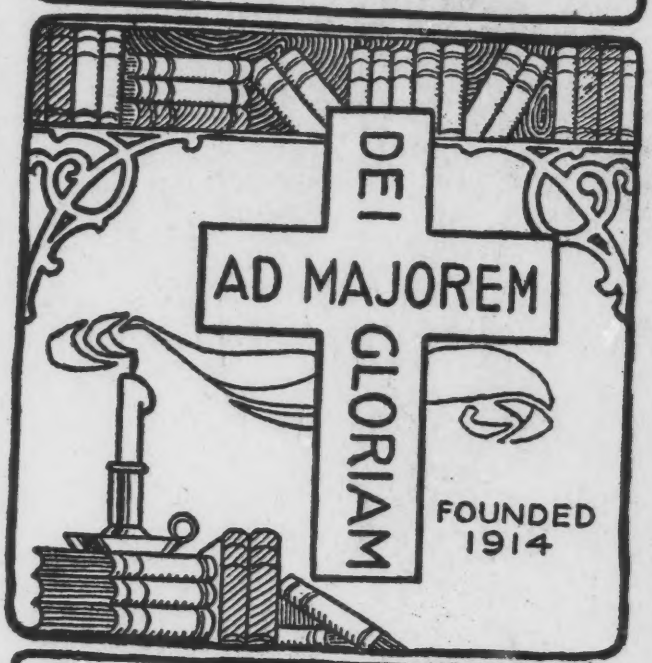
VOLUME 1

CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY, GA.



DATE
ACCESSION 28524

EMORY UNIVERSITY



15181297



Yours Very Sincerely
J. N. Fradenburgh.

HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME I.

—BY—

REV. J. N. FRADENBURGH, D.D., LL.D.,

A Member of the Conference.

Author of "Witnesses from the Dust," "Living Religions," "Old Heroes," "Departed Gods," "Fire from Strange Altars," "Light from Egypt," "Beauty Crowned," "Life's Springtime," Etc., etc., etc.

Honorary Member of the American Ethnological Society; Member of the Society of Biblical Archaeology, London; Egypt Exploration Fund, London; National Geographical Society, Washington, D. C., Etc., etc., etc.

PUBLISHED FOR THE AUTHOR.

1907

DERRICK PUBLISHING COMPANY,

OIL CITY, PA.



Yours Very Sincerely
J. N. Pendlebury.

HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME I.

—BY—

REV. J. N. FRADENBURGH, D.D., LL.D.,

A Member of the Conference.

Author of "Witnesses from the Dust," "Living Religions," "Old Heroes," "Departed Gods," "Fire from Strange Altars," "Light from Egypt," "Beauty Crowned." "Life's Springtime," Etc., etc., etc.

Honorary Member of the American Ethnological Society; Member of the Society of Biblical Archaeology, London; Egypt Exploration Fund, London; National Geographical Society, Washington, D. C., Etc., etc., etc.

PUBLISHED FOR THE AUTHOR.

1907

DERRICK PUBLISHING COMPANY,
OIL CITY, PA.

BX8381
.E7F7
V.1
(S)

Copyright, 1907, J. N. Fradenburgh.

EMORY UNIVERSITY
THEOLOGY LIBRARY

PREFACE.

This history has not been prepared according to the original plan of the author. In fact, that has been changed once and again, and it is not certain that the plan ultimately adopted is the best; but it has been thought that no other would have permitted the condensation of so much more or less important and varied historic information within the same limits.

It was soon found impossible to include a history of all the churches and appointments and brief biographical sketches of all the preachers. Lack of reliable information alone would have been a sufficient reason for many omissions; and there are but vague traditions concerning some preaching places and societies once important centers of Methodism. Many preachers traveled but a few years and then fell into the local ranks; some united with other denominations more in harmony with their theological beliefs or where the services required were less exacting, or the compensation offered more adequate; and a few abandoned the holy calling, or wholly departed from the faith. It is possible to trace but few of these without an expenditure of time and money out of proportion to any probable addition to our present stock of knowledge. Old records have been imperfectly kept, carelessly preserved, and frequently lost or destroyed. Few churches, even at the present day, have any provision for the safe keeping of important documents. Many of these are scattered among the homes of class leaders, trustees and stewards, and are taken with them upon their removal to other and sometimes distant parts of the country, or are cast aside, classed as rubbish, and burned or lost. Those left in the parsonages have often disappeared in the confusion of many movings, repairs and renovations, and by a disregard of their value which can be characterized by nothing less than downright carelessness. Such records and documents as remain cannot always be made available for history. Persons having them in possession are sometimes slow to part with them, and are often too busy to copy such parts as may be of interest, and it is impossible for an author to make a personal investigation.

It would be rash to say the author had exhausted all the available sources of information, but it may be truthfully said that no known source has been neglected, and none abandoned without an earnest and sometimes persistent effort to learn

- 28524

what it has to say upon the subject in hand. In every case it has been found necessary to sift the information and make many comparisons in order to arrive at the most probable truth. In the reminiscences of old people we must remember that memory, especially as to dates and names is treacherous, and old documents are sometimes difficult to decipher. Uniform spelling of proper names is found to be impossible. When the same proper name is spelled in half a dozen different ways, each equally probable, it is not possible to find a standard with which to make a comparison. We can only say that there is no orthography found in this work which has not been justified by the authorities upon which we were compelled to rely. We have not changed the spelling in any case where we were in any danger of making it worse. In this matter we will not contend that we have always been consistent with ourselves.

We may name the following as our principal authorities:

1. Of first importance is that series of volumes usually known as the "General Minutes," or Minutes of the Annual Conferences. But the fact is well known that in these, especially in the earlier volumes, there are many mistakes and omissions. In few cases, at this late date, do we possess the means for their correction. We know how impossible it is to rely absolutely upon the accuracy of the list of appointments as published even in the later minutes of the conferences. Some appointments are changed shortly after the close of the conference session, but too late for correction in the minutes; some preachers because of sickness, or other sufficient reason, do not go to the appointments to which they are assigned, and some changes are made by presiding elders in the course of the Conference year. Then, too, upon the death, disability, transfer, or removal of a preacher from some other cause, a new pastor may take his place. It must not therefore be cnarged against the reliability of this history when it has been proven that a preacher other than the one assigned is found to have occupied any circuit or station. Such apparent inconsistencies will be discovered, but it would require more than one lifetime to discover them all. In any case, the general accuracy of our work cannot be successfully impeached.

2. Next in importance to the "General Minutes" may, perhaps, be placed the written records and other documents cotemporaneous with the events. Such are the written Journals of the early conferences, proceedings of ministerial associations, and minutes of district and quarterly conferences. A large number of these have come under our personal observation and have proved of great value.

3. The files of the Christian Advocates, especially of the Pittsburg Christian Advocate, have been sources of great his-

torical importance. We believe every number of the Pittsburg Christian Advocate, except some few which have been lost, has been examined from its beginning, as the Pittsburg Conference Journal in 1833, up to the last issue. We cannot overestimate the assistance derived therefrom. We may, however, make a cautionary remark or two. This refers particularly to the accounts of revivals. We have presented many of these, mostly in the words found in the Advocates or other publications. Necessarily, this has been but a small selection taken from the great mass of material gathered, and is unequally distributed over the years. Some years have been wholly omitted, some have furnished few instances of revivals, and some many. In the later years these accounts have not been used. Perhaps we can give no better reason for the selection made than our own interest in the work at the time. But what we have presented fairly represents at least the spirit of evangelistic activity within our bounds during these years. The names of some appointments and the names of some preachers may not be found in this connection at all. This must not be interpreted as bearing against the efficiency and popularity of the preachers whose names have been omitted, or in favor of those whose names most frequently occur. Some hard fields of labor, for a time, show little visible fruit; and some earnest, godly and hard-working men do not attract the attention of those who write for the public press. And then, too, that which the faith and hope of some of our preachers, in their fresh enthusiasm, at the height of the interest and excitement of a revival—when mere expectation is so liable to be confounded with accomplished results—that which they report must be interpreted in the light of the history of the future; not forgetting to make generous allowance for the "personal equation." There are preachers who are silent as to the apparent results of their labors, preferring these to speak for themselves. Perhaps, could a middle course be followed, the reports for the Advocates would possess a reliability which, in some cases, would not in the flight of years, so nearly approach the vanishing point.

4. The "History of Methodism, Erie Conference," by Rev. Samuel Gregg, is worthy of large commendation. Its plan, however, did not admit of so thorough treatment as has been attempted in this work; and, furthermore, for such treatment much of the material did not at that time exist. There are many inaccuracies in the history of Mr. Gregg, but those who have attempted such pioneer work will be the last to withhold from him the mead of praise justly due his patience and success in bringing together so much of interest from an almost unexplored field. Mr. Gregg's history closes with the Conference year 1852.

5. The county histories of all counties of Pennsylvania and New York, into which our territory extends, have been examined. In many cases these have been our only authorities. We have not been able to procure the county histories of Ohio, but by earnest, repeated and long-continued appeals, have in some measure been able to supply the deficiency. We only wish that our success had more nearly measured up to our effort.

6. The various volumes of the Methodist Magazine, the Methodist Quarterly Review and the Methodist Review (bimonthly), have been carefully examined; and also the lives, autobiographies, journals and miscellaneous writings of the bishops of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We have found very valuable assistance in the lives and reminiscences of James Quinn, Jacob Gruber, William Swayze, Jacob Young, J. B. Finley, Alfred Brunson, B. G. Paddock, George Peck and others; and we believe have not omitted from our studies any of the published conference histories of the Methodist Episcopal Church. We have sought information in many local papers, souvenir programs of churches, accounts of anniversaries and historic sermons.

7. We have conducted an extensive correspondence and have many hundreds of letters concerning pioneer preachers, old and new churches, camp meetings and revivals, and incidents and reminiscences of itinerant life. Without these this work could not have been written. Among those to whom we owe a special debt of gratitude we may mention: Rev. H. H. Moore, D.D., of Chautauqua, N. Y., who has freely placed at our disposal his numerous manuscripts and writings intended to perpetuate the memory of some of the chief men of our earlier conference history; Rev. E. B. Cummings, of Indianapolis, Ind., who has favored us with valuable contributions; Rev. C. R. Pattee, D.D., of Los Angeles, Cal., who possesses the historic instinct, and hence, knows what is needed for such a work as this; Rev. B. F. Delo, whose mind is stored with minute information concerning men and things which give incident and life to a conference history; Rev. C. W. Darrow, formerly a member of this conference, who has generously forwarded to us the documents he had collected to illustrate the early history of Clarion District, and Rev. A. J. Merchant, D.D., who transferred the manuscript in his possession as former President of the Historical Society of the Erie Conference.

We are under obligation to the office of the Pittsburg Christian Advocate, and to Eaton and Mains, publishers of the New York Christian Advocate, for courtesies in permitting the examination of complete files of these periodicals, and other works in their libraries.

We have made free use of the assistance we have received from these and other sources and, under a feeling of great indebtedness make this general acknowledgment.

In the biographies of preachers, it must not be inferred that the space given to each is intended in any case to correspond with the estimate the author or any one else might make of the value of such preacher's work, the spotlessness of his character, the accuracy of his Christian judgment, the broadness of his views, or the depth of his Godly wisdom. It only measures the fulness, or lack, or kind of information. In not a few cases we have been able to find nothing; and we cannot be blamed when we have imparted all we have been able to gather—nothing. We have been solicitous to obtain reliable accounts of the conversion of our preachers and their call to the ministry. This has afforded much of peculiar interest.

Of a few of the important charges, and of many of the lesser appointments, we have discovered little or no reliable history. Sometimes a history of a country appointment or circuit is given in fairly full detail, while a larger church has received little notice. In such case we have done what we could. It will be also conceded that the complete history of a small country charge may be far more valuable to him who would learn the spirit of Methodism than that of a great church in a large city. Indeed, without the history of our struggling country churches we would possess little of the heart of Methodism. And then, too, there are few great churches which have not had their origin in the midst of unfavorable surroundings, and great and sometimes bitter opposition; and few which have not been compelled to demonstrate their right to live by proving, by heroic striving and earnest living, their worthiness. That we are now not in the midst of such a battle proves the victory already gained. We can now direct all our forces against the army of our real foe—SIN.

Large as the work has grown upon our hands, we have been compelled to omit several important chapters for which we have in hand much material. Among the subjects omitted we may name: "The Philosophy of Methodism," "The Influence of the Erie Conference in General Conference Legislation," "Erie Conference Singers and Composers," "The Chautauqua Movement," "Ministers' Wives," "Local Preachers and other Eminent Laymen," and "Temperance Reform."

We had hoped to give the record of admission, ordination and appointments of all Methodist preachers who have labored within the bounds of the old Erie Conference from the time of the settlement on the Shenango to the close of the nineteenth century. Such a record has been prepared, but the growth of the work, far beyond all anticipated limits, has compelled the

elimination of considerable portions. There are, however, few omissions previous to 1865. We trust few mistakes will be discovered prior to 1836, and for such as may exist the author bears the sole responsibility. Since the latter date we have not personally proved the accuracy of our predecessors in the same line of research. Since 1882 the record of appointments has been worked out by our present painstaking secretary, whose "Historic Minutes" of 1898, have been followed—making, however, some corrections, filling out some omissions, and following some names—which had "disappeared" or could not be traced —through many volumes of the "General Minutes." In this way we have added something to the completeness and accuracy of the work of 1898. We regret the necessity which has prevented the admission of considerable portions of this matter in these volumes.

We have not prepared biographies of those brethren who have been transferred to the Erie Conference for the purpose of filling some "leading appointment," and then have, for like purpose, been transferred to another field; nor have we sought the record of those who have been admitted to the Erie Conference and transferred at the same session, to engage in missionary or other work at home or abroad. Those worthy brethren have not been so identified with our Conference as to be reckoned a part of our body.

Our history is comparatively complete up to 1865, though we have discarded some of our material as early as 1861. Since the latter date we have selected from the matter at our disposal less and less until in the years immediately preceding the opening of the present century our work has been reduced to a somewhat meager outline. This we regret, but it seemed unavoidable, since the history, even after this considerable reduction, will contain some eighteen hundred pages. This, however, will be the less missed, since the Conference Minutes—and especially the historic volume for 1898—contain material for filling out our incomplete record.

Indeed, we have on hand enough unused and interesting matter to form another volume. This may, in whole or in part, see the light in the future. However this may be, we know our preachers and laymen of the present will be more pleased with a full history of the earlier Methodism of our Conference.

We request on the part of our readers a careful examination of the work, and that corrections and additions be sent us as early as possible. These may be published in pamphlet form or incorporated in a third volume. But, make sure of the corrections before sending; and consider whether it is not possible that the author has had these before him and decided against them. It may also be remarked that the same

question may receive several answers and all be correct. For example; "When was Methodism introduced into Ridgway?" The answer will depend upon the viewpoint of the historian. It might be; when the first Methodist moved into that region of country, when the first prayer meeting was held, when the first sermon was preached, when it was first made an appointment, when the first Methodist Society was organized, or when the first church edifice was erected. We have met with all of these cases. And so with other questions. Be sure, then, that the correction is a **correction.**

With some timidity, and yet feeling sure of your sympathy and appreciation, we submit this History of Erie Conference.

J. N. FRADENBURGH.

August 17, 1907.

NOTE.—This work is published in a limited edition from type, and will not be re-published.

CONTENTS.

CHAPTFR		PAGE
I.	The Land and the Man	17
II.	Robert Richford Roberts	47
III	Fear Not, Little Flock; it is Your Father's Good Pleasure to Give You the Kingdom	81
IV.	Laying Foundations for Strongholds; and Some Other Things	107
V.	Enlisted for the War: 1800-1809	141
VI.	Two Jacobs, One Joshua, One Benjamin	201
VII.	Soldiers Still Enlisting. and Some Stirring Events	277
VIII.	The Work Spreads; Churches Founded	331
IX.	Charles Elliott, D.D., and Alfred Brunson, D.D., Cleveland, Ohio, and Jamestown, Pennsylvania, Captured by Methodism	389
X.	Many Victories—Few Defeats. 1821-1824	449
XI.	Leonidas L. Hamline—Shouts of Victory. 1825-1829	507
XII.	Important Churches Founded—Great Debates. 1830-1832	601
XIII.	Acres of Preachers—Martin Ruter. 1833-1834	685
XIV.	A Fine Quartette: Thomas Graham, John Bain, George W. Clarke, Homer J. Clark. Great Progress. 1835	739
XV.	A People Which Was no People. Erie Conference Organized—Two Years of History. Preachers—1835-1836	791

ILLUSTRATIONS.

PAGE

Rev. J. N. Fradenburgh.....*frontispiece*
Bishop Robert's Cabin..... 33
Bishop Robert Richford Roberts..... 50
First M. E. Church, Franklin, Pa..... 99
First M. E. Church, Meadville, Pa.....110
Rev. James Quinn.....157
Rev. Jacob Gruber.....204
Rev. Jacob Young.....240
Rev. B. G. Paddock, D.D.....258
Rev. David Young.....301
Rev. James B. Finley.....312
M. E. Church, Willoughby, Ohio.....337
Rev. Charles Elliott, D.D.....394
Rev. Alfred Brunson, D.D.....401
Epworth Memorial Church, Cleveland, Ohio..429
Rev. Glezen Fillmore, D.D.....458
M. E. Church, Little Valley, N. Y.....488
Bishop Leonidas Lent Hamline, D.D.....537
Greenville M. E. Church.....592
Rev. Martin Ruter, D.D.....720
Rev. Moses Hill, D.D.....831

I.

THE LAND AND THE MAN.

Statesmen and Historians, Sociologists and Economists, Reformers and Philanthropists—all who have studied the subject with clear vision and unbiased heart—have recognized with large appreciation the wholesome influence of those preachers of the gospel who labored to bring to the homes of the early pioneer settlers, in brush shanty and sodden hut, log cabin and frame dwelling, the saving and comforting knowledge of Jesus Christ. Nothing could surpass their zeal, nothing exhaust their patience. Fired by the love of God and humanity, impelled by an inappeasable hunger for souls, with tireless energy, with no hope of earthly reward, they urged on their way. No danger could daunt them, no obstacles could stay their progress, no fears could turn them back, no mountains too steep for them to climb, no pass too treacherous for their feet; no deep and tangled valleys and ravines so filled with fallen timber, choked with underbrush and interwoven vines as to stay their passage; no thick and bewildering forest hitherto untrodden by man through which they could not blaze their way, no torrential water course or swollen stream could turn them from their journey, no storm so fierce or wintry blasts so cold as to cause them delay. Neither hunger nor thirst, nor want of sufficient raiment, nor opposition, nor threats, nor persecution moved them from their holy purpose to carry the gospel to the last man in the last cabin on the frontier. Rough they may have been in outward appearance or speech, but this was in keeping with their surroundings, and did not break nature's harmony. They knew the way of salvation, they could persuade men. They were independent, self-reliant, courageous, fearless, hardy. They traveled on foot or horseback—they lived under the stars.

They are to be judged by their achievements. They are to be measured, not by their intellectual acquire-

ments, the discipline they had received in college or university, and their arguments, polished by rhetoric and welded by invincible logic, but by their all-consuming zeal, tireless devotion, knowledge of the Bible and the writings of the fathers, and their rich personal experience of the things of God. They could, when necessary, disperse or conquer a mob or knock down a bully. Where the civil law did not reach, they made and executed law in their own congregation and camp. Heroes were they, bold and true—their names worthy to be enrolled among the immortals.

President Roosevelt says:

"The whole West owes an immense debt to the hard-working frontier preachers, sometimes Presbyterian, generally Methodist or Baptist, who so gladly gave their lives to their labors and who struggled with such fiery zeal for the moral well-being of the communities to which they penetrated. Whenever there was a group of log cabins, thither some Methodist circuit-rider made his way or there some Baptist preacher took up his abode. Their prejudices and narrow dislikes, their raw vanity and sullen distrust of all who were better schooled than they, count for little when weighed against their intense earnestness and heroic self-sacrifice. They proved their truth by their endeavor. They yielded scores of martyrs, nameless and unknown men who perished at the hands of the savages, or by sickness or in flood and storm. They had to face no little danger from the white inhabitants themselves. In some of the communities most of the men might heartily support them, but in others where the vicious and lawless elements were in control, they were in constant danger of mobs. The godless and lawless people hated the religious with a bitter hatred, and gathered in great crowds to break up their meetings. On the other hand, those who had experienced religion were no believers in the doctrine of non-resistance at the core. They were thoroughly healthy men, and they fought as valiantly against the powers of evil in matters physical as in matters moral. Some of the successful frontier preachers were men of weak frame, whose intensity of conviction and fervor of religious belief supplied the lack of bodily powers, but as a rule the preacher who did most was a stalwart

man, as strong in body as in faith. One of the continually recurring incidents in the biographies of the famous frontier preachers is that of some particularly hardened sinner who was never converted until, tempted to assault the preacher of the Word, he was soundly thrashed by the latter, and his eyes thereby rudely opened through his sense of physical shortcoming to an appreciation of his moral iniquity."—*(Theodore Roosevelt, The Winning of the West. Vol. 4, pp. 250-251.)*

"They were superstitious, of course, believing in witchcraft, and signs and omens; and it may be noted that their superstition showed a singular mixture of old-world survivals and of practices borrowed from the savages or evolved by the very force of their strange surroundings. At the bottom they were deeply religious in their tendencies; and although ministers and meeting-houses were rare, yet the backwoods cabins often contained Bibles, and the mothers used to instil into the minds of their children reverence for Sunday, while many even of the hunters refused to hunt on that day. Those of them who knew the right honestly tried to live up to it, in spite of the manifold temptations to backsliding offered by their lives of hard and fierce contention. But Calvinism, though more congenial to them than Episcopacy, and infinitely more so than Catholicism, was too cold for the fiery hearts of the borderers; they were not stirred to the depths of their natures till other creeds, and, above all, Methodism, worked their way to the wilderness."—*(Theodore Roosevelt, The Winning of the West. Vol. 1, pp. 132-133.)*

Another witness maintains:

"Methodism and its methods were better adapted to the religious wants of the people than any of the sects that found missionary encouragement in the northwest, and it was well said by Warren Miller, of New York, recently, at the Methodist Social Union, held in Chicago in honor of John Wesley—'that Methodism has exercised a greater influence for good over the institutions of our government, from its origin, and over the lives and character of the masses of our people than any other branch of the Christian Church, cannot be questioned by

any one who has carefully studied the inner history of our government and of our people.' "—*(N. E. Jones, The Squirrel Hunters of Ohio, p. 130.)*

The Western Reserve.

The Puritanism of England was thawed out and given a new impetus of life in the new world. "There was grafted upon Puritanism in America a new idea and a new source of power. Upon Puritanism there was added progressiveness. Connecticut was its best and first outcome and exemplar. She led the advance. It is the popular opinion that no people were less progressive or more stubbornly conservative—'hide-bound' is the vernacular of the condition—than the Puritans. That is unquestionably true of them in a hundred matters— civil, social, and religious; but it is equally true that in the great fundamentals they made easy, quickly, and surely, colossal strides beyond all the early colonists of America." —*(Mathews, Ohio and Her Western Reserve, p. 11.)*

It has been truthfully said that if Massachusetts "was sown with selected grain," Connecticut was sown with "twice-winnowed grain." The first lawful organized occupation of Connecticut was made by a few settlers who became dissatisfied with Plymouth Colony. They founded Windsor in 1633. Not long afterward, another company settled Wethersfield; and in 1636, a larger party founded Hartford. Thomas Hooker, an English clergyman, driven from his native land for non-conformity, a resident in Holland from 1630 to 1633, then a settler of Boston, came to Hartford, "being dissatisfied with the illiberal spirit that prevailed, leading into the wilderness the broader-minded men who were willingly his followers, and among whom, in their new home, he planted and nourished the fundamental thought that was formulated in an instrument on January 14, 1639, and adopted by the three towns thus compacted in a body politic. This was the first written constitution known in history, with the possible exception of the 'Union of Utrecht,' under which the Netherlands were then living, and which it is permissible to call a constitution, and it was absolutely the first in America to embody the democratic idea."—*(Mathews, Ohio and Her Western Reserve, p. 15.)*

Connecticut has furnished many great men to our country. As early as 1857, a single county—Litchfield—had been the birthplace of thirteen United States senators, twenty-two representatives from New York, fifteen Supreme Court judges of other states, nine presidents of colleges, and eleven governors and lieutenant-governors of states.

In 1742, Congregationalism was made the established religion of Connecticut. It was a congealed religion, stern and cold in morality, and choked with the rubbish of Calvinism. When it was transferred to the Western Reserve, it was mollified and melted. "The Yankee in his new home engrafted practicality upon his religion, as he did upon all things, and gradually the amenities and humanities of a wholesome life displaced the asperities and austerities of Calvinism without any noticeable abatement of the spiritual moral force that had originally moved the people with the idea of liberty."—*(Mathews, Ohio and Her Western Reserve, p. 33.)*

The charter of Connecticut, granted by Charles II. in 1662, confirmed and combined all former charters and deeds, and conveyed to that colony all the territory lying west of it, to the extent of its breadth, from sea to sea. The charter granted to William Penn by the same sovereign nineteen years later overlapped by one degree that granted to Connecticut. In 1757, Connecticut settlers began to make a clearing at Cushutunk; and in 1762, Wyoming was planted. Pennsylvania resisted this encroachment upon what she considered her territory, and a long and bitter struggle was the result. Finally, the subject of jurisdiction was left to a Board of Commissioners which met at Trenton, N. J., November 11, 1781. After long and patient deliberation, the Board decided in favor of Pennsylvania. It has been thought that there was a secret understanding that Connecticut, in exchange for her lands in Pennsylvania to which she had a clear legal claim by priority of charter, should receive a grant to lands farther west. However this may be, when she relinquished, by an act dated May 11, 1786, "all her right, title, interest, jurisdiction, and claim" to lands within the chartered limits—"lying west of a line one hundred and twenty miles west of and parallel with the western boundary line of the state of Pennsylvania," she *reserved* this

territory extending one hundred miles westward from Pennsylvania and lying between latitude 41 deg. and 42 deg. 2 min. north. This in time became known as the "Western Reserve of Connecticut." Congress, after a protracted debate, accepted the cession on May 26, and it was confirmed by deed on the fourteenth of the following September. When Connecticut sold her lands, she reserved from the "Reserve" half a million acres from the western end of the tract. These lands had been set apart for the benefit of those who had suffered in the war and hence were called "Sufferer Lands"; or, as most of the sufferers had lost by fire when Connecticut towns were burned by the British, they were called "the Fire Lands," and the latter name is still current.—*(Mathews, Ohio and Her Western Reserve, p. 139.)*

In May, 1796, a surveying party, consisting of fifty men and two women was sent out by the Connecticut Land Company to survey the lands which had been purchased. General Moses Cleveland led the party. They came by water, and landed at a little creek, now known as Conneaut, on July 4, and from this circumstance named the place Port Independence. In the spirit of the fathers, they fired a salute, pledged themselves in the water of the lake which they drank from tin cups, partook of a bountiful dinner, and made speeches. Some Indians asked them why they had invaded their lands, but they parried the question with a present of a few beads and a keg of rum. Colonel James Kingsbury with his wife and three children had joined the party at Buffalo, and became the first settler in the reserve. In June, 1797, the family moved to the site of Cleveland, and were the first permanent settlers. Their only predecessor as an actual resident of the Reserve had been General Samuel Holden Parsons, of Lyme, Connecticut. He was the grantee of the "Salt Springs Tract" in what is now Mahoning County. Lorenzo Carter and family became the first neighbors of the Kingsburys and raised the population of Cleveland to nine persons. Mr. Carter, by means of diplomacy and whiskey, was very successful in the management of the Indians. In 1800, the Reserve was organized into one county—Trumbull County. The seat of justice was Warren.

A steady increase of population resulted in the early development of the resources of the New Connecticut. They were strongly entrenched in the religious and political faith of their native state. Infidelity of the French Revolution type was rampant, but gradually gave way under the powerful assaults of truth. Intemperance was the most fearful scourge, with which lawlessness and crime kept equal pace.

The Western Reserve became a hotbed for the propagation of the abolition sentiment. Ashtabula County has been called "the political Gibraltar of the western abolitionists." Charles Backus Storrs, President of Western Reserve College, inculcated the doctrine of freedom for the slaves, as early as 1832. Oberlin College fell into line. Great men espoused the cause. We have only to mention the names of Joshua R. Giddings and Benj. F. Wade. John Brown, hero and fanatic, was brought to this county from Connecticut, as a child of five years. Just prior to his famous raid on Harper's Ferry, he and his associates made West Andover their headquarters. After the raid, John Brown, Jr., who resided at Cherry Valley was summoned to give evidence before the United States Senate, and, upon his refusal, their sergeant-at-arms was ordered to arrest him. Apprehensive that an armed force might be sent to arrest him and other fugitives, the citizens of West Andover and the neighborhood organized a secret society—"The Independent Sons of Liberty"—to defend these men with their lives, if need be. They had their signs, passwords, and badges; procured arms; and selected a place for rendezvous. A state lodge was organized, and finally a United States lodge. "The final object was to act politically and in a revolutionary manner if necessary for the overthrow of slavery. Members were called, in common parlance, 'Black Strings,' from a badge which they wore, a black string tied into the buttonhole of their shirt collars."—*(Howe, Historical Collections of Ohio, Vol. I. pp. 281-282.)*

"The whole Western Reserve practically became an integral part of the little army which began the battle for freedom and carried it on, with augmented numbers, to its finish. But it was for a long time a curiously isolated integral of the anti-slavery army, occupying a position that was advanced (physically and morally) perilously

near the frontier of the enemy's country, and performing pioneer duty that demanded the utmost courage. It is not too much to say that the region was the most conspicuous and detested piece of abolition territory in the United States, and that in zeal and accomplishment the Puritans of northern Ohio equaled, if they did not surpass the Puritans of New England and the Quakers of Pennsylvania. The Reserve unquestionably maintained more stations of the secret 'Underground Railroad' than any equal district in the country."—*(Mathews, Ohio and Her Western Reserve, pp. 174, 175.)*

Lands and Purchases.

The soldiers of the state of Pennsylvania who served in the Federal Army were known as the "Pennsylvania Line." As early as March 7, 1780, the General Assembly made a promise of "certain donations and quantities of land," to be "surveyed and divided off" at the end of the war, to the soldiers of the state. March 12, 1783, the General Assembly passed an act providing that "a certain tract of country, beginning at the mouth of Mogulbughtiton Creek"—now known as Mahoning Creek in Armstrong County—; "thence up the Allegheny River to the mouth of Cagnawaga Creek"—Conewango, in Warren County—; "thence due north to the northern boundary of the state; thence west by said boundary, to the northwest boundary of the state; thence south, by the western boundary of the state, to the northwest corner of lands appropriated by this act for discharging the certificates herein mentioned; and thence by the same lands east to the place of beginning; which said tract of country shall be reserved and set apart for the only and sole use of fulfilling and carrying into execution the said resolve." This territory was known—and is still known—as "Donation Lands." It comprises parts of the present counties of Lawrence, Butler, Armstrong, Venango, Forest and Warren, all the counties of Mercer and Crawford, and that portion of Erie which lies south of the triangle. Another act of the General Assembly exempted from taxation during life time the land which fell to the lot of each soldier, unless the same was transferred or assigned to another person. "The territory was then a wild and unbroken wilderness, and we can at this day, after a century

of progress and civilization, truly regard this section of our great Commonwealth, now filled as it is with a prosperous and industrious population that has wrought wonders of advancement and improvement, as a splendid, a princely domain, devoted in our early history to a noble purpose."

In the same act which reserved the "Donation Lands," there were also reserved lands lying south, west of the Allegheny River and north of the Ohio, and extending to the western boundary of the state. These lands were reserved to redeem certificates which had been granted by the state to her revolutionary soldiers to cover the difference in value between the continental paper currency and silver and gold, and were hence called "Depreciation Lands."—*(Pennsylvania Archives, Third Series, Vol. 3, pp. 577, 578, 761, 762.)*

"In 1788, Massachusetts sold to Oliver Phelps and Nathaniel Gorman all its lands in Western New York for the sum of $1,000,000; and in July of the same year, a treaty was made with the Indians by which Phelps and Gorman acquired the right of the former to 2,600,000 acres of the eastern portion of these lands. The tract thus acquired is bounded on the west by a line extending from a point on the Pennsylvania line which is due south from the confluence of the Canaserago Creek with the Genesee River to the said confluence; thence along the Genesee to a point two miles north of the Canawagus village; thence west twelve miles; thence northwardly to Lake Ontario, always keeping twelve miles from the Genesee. Its eastern boundary is the line of Seneca Lake and Sodus Bay. On November 21, 1788, Massachusetts conveyed this tract to Phelps and Gorman. May 11, 1791, Massachusetts conveyed to Robert Morris all its lands west of the Phelps and Gorman tract, and December 24, 1792, Robert Morris and his wife Mary conveyed by deed a portion of their lands to Herman LeRoy and John Linklean, and later to Herman LeRoy and other grantees the remainder of the lands except 'the lands lying east of a meridian line beginning at a point in the north line of Pennsylvania, twelve miles west of the southwest corner of the Phelps and Gorman tract, and running north to Lake Ontario. These lands, bounded on the east by the Phelps and Gorman tract and supposed

to contain 500,000 acres, were known as the 'Morris Reserve.' The lands conveyed by Robert Morris by the several deeds, about 3,600,000 acres, were purchased by capitalists in Holland and held in trust by the granters until the passage of enabling acts by the legislature of New York authorized foreigners to hold and convey lands. They were then conveyed to the 'Holland Land Company.' "—*(History of Chautauqua County, W. A. Fergusson & Co., 1894, pp. 128-132.)*

Moravians.

The missionaries of the Methodist Episcopal Church were not the first to penetrate this but partially explored territory. The Moravians preceded them by a hundred and fifty years and more. We must content ourselves with a single glance at their work.

In 1767, an unarmed man, short of stature, plain in address, and humble and peaceful in demeanor, emerged from the thick forests of the Allegheny River, in the neighborhood of the *Seneca* towns. This was Rev. David Zeisberger, the heroic Moravian missionary. He was accompanied by Anthony and John Papanhunk, Indian guides and assistants in his pious labors, and had pushed his way through from Wyalusing on the Susquehanna. He established a mission station at Goshgoshunk, on the left bank of the Allegheny, not far from the mouth of the Tionesta. The Seneca chief at first had received him roughly, but afterwards permitted him to proceed to Goshgoshunk, warning him however of the wickedness of the people. It is said: "Goshgoshunk, a town of the Delawares, consisted of three villages on the banks of the Ohio"—the early name of the Allegheny. The mission was established not without difficulty. There was a blind chief, Allemewi, who was awakened and baptized, receiving the Christian name of "Solomon." The missionary returned to Bethlehem and reported the progress of his work. Upon his second journey to the mission he was accompanied by Brother Gottlob Senseman, and several Moravian Indian families from the Susquehanna. They built a blockhouse and formed a little hamlet. "To this a great number resorted, and there the brethren ceased not, by day and night, to teach and preach Jesus, and God in Christ, reconciling the world unto himself." At a

later date there was violent opposition, and the mission was moved up the river to a place called Lawanakanuck, on the opposite bank, probably near West Hickory. Here they built a chapel and dwelling house, "and a bell, which they received from Bethlehem, was hung in a convenient place." This was the first bell that called to worship throughout this wild region. But Indian wars forced them to another migration. They had been invited by the Indian chief to settle in Butler County. The congregation broke up April 17, 1770, and set out in sixteen canoes, passing down the river, by Pittsburg, to the mouth of Beaver Creek, and thence to the interior of what is now Beaver County, where they established the new station of Friedenstadt, or "City of Peace."—*(History of Venango County, pp. 69, 70.)*

Early Churches.

The Presbyterians were already in possession of the land.

"The Presbytery of Erie was erected by the Synod of Virginia in 1801." The Presbyteria met at Mount Pleasant, Beaver Co., Pa., April 13, 1802—five ministers and three elders being present. The names of two other ministers were enrolled, having been dismissed from the Presbytery of Ohio; and Elder Ithiel was enrolled on the second day of the session—thus making seven ministers and four elders. These ministers were all 'settled'—at "Mount Pleasant and New Salem, Hopewell and Youngstown, Cool Spring and Upper Salem, Meadville and Sugar Creek, Rocky Spring and Amity, Moorfield and Neshannock, and Fairfield and Upper and Lower Sandy. There were 'supplications' for supplies from 'Slippery Rock, Westfield, Lower Neshannock, Breakneck, Thorn's Tent, Concord, Franklin, Big Sugar Creek, Oil Creek, Gravel Run, Upper and Lower Greenfield, Middlebrook, Presque Isle, Powers' Mills, Crossings of Cussawaga and Pyamuting." The next year supplies were asked for: "Fairview, Westfield, Poland, Warren—Ohio—Trumbull, Beula, Pyamuting, Conneautee, Outlet of Conneaut, Hilands, Salt Spring, Concord, Gravel Run, Middlebrook, Beavertown, Franklin, Titus's, Hugh McGirl's on Pithole, Andrews' on Brokenstraw, Jackson's on Conewango,

Robert Miles', Major Gray's on French Creek, Mt. Nebo, Sugar Creek, Smithfield, and Canfield—Ohio."—*(Eaton, History of the Presbytery of Erie, pp. 27-42.)*

The first church organizations in Chautauqua County dated from about the year 1808; but previous to this date the gospel had been preached in nearly every settlement. There was scarcely a log cabin which had not been visited by missionaries sent out by the missionary societies of New England and other religious organizations from the east. These early preachers were seldom learned, but endowed with large practical common sense, well versed in the Scriptures, and especially fitted for pioneer work. Some of them were possessed of great eloquence. They knew the ways of the woods, could put up with coarse fare and rough accommodations; and could get along with a mere pittance for their services. Rev. Joseph Badger, of the Presbyterian Church, did heroic service in these western wilds in the early years of the nineteenth century. The first meeting of the Presbytery held in Erie County in 1803—at Greenfield, now North East—ordained Robert Patterson to the ministry. Many of the early settlers were Scotch-Presbyterians and the first preaching was that of the Calvinistic faith. A Presbyterian church was organized at the Cross Roads in 1808 by Rev. John Lindsley, and was called the "Chautauqua Church." The same year the first Baptist Church in the county, was organized in the Canadaway settlement, now Fredonia, called the "First Baptist Church in Pompret," of which Rev. Joy Handy was the pastor. "Many of the early settlers were from New England or were of Puritan descent and thoroughly imbued with the old and established Calvinistic doctrines of that people. Between them and the Methodists, who were of a later and more liberal faith, there existed a strong antagonism, and a polemic warfare was waged between them for many years. The zealous and aggressive spirit of Methodism prevailed against all opposition and they made converts everywhere."—*(History of Chautauqua County, W. A. Fergusson & Co., Boston, Mass., 1894, pp. 194-197.)*

Presbyterianism had gained a strong hold.

Rattlesnakes.

The early preachers met with three great enemies—Indians, whiskey, and rattlesnakes. They make little

complaint of the first; we shall meet with sufficient illustrations of the work of the second; we present samples of the third. These might be indefinitely multiplied.

The township of Stow, like many other parts, was populated by numerous rattlesnakes. "The 'Gulf' at Stow's Corners was filled with these reptiles. . . . So numerous were they and so dangerous, that the settlers took turns in watching the rocks to kill all that came forth. . . . It fell upon Mr. Baker to watch the gulf one Sunday, when Deacon Butler was holding a class-meeting in a log-cabin close by. While looking down into the gulf, Mr. Baker saw a large number of rattlesnakes crawl from a crevice in the rocks and coil themselves in the sun. . . . He descended to the rock, and killed sixty-five of the venomous reptiles. The first intimation that the worshipers had of what had taken place was made known by a son of Mr. Baker, who ran to the log meeting-house at the top of his speed, crying out with a loud voice: 'Oh, Dad's killed a pile of snakes! Dad's killed a pile of snakes!' This adjourned the meeting, and the members repaired to the gulf, to continue their thanks for the victory over the ancient enemy of mankind."—*(Howe, Historical Collections of Ohio, Vol. 2, pp. 635, 636.)*

William Fenton built a cabin on the site of Warren, Ohio, in 1798, and Capt. Ephraim Quinby built a cabin in 1799. Cornelius Feather and Davison Fenton arrived a year later. The following account is taken from the narrative of Cornelius Feather and is preserved in manuscript in the Ashtabula Historical Society. It took place in Braceville township. The company of adventurers, armed with cudgels, proceeded up the rocky hill. "Suddenly the enemy gave the alarm, and the men found themselves surrounded by hosts of rattlesnakes of enormous size, and a squadron of black snakes. No time was lost. At the signal of the rattling of the snakes, the action commenced, and hot and furious was the fight. In short, the snakes beat a retreat up the hill, our men cudgeling with all their might. When arrived at the top of the ledge, they found the ground and rocks in places almost covered with snakes retreating into their dens. Afterwards the slain were collected into heaps, and found to number four hundred and eighty-six, a good portion of which were

larger than a man's leg below the calf, and over five feet in length."—*(Howe, Historical Collections of Ohio, Vol 2, p. 660.)*

Another battle with the rattlesnakes was fought some time between 1800 and 1803, on the Asa Arnold farm, on the west side of "Yankee Ridge." The record is taken from Mr. Garvin's note-book: "John Johnson's wife went out early in the morning to get her cows. In a little while she found herself surrounded with rattlesnakes, and her retreat cut off. They appeared to be in very great numbers, and the woman sought safety by climbing a dogwood that stood near by. Her cries alarmed her husband, who, when he came, was so astounded that he feared trying alone to relieve his wife. 'Polly, I can't relieve you alone, there are so many of them'; and running to his neighbor, Asa Arnold, for assistance, he came back with new courage. With large hickory poles, or withes, these two cut their way through the snakes until the beleaguered woman was relieved. Both men sickened in their work of destroying the reptiles, and had to desist and rest for a time, and then go at it again. The yellow rattlesnakes were counted and piled, and numbered no less than two hundred, while there were many black and other snakes left on the ground uncounted. Some of the sets of rattles counted as many as twenty-five."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 336.)*

We may judge of the condition and dangers of the early settler by reading descriptions of Bishop Robert's cabin, James Hillman's adventure, and an early Chautauqua pioneer home:

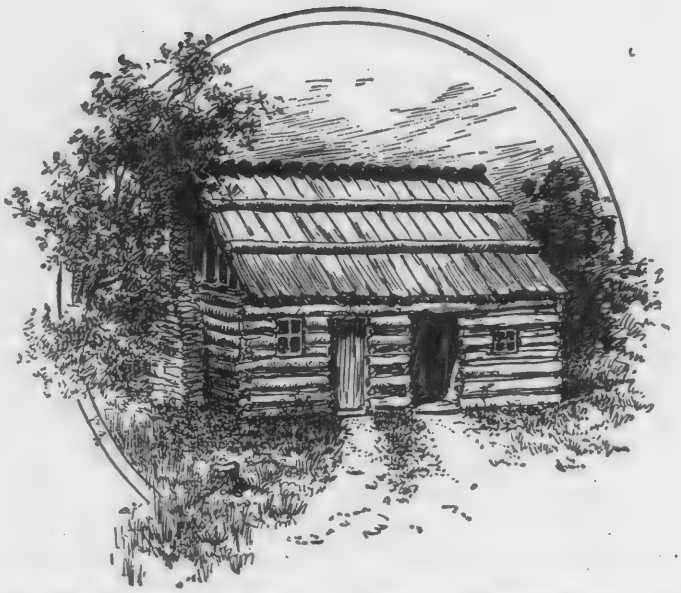
The Log Cabin.

This cabin was about twelve feet square. The logs were small, and round or unhewed. The door was low, so that a person of ordinary height had to stoop considerably in entering. It was made of clapboards, and hung on wooden hinges, which frequently had to be greased in order to prevent squeaking. It was put together by wooden pins, there being not even a single nail in it, nor in the whole house. It was fastened with a wooden latch, or rather a wooden pin on the inside; and with a strong tow string on the outside, which was tied to a pin in one

of the logs, when the inmates went into the fields, or from home. In the place of a window, there was a hole between two logs, near the fire place, which gave them sufficient light to eat by. It was closed when necessary with a little board fitted to its size, and fastened with wooden pegs, or small pins; and when the weather was very cold, it was stuffed with some old garments. Mostly, however, neither the closing nor stuffing was considered of any importance. An occasional puff of cold fresh air was deemed no annoyance, as they thought none but mere invalids, or the fastidiously nice, would object to any such imaginary inconvenience. The chimney was a wooden frame at the end of the house. A few of the under logs were cut out about six feet wide, to make an opening both for the chimney and hearth. The frame was raised first to the height of the opening and then to the cone, with cap and clay, or clay mortar mixed with chopped grass, and short pieces of split oak lath, about two feet long, crossing so as to form a square cornered chimney. The mortar was placed between the pieces of wood, and the inside and outside were also well plastered with the same, so that the chimney, when finished, had externally the appearance of one unbroken stone, or muddy colored brick, which appearance it retained until the rain washed the mortar away. The inside of the chimney, up to the cap and clay part, was lined with stones laid in mud mortar or with large flags standing perpendicularly. The work is frequently performed so carelessly, that the fire often reaches the wood, and holes are made large enough for animals the size of a dog to pass through, which, with careless tenants, remain unstopped for years. The floor was of puncheons well smoothed and tightly jointed so as to form an even surface. The hearth was of rude freestone, fitted in without the convenience of a stone-hammer, or any other requisite instrument, except that some of the very irregular corners were knocked off by the axe, when a very large hole would be the result in some untouched part of the stone. The crevices between the logs were filled up with chunks of wood in the inside, and plastered with clay mortar on the outside. The loft was supported with round peeled poles, laid over with small chestnut poles, each peeled and split in two, and the flat side laid under on the joist poles. The crevices were

filled with chestnut bark, or thin pieces of wood, to prevent the clay from falling through, which was laid over the hole so as to form an even surface with the highest parts of the poles. The roof was supported by rows of poles at proper distance, covered with clap-boards, which were kept in their places by other corresponding rows of poles, laid over the clapboards, so that the wind could not move them, the under row of poles being called ribs, and the upper weight poles. The latter are kept in place by blocks of wood called knees, braced by a button pole, which rested on the eave-bearers. These terms are peculiar to the cabin system, and are familiar to all who build and occupy these habitations. As a matter of course these roofs leak. The leaking, however, varies, as the boards are well or ill laid, or as the wind more or less displaces them, or as time rots their edges and outward ends. Or should none of these defects exist, in high winds and rains, water will beat in between the crevices of the boards, and in very heavy showers, it will run over their edges, when they are not entirely level, or where the joints are not properly broken.

The furniture of the cabin next calls for a brief notice. This consisted of puncheon table, supported by four wooden legs of rude workmanship, and inserted in the table by holes made with an auger. The axe, the saw, the auger and perhaps the drawing-knife, were the only instruments used in making not only the table, but the other articles of furniture also. Rough stools served for chairs. The bedstead was composed of a clapboard bottom, placed on two parallel sticks, or bedsides; and these were supported by crotches or forks, which served the purpose of bed posts. The bedstead had no end boards, the clapboards rendering them unnecessary. A smaller fixture, which served the place of a second bedstead, large enough to hold one person, was placed in another corner. A pot and bake-oven were the principal parts of the cooking apparatus. Other little conveniences of a smaller description, completed the original furniture of Robert R. Roberts. There were neither bureaus, chests, trunks, cupboards or any other thing of the kind within his cabin. There was, however, a shelf or two, or thin puncheons or board clapboards, upheld by wooden pins, stuck in auger holes bored in the logs, which served an excellent purpose,



From Hurst's History of Methodism by permission of EATON & MAINS

BISHOP ROBERTS' CABIN.

several little articles being placed on them which were occasionally used. Wooden pins, too, were plentifully stuck in the logs at convenient distances, on which were hung the various garments not in immediate or daily use. Nor must we forget the gun rack, which was always placed over the door, and consisted of two little hooked pieces of wood, or forked branches, or eagle's claws, attached to the walls, in various ways to suit the different tastes of the proprietors. It was placed above the door that it might be out of the reach of children, and also easy of access in case the Indians or some game unexpectedly made their appearance. A small peeled pole, suspended by strings from the joists which was second in order from the chimney, was also an indispensable fixture, as on this the pumpkin slices were hung in decorous ringlets until thoroughly dry, and thus preserved for future use; on it, too, wet clothes were dried in rainy weather.—*(Elliott, Life of Bishop Roberts, pp. 77-82.)*

Colonel Hillman.

Colonel James Hillman, of Youngstown, was one of the pioneers of the west, and rendered essential service to the early settlers of the Western Reserve.

He was born in Northampton, Pa., and in 1784 was a soldier under General Harmar, and was discharged at Fort McIntosh, at Beaver Town, on the Ohio, in August, 1785, after the treaty with the Indians.

His acquaintance with the country now known as the Western Reserve commenced in the spring of 1786, at which time he entered into the service of Dunham and Wilson, of Pittsburg. They were engaged in forwarding goods and provisions upon pack horses across the country to the mouth of Cuyahoga (now Cleveland); thence to be shipped on the schooner Mackinaw to Detroit.

They usually crossed the Big Beaver, four miles below the mouth of the Shenango; thence up the left bank of the Mahoning, crossing it about three miles above the village of Youngstown; thence by way of the Salt Springs, in the township of the Salt Springs, in the township of Weathersfield, through Milton and Ravenna, crossing the Cuyahoga at the mouth of Tinker's Creek, in Bedford,

and thence down the river to its mouth, whence they entered a log hut for the safe-keeping of their goods, which was the first house built in Cleveland.

At the mouth of Tinker's Creek were a few houses built by the Moravian missionaries. They were then vacant, the Indians having occupied them one year only, previous to their removal to the Tuscarawas River. These and three or four cabins at the Salt Springs were the only buildings erected by the whites between the Ohio River and Lake Erie.

From 1788 to 1796 Mr. Hillman resided in Pittsburg, and traded with the Indians in Ohio, principally on the Reserve, bringing his goods in canoes up the Mahoning. His intercourse with the Indians during these eight years, and before, afforded him the opportunity of acquiring a knowledge of their language and gaining their confidence, both of which he obtained, and by means of which he was enabled afterwards to be of great service to the early settlers of the Reserve.

In 1796, when returning from one of his trading expeditions alone in his canoe, down the Mahoning River, he discovered a smoke on the bank near the present site of the city of Youngstown, and on proceeding to the spot he found Mr. Young (the proprietor of the township), who, with Mr. Wolcott, had just arrived to make a survey of his lands. The cargo of Mr. Hillman was not entirely disposed of, there remaining among other things some whiskey, the price of which was to the Indians one dollar a quart in the currency of the country—a deerskin being a legal tender for one dollar and a doeskin half a dollar.

Mr. Young proposed purchasing a quart, and having a frolic on its contents during the evening, and insisted upon paying Hillman his customary price for it. Hillman urged that inasmuch as they were strangers in the country, and just arrived upon his territory, civility required him to furnish the means of entertainment. He, however, yielded to Mr. Young, who immediately took the deerskin he had spread for his bed (the only one he had), and paid for his quart of whiskey. His descendants in the State of New York, in relating the hardships of their ancestors, have not forgotten that Judge Young exchanged his bed for a quart of whiskey.

Mr. Hillman remained with them a few days, when they accompanied him to Beavertown, to celebrate the Fourth of July, and Mr. Hillman was induced to return and commence the settlement of the town by building a house. This was about the first settlement made on the Western Reserve. In the fall of 1797 Mr. Brown and another person came on.

The settlement of the country proceeded prosperously until the murder of the two Indians, Captain George and Captain John, at the Salt Springs, by McMahon and Story. This affair had nearly proved fatal to the settlements, and probably would but for the efforts of Mr. Hillman. The next day after the murder, for such it undoubtedly was, Colonel Hillman, with Mr. Young and the late Judge Pease, of Warren, who had just arrived, went to the Salt Springs with a view of pacifying the Indians; but they had gone, not, however, without having buried the bodies of their murdered companions. Colonel Hillman and others expected trouble, and in order to show the Indians that the whites did not sanction the act, judged it advisable to take McMahon and Story prisoners; which they accordingly did the same day at Warren. Colonel Hillman had McMahon in custody, but Story, who was guarded by John Lane, escaped during the night. On the next day McMahon was brought to Youngstown, the settlers resolving to send him to Pittsburg, to be kept in confinement until he could be tried.

The affairs of the settlement were at that time in a critical and alarming state, so much so that all of the inhabitants, both of Youngstown and Warren, packed up their goods and were upon the point of removing from the country, as they had every reason to apprehend that the Indians would take speedy vengeance. It was at this juncture that the firmness and good sense of Colonel Hillman was the means of saving the infant settlement from destruction. He advised sending a deputation to the Indians then encamped on the Mahoning, near where Judge Price's mills now stand, and endeavor to avert the threatened danger. It was an undertaking imminently hazardous. Few men would have dared to go, and it is quite certain no other man in the settlement would have had any chance of success. He was acquainted with their language, and knew their principal men, and was aware

that in his trading intercourse with them he had acquired their confidence, and therefore felt no fear. Although urged to do so, he would not take any weapon of defence, but accompanied by one Randall, started very early the next morning on his hazardous enterprise, and came in sight of the Indians before sunrise. The Indians, seventeen in number, were asleep, each with his gun and powder-horn, resting upon a forked stick at his head. Being in advance of Randall he came within three rods of them before he was discovered. A squaw was the only one awake. She immediately gave the alarm, which started every warrier to his feet with gun in hand. But seeing Colonel Hillman and his companion riding into their encampment without arms, and unsuspicious of treachery or harm, they dropped their guns and immediately gathered around their visitors.

Onondaigua George, the principal man or chief, knew Hillman, and the late murder became the subject of a very earnest conversation; the chief exhibiting much feeling while talking about it. Hillman told him frankly the object of his visit, and talked freely of the affair, condemning McMahon and assuring him that McMahon was then on his way to Pittsburg, and should stand a trial for the murder he had committed. Nothing could be done, however, until Captain Peters should arrive with his braves. They were then encamped farther up the river, near the present site of Deerfield, and were expected to arrive that day, a message having been sent for that purpose.

In the course of the day they came. The countenance of Captain Peters, as soon as he saw a white man present, scowled with hatred, revenge and defiance. Hillman endeavored to pacify him, but with little effect. During the interview, a conversation was had between Captains George and Peters in the Seneca language, in which Captain Peters endeavored to persuade the other that they ought to kill Hillman and Randall, and before the whites could unite in defense dispatch them in detail. But Captain George would not agree to it, unwilling that Hillman, to whom he had conceived a liking, should be killed. It was not known to either that Hillman was acquainted with the Seneca language, in which this conversation was held; he was, however, and it may be conceived with what interest he listened to it. Hillman succeeded after several

attempts in drawing Captain Peters aside, and offered him a considerable sum, if he would go to Cuyahoga on some business for the whites. This bribe, it seems, had its desired effect. The Indians retired a short distance and held a consultation, during which Randall became so alarmed that he proposed that each should take his horse and endeavor to make his escape. Hillman would not go, but observing that the Indians had left their guns leaning upon two trees near by told Randall to station himself, and if, on their return, one of their number should be painted black (which Hillman knew was their custom when one was to be killed) then each should seize upon the guns and sell his life as dearly as possible.

After a long time, however, they returned; Captain Peters holding up a wampum belt with three strings, and saying that they agreed to hold a council with the whites, on condition that three things should be done, as their wampum indicated. 1st, that George Foulk should act as interpreter; 2d, that the council should be held within six days; and, 3d, McMahon should be kept until the council. These things being agreed to, Hillman and Randall returned the same day to Youngstown, where they found all the inhabitants assembled, waiting in anxious suspense to learn the result of the expedition, and every preparation made for a sudden flight, in case it should prove unsuccessful. Great was their joy on seeing Hillman and his companion arrive in safety, and telling what had been done.

The inhabitants immediately set themselves about making the necessary preparations for the council. On the day appointed, two Indians made their appearance, and were conducted by Mr. Hillman to the place prepared for the council. After the ceremony of smoking, commenced the speeches, and it was generally conceded that Captain Peters had the best of the argument, and throughout the whole of the consultation showed a decided superiority over the whites opposed to him, in adroitness and force of argument, although our people had appointed three of their best men for that purpose (the late Judge Pease, of Warren, and Gov. Huntington being of the number), all of whom had prepared themselves for this encounter with Indian shrewdness. The result of the council was satisfactory to both parties; that McMahon should be tried by

a jury of his own color, according to the laws of his own country. There were about three hundred people present at the council, among whom were Mr. Hudson, of Portage County, and Mr. Eddy of Deerfield. Thus was tranquility restored, mainly through the instrumentality of Mr. Hillman, a service which was so highly appreciated by Ephraim Root, the agent of the Connecticut Land Company that he agreed on the part of the company that he would give him one hundred acres of land; the promise, however, was never redeemed.—*(Howe, Historical Collections of Ohio, Vol. 2, pp. 175-178.)*

Pioneers.

The early pioneers of Chautauqua County were remarkably generous and hospitable. The latch string always hung out. Isolated in the wilderness, subject to common hardships, participating in the same simple enjoyments, and living in complete social equality caused true friendship and genuine benevolence to be cultivated and universal. Wealth was not regarded as a passport to respectability. Their charity was not manifestful in cold ostentatious displays of liberality, nor was it that unaccountable sensibility that only descries distress in the distance, that bestows its bounties afar off. It was the unaffected and genuine charity taught in the Scripture. They would themselves repair to the cabin of their destitute neighbor, and with their own hands, and with real kindness, relieve his distress and administer to his wants. Humanity was their distinguishing trait, yet exhibited in the rough manner peculiar to the pioneer. The newcomer was treated with a cordial welcome. No unjust or disparaging reflections were indulged in, but he was received as an equal and assumed to be in every way a worthy companion until found to be otherwise. All lent a helping hand to assist him to build his cabin and make his first clearing; and often did it happen that men of doubtful character, who settled among them, by such fair and generous treatment were made good citizens, and maintained ever after fair characters.

A man with his family moved into the wilderness, and spent his first night under a temporary shelter made of poles and boughs. Early in the morning the boys were busy with their axes in cutting the second growth trees

from the Indian fields around their wigwams, and soon had a cabin 16x20, covered with elm bark fastened in place with poles and withes—afterwards covered with pine shingles three feet in length. The floor was of split chestnut logs, and the door was made of the same material; the fire place was a notch in the floor at one end of the cabin, made upon the bare earth with stones crudely piled against the wall to protect it from the fire, with split sticks laid up in cob-house fashion from the chamber floor upwards, being about six feet square at the base and tapering to three feet at the top, the whole wall covered inside and out with mud plaster. A "lug-pole" crossed the chimney at the floor, from which dangled a chain with several loose hooks, on which the good housewife hung her pots and kettles in cooking. The wood used for the fire place was usually about six feet in length. A huge back log often two feet in diameter was brought in on rollers and placed against the back of the chimney; on the top was a "back stick" about half the size of the former; in front a "fire stick" with each end resting upon a couple of holders a foot in diameter, the middle being filled with smaller wood, making the most cheerful family fireside the world has ever known. Around the fire sat the family on rude benches with perhaps a few splint bottom chairs for the parents and older portion. This stick chimney was far from being fireproof, and to protect it a huge squirt gun stood in a bucket of water in the corner, which, with the watchful eyes of the family, was usually an ample protection. Matches were unknown, and the loss of fire was quite a calamity when neighbors were many miles away. But nearly all would own a flint-lock gun and ammunition. With these and a little tow or "spunk" was a sure and ample remedy. The gun was also the chief reliance in supplying the family with meat, chiefly from the deer that abounded in the forest. During the winter venison hams could be seen in nearly every cabin suspended on wooden pins to dry around the huge chimney or from the beams overhead.

The period of bark covered cabins was of short duration. The body of the primitive dwelling was made of light poles that could be placed in position by the help at hand. As soon as the country became well settled and

sawmills could be built from which boards could be obtained, the more substantial log house took its place. These were quite uniform in size, usually about 20x24 feet, with a projection of the roof in front of ten feet resting on the beams that supported the chamber floor. This projection was called a "stoop," and under it could be seen pots and kettles, the wash tub, the wooden wash bowl, splint broom, and many other necessary utensils of the household. This house was the first work of the pioneer. Straight trees and of uniform size were selected and drawn to the place chosen for the dwelling; the neighbors were invited to the "raising," and all made it a religious duty to attend, unselfishly forgetting the duties of home. No foundation was required, but the four logs, the size of the building, laid upon the level ground. When this was done four of the best axe men each took a corner, and cut a saddle and notch to hold the logs in position, as they were rolled on skids to the proper place. They were usually made a story and a half, the upper portion being the sleeping room of the family, access to which was a ladder, or pins driven into the logs in the wall of the house, and occasionally rough board stairs. Three or four hours in the afternoon was sufficient time to raise a log house. When the body was up the logs were cut away for the door and windows, the floor laid with unplaned boards, the space between the logs filled with split pieces of wood and plastered with mud, the gables boarded, the roof made of pine shingles, and a stone chimney, with jamb and an iron crane for the pots and kettles, made for those days a very comfortable and convenient home.

The baking was performed by surrounding the kettle with live coals in a corner of the fire place, changing and renewing as occasion required. A loaf of bread baked in this manner, made of three parts of cornmeal and one part of stewed pumpkin, was a great favorite with the pioneer. No better bread was ever made. It was thought that standing in the kettle over night improved its flavor. Remove the cover in the morning and behold a brown loaf with a yellow tinge and aroma that would tempt an epicure. "Johnny cake," or brown bread baked upon a board or spider tilted up before the fire, was also in common use. To cook a spare rib, duck or turkey, they were

suspended by a tow string before the open fire place, with an iron vessel underneath to catch the drippings from which the cook would bathe or baste the parts with a ladle or spoon, giving her charge at the same time a whirl that all portions might receive the benefit of the blazing fire. Plain roast potatoes and salt was often an acceptable and even a pleasing meal for the entire family. The open fire place introduced the use of andirons on which rested the finer portion of the wood in front of the back log in building the fire. The hearth made of smooth flag stones three or four feet in width was always a necessary portion of the stone chimney.

The windows of the log house were usually made of a single sash of six or nine light of 7x9 glass. The hinges and latches of the doors were of wood. The door opened from the outside by a string passing through a gimlet hole and attached to the latch on the inside. A person not of the household wishing to enter would rap with his knuckles on the door when he would hear from within the universal custom of the day, "Come in." He would pull up the latch string and enter. The dining room, sitting room and parlor were all in one. If the family were partaking of a meal the stranger was always made welcome to a place at the table.

Nearly all the clothing and linen of the family were manufactured at home. Every farm would contain from a fourth to a half acre of flax from which was made the summer clothing. In the early winter it was the business of the farmer to prepare the flax for the spinning-wheel operated by the women. To do this he made use of a simple machine called a brake, which was followed by the hetchel and swingle, producing a soft and pliable mass twisted into a head of flax ready to be spun and woven. In nearly all the log cabins the big and little wheels were in active operation by the mother and girls. The mother would be seated at the little wheel, distaff in hand, one foot upon the treadle, the other jigging the cradle containing a little rosebud of humanity, at the same time singing a low soothing lullaby more charming than the music of the spheres. One of the girls would be seated beside a basket of tow, carding into bolts one foot

long and two inches wide with a pair of hand cards, while the sister would be moving backward and forward with nimble steps beside the big wheel full twelve feet in circumference, and spinning those bolts into yarn. During the winter and early spring the women manufactured sufficient tow and linen cloth for the summer clothing of the family and to replenish the bedding. The male portion were obliged to be satisfied with cloth made of linen warp and tow filling. The cloth was full of shives and for the first few weeks was extremely aggravating, especially the shirts, rasping and scratching the body as if with a thousand needles. The mother and the girls claimed the clear linen, and for dresses they would make a piece checked or striped with copperas, and when starched or ironed who will say that the girls were not as attractive and winsome as those of the present day? Besides the universal sunbonnet, the ladies wore for many years the calash, made by covering willow hoops with gingham or some fancy chintz. These bonnets would open and shut like a buggy cover, allowing the wearer to show to advantage her bewitching smiles and flowing ringlets. During six months of the year, she, as well as the men and boys, went about at home with bare feet. Straw hats for the men and boys were braided and sewed at home, and for winter the boys wore fulled caps, with alternate strips of black and grey or blue, brought to a point at the top, usually tipped with a red tassel.

These tow and linen clothes being manufactured into pants, shirts and frocks for the men and boys, and dresses for the women and girls, sheets, pillow cases and towels for all, they were soon engaged in the manufacture of flannel for winter garments. Every farmer owned a flock of sheep and they were carefully yarded nightly to protect them from the wolves. The wool taken from the sheep was carded at home or hurried off to the carding machine, where it was made into rolls. Soon the girls are all busy again at the spinning wheel. A piece of flannel sufficient for the outer clothing of the male portion of the family was sent to the fulling mill to be dressed and returned for winter wear, the remainder being made into skirts and sheets. For the women a piece

of fancy check of black and red was also woven and sent to the mill to be pressed, and when made into clothing was tidy, tasty and comfortable*

During the period of the log cabin feather beds were considered indispensable. The rough boarding of the gables would warp, and it was no infrequent occurrence to find the snow several inches deep, covering the floor and bedding of the chambers, a condition demanding extra bed clothing. Hence, every well ordered family kept a flock of geese, and every young lady on her marriage expected one or two feather beds, besides the linen and flannel which she had laid aside for that most important occasion of her life. Geese feathers were also a medium of exchange at the stores and with the wagon peddlers, but the equivalent value was always claimed by the women of the household.

The furniture was always plain, consisting of square-legged bedsteads with rope or bark cordage, and an awning overhead, called a "tester," around which was a drooping fringe of net work tipped with tasty little tassels. Sometimes near the window would be seen a chest of drawers, and near it a three-legged stand over which was the looking glass with ornamental frame of jigger work brought by the mother from her eastern home. Nearby stood the unvarnished cherry or pine cross-legged table and in the spare nooks and corners, when not in use, a number of splint-bottom chairs. On shelves against the wall, or in the tall cupboard, are displayed rows of bright pewter plates standing edgewise, headed by the great pewter platter, always in use at "boiled dinners" piled with cabbage, turnips, beets, potatoes and other vegetables, and near its side lies the berg of pudding stuffed with some kind of wild berries, a tempting slice of which is given to each one at the table, covered with sweet cream. Then no carpets were seen upon the floors, but as long as this was the general rule, contentment reigned and merriment and cheerful song were the heritage of the household. Spinning bees were common, especially when one of the neighboring women, by sickness or want of help, chanced to fall behind in preparing her web of tow or woolen cloth for summer use. Some

*The author of this history remembers when all the work was done at home, there being no fulling mill within reach.

one of the family with a team loaded with flax would visit every house within two or three miles, leaving enough for a day's work at each place, at the same time giving an invitation to supper at home a few days in advance. No one was ever known to refuse her share of the work, and, at the appointed time, each, with her skeins of yarn under her arm, the roses of health on her cheeks and a throb of joy in her heart, would enter this neighbor's house where she was sure to be received with tokens of affection and love.

Religious societies were few and far between, but whenever a wandering missionary made his appearance and left an appointment to preach at the log school house or private dwelling, everybody turned out to hear him. The general practice on Sunday was to call, with words of welcome and good cheer, on some new neighbor who had located in the woods, if only a few miles away. The road to one of these primitive homes was made by cutting out the underbrush and fallen timber sufficiently wide for the passage of ox teams and sleds, passing over roots and cradle knolls and winding around trees.

Flour was seldom kept at the stores and a sack of flour could not be bought; if for sale, few had the money to make the purchase, so everybody went to mill. At such times a wagon would be loaded by the neighbors with a few bushels for each, and with two or three boys for company and a yoke of oxen for a team, would creep away to mill at the rate of about two miles an hour, never returning until the next day. The miller would generally keep us over night. On the road the boys would watch for the vacancies in the corn field where would be found the melon patch, always free for all to help themselves, as they often grew by the wagon load from the new and virgin soil and no market but home consumption.

Logging "bees" were common whenever a man fell behind in preparing his chopping fallow for the spring crop or winter wheat in the fall. Then for several miles away the neighbors were invited with their ox teams to assemble on a certain day.

In the fall would always be seen long rows of pumpkins, cut in circular strips a half inch in thickness, suspended on poles attached to beams overhead to dry. This

was the main dependence for pies and dessert for the family until the apple tree came to bearing and added a welcome variety to the comforts of the table.

The first roads were made by cutting out the fallen timber, sufficiently wide for the passage of sleds, and winding around the larger trees. The wet and swampy places were made passable by corduroy or log bridges, usually called crossways. A wagon would go jumping and bounding over those logs, trying the patience of Job, and the women would universally prefer to walk. Deep and almost impassable mud holes were frequent along the main highways, and during half the year teams were often "stuck" in the mud. The long lever would lift them out, and, long before night, the men would find themselves besmeared with dirt from head to foot. Along the roads in the newer settlements woodlands prevailed, and the occasional log cabin was always a source of pleasure, "a thing of beauty and a joy forever" to the weary traveler. Men of to-day may be disposed to condole the pioneer as they read of the hardships he endured, but the old man, whoever he may be, when questioned, will say that he often sighs for the return of those days of simplicity and brotherly kindness. Then there was no favored aristocracy of wealth and so-called refinement that marks the present day, no "upper tens," no sharp lines to sunder the great heart of humanity. Very few felt themselves independent of their neighbors, "to breast alone the tide of life," and so, cherishing the type of the good Samaritan, they proclaimed good will to the world.

The grain harvest was done with the sickle and the hay crop cut with the hand scythe and gathered into windrows with the hand rake. When the grain was not lodged a good hand would cut, bind and put into shock one acre a day. Two acres was a day's work in cutting grass with the scythe, for which the laborer would receive fifty cents. The day would begin at sunrise and often continue till an hour or two after sunset.—*(Condensed from History of Chautauqua County, W. A. Fergusson & Co., Boston, Mass., 1894, pp. 297-310.)*

II.

ROBERT RICHFORD ROBERTS.

Robert Richford Roberts was born in Frederick County, Maryland, August 2, 1778, and died in Lawrence County, Indiana, March 26, 1843. His father, Robert Morgan Roberts, was a native of Cecil County, and his mother, Mary Richford, was born in Kent County. His grandfather, John Roberts, left a considerable estate at his death, but according to the then laws of Maryland the whole property went to the eldest son. The father was by occupation a farmer, and the whole family were inured to toil and the hardships incident to frontier life. The parents were members of the Church of England and zealously attached to its articles, homilies and forms. There were thirteen children, six sons and seven daughters, eleven of whom lived to years of maturity. Robert Richford was the third who bore the name. "The mother was so intent on continuing the Christian name of her husband, and her own maiden name, in the family, that she persisted in attaching them to the son that was born after the death of the two just mentioned." There was little opportunity for gaining an education, but Robert Richford made good use of such advantages as his father could afford and learned rapidly. "The children's education consisted only in the rudiments of reading, writing and arithmetic, which, in those days, formed the entire course of common school instruction."

In 1785 the father sold his property in Maryland and moved with his family to Ligonier Valley, Westmoreland County, Pennsylvania. Mr. Roberts was strictly warned by his minister before he left Maryland against the seceders and especially the Methodists whom he represented as peculiarly dangerous people. In 1788 the Methodist preachers came into the neighborhood. The older children frequently heard them, and amused themselves by making light remarks about the services. Mrs.

Roberts with Robert Richford attended once, but owing to the opposition at home did not attend again for more than a year. But the three elder sisters, Sarah, Elizabeth and Esther, were converted and united with the Methodist Episcopal Church. Sarah urged her father to the duty of family prayers. He yielded, at first using the prayer book, then, to please his daughter, using a form of his own composition. But she wanted him to pray from the heart, as the Spirit gave him utterance. At length he said gently, "My child, pray yourself!" This she did, and few were her equals in this respect.

"As their house was the place of worship, the children enjoyed the advantages of class meetings and prayer meetings, as well as preaching, together with the conversation and instructions of the preachers in the family circle. Sarah Roberts, the eldest sister, required Robert, Lewis and the younger children, during class and other religious meetings, to sit together on a bench behind the large table; and she watched them with maternal and Christian solicitude, in order to see that all were present, and that they behaved themselves in a proper manner during the various exercises. This regulation had an excellent effect upon their minds and morals, and laid the foundation of their future excellent religious life."—*(Elliott, Life of Bishop Roberts, pp. 23-24.)*

Soon the whole family were converted and preaching was moved to the Roberts home. Robert Richford gives the following account of his conversion:

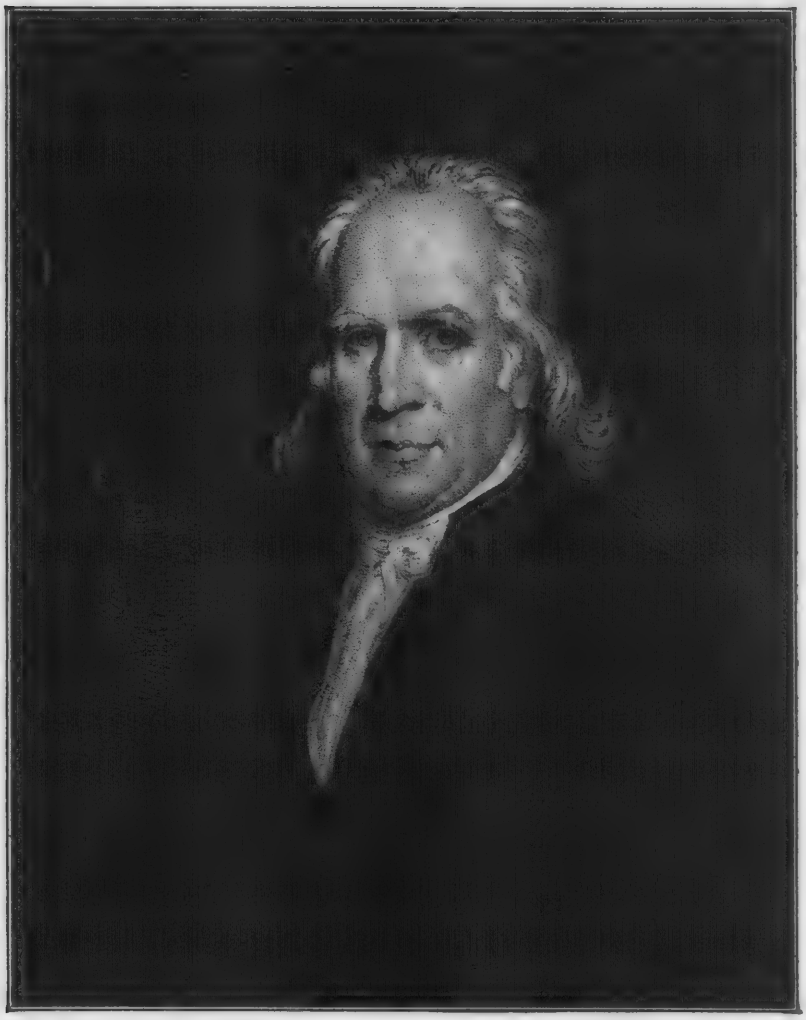
"One day about sunrise in the month of May I was in a corner of the fence praying, when, I humbly trust, my sins were pardoned, and God, for Christ's sake, accepted me. Before that time I had frequently had sweet intimations of the goodness and mercy of the Lord. My heart was tender, and I felt as if I could love God and his people. But yet, until that morning, my mind was not at rest. Then everything seemed changed. Nature wore a new aspect, as I arose and went to my work with cheerfulness; though I own, I did not then know whether I had received all that I should look for in conversion. I never had such alarming views of my condition as some have experienced. My mind was gradually opened: and although I had always led a moral life, I firmly believed that my heart must be changed. Owing

to my youth, I cannot now remember the precise day of my conversion, though the scene, as it occurred that morning, has ever been deeply printed on my memory. It happened in my fourteenth year, A. D. 1792."—*(Elliott, Life of Bishop Roberts, p. 25.)*

The only schooling Robert Richford had, after leaving Maryland at seven years of age, was less than three months in the winter of 1795-96. Most of the teachers of that day in Virginia and Pennsylvania were Irishmen. Mr. McAbee taught school at Matthew Fisher's, three and a half miles from the Roberts home. This school Robert attended, returning to do the thrashing on Saturdays. He "scutched" flax for his board at Mr. McCracken's.

Mr. McAbee imported from his native land a very peculiar disciplinary usage called "horsing." Whenever any boy of his school remained refractory after a generous application of the ferrule, rod, or cat-with-nine-tails, "horsing" was the last resort. The disobedient boy was mounted on the back of another; or, if more than one was guilty, they interchanged places as horse and rider. When thus mounted, the cat-with-nine-tails was applied with peculiar emphasis before the whole school. Immediately preceding the castigation, however, a proclamation was made, that if any boy of good character would offer himself as a surety for the culprit, the latter would be pardoned, but, if afterwards, he were to commit an offense, his surety should undergo the flogging. Now it happened that a very bad boy had incurred the penalty of the "horse." All preparations were made for his punishment. The school was in suspense. The proclamation was made, but all were silent. The cruel cat-with-nine-tails was about to descend upon his back when Robert R. Roberts stepped forward and offered himself as surety. The proffer was accepted and the boy pardoned. The result was his thorough reclamation, and young Roberts received the homage of the whole school. In this, we may see an omen of the future influence of his dignified bearing which ever commanded the respect of all classes of men.

"In the spring of 1796, Robert R. Roberts, being then nearly eighteen years of age, set out for Shenango, now Mercer County, Pennsylvania, in company with four



From Hurst's History of Methodism — by permission of EATON & MAINS

BISHOP ROBERT RICHFORD ROBERTS.

others; his brother, Thomas Roberts, John Caughey, James Hubanks and William McLean. The section of country, embracing Northwestern Pennsylvania, bounded by Lake Erie, the State of Ohio, the Ohio and Allegheny rivers, French creek and Conewango creek, was then an almost uninhabited region. This was particularly true in regard to Mercer County. In order to encourage the settlement of it, the Legislature of Pennsylvania had passed an act granting four hundred acres, and allowance, to any one who would make actual settlement for five years, clear and fit for cultivation twenty-five acres, and build a house or cabin; and pay, at a certain time, twenty dollars for each hundred acres to the State."—*(Elliott, Life of Bishop Roberts, pp. 32, 33.)*

They traveled on foot, carrying their provisions on their backs. They crossed the Allegheny at a place near where Freeport now stands, and examined the country up Buffalo creek. Two of the young men now returned to Ligonier, but Robert, John Caughey and James Hubanks remained. They continued their journey in a northeasterly direction, and on the third day struck the old Venango Path which led from Pittsburg to a point at the mouth of French creek and followed this path till they came to the garrison where Franklin now stands. Fort Venango had been abandoned and the "old garrison," a strong log house well fortified, was more favorably located near the creek at the foot of Tenth Street.—*(George Dallas Albert, The Frontier Forts of Pennsylvania. Vol. II. pp. 597, 598.)* Here they remained over Sabbath.

They went up French creek to what was then called Cassewago, where Meadville now stands, and where there were then a few buildings. The flats of French creek, which were natural meadows, were beautiful and pleased them greatly; but they had been generally taken up by previous settlers. After spending a few days at Cassewago, they went down French creek again as far as the mouth of Conneaut creek, which empties itself into French creek about eight miles below Meadville on the west side. From the mouth of Conneaut they proceeded westwardly to the head of Sandy creek, following an old Indian path called the Kuskuskia Path, and leading from Cassewago to Kuskuskia, a place on the Beaver

EMORY UNIVERSITY
THEOLOGY LIBRARY

EMORY UNIVERSITY
28524

river. When they passed over Sandy creek they stopped for the night. This place was about four miles northeast from Georgetown.—*(Elliott, Life of Bishop Roberts, pp. 37, 38.)* Leaving their knapsacks concealed, they went to the headwaters of Little Shenango, and encamped near this stream three-quarters of a mile north of the place where John Leech, Sr., afterward built his residence. They had no provisions except one squirrel which Robert Richford fastened to a stick to cook before the fire, but fell asleep and allowed to burn to a cinder. Now we have a narrative of many adventures; how they got lost as they attempted to find their camp next morning; their falling in with two other young men selecting claims; building a cabin; and the failure of their supply of provisions. Robert succeeded in borrowing a little money from Caughey. "They proceeded to Cassewago, and got a supply of provisions, which they carried on their backs upward, as the path then was, of twenty miles. The price, too, was high, as they had to be brought from Pittsburgh up the Allegheny to the mouth of French creek, and then up this creek to Meadville." They cleared and planted a few acres, carrying seed corn and potatoes from Meadville, paying for the potatoes three dollars and for the corn two dollars a bushel. The narrator says: "The crop turned out to be a very poor one. The new country swarmed with ground squirrels, which devoured the greater part of the corn before, or just after it germinated. The potato crop, however, did well, and was their principal resource."—*(Elliott, Life of Bishop Roberts, pp. 42, 43.)* Roberts and Hubanks now returned home to assist in harvesting. Reaching the mouth of French creek they hired themselves to the captain of a keel-boat bound for Meadville, and thence in the same boat worked their way down to Pittsburg, from which place they walked home.

In 1797 Robert Richford returned to Shenango with his brothers, Thomas and Lewis. Several others joined the company. Thomas Roberts selected a tract of land and with his brother Lewis returned home, leaving Robert Richford four dollars for necessary expenses. About the last of March, Robert, Stephen Riley and William Lindsay started for an Indian camp on Sandy creek to buy sugar. Robert spent his four dollars for

sugar; they got lost on their return; there was a heavy storm of rain; they could have but a little smoldering fire because everything was soaked with water; a panther prowled about their camp; and the sugar all melted away because of the rain from which it could have no protection. They had started for Sandy Lake on the Sabbath because they could then have an Indian guide. Robert thought it was a judgment on them for breaking the Sabbath. Their provisions and money were exhausted. They had nothing but squirrels and salt for three weeks and became poor and emaciated. Robert started for French creek to pawn his rifle for provisions, but at the distance of five miles from the cabin met his two brothers, Thomas and Lewis, his father and his sister Elizabeth. They brought four horses laden with provisions, and four cows.

Robert R. Roberts went to Connellsville and purchased a piroque to bring provisions down to Beaver, and up the Beaver and Big and Little Shenango. On his way to Connellsville he stopped at the house of Rev. Jacob Gurwell, a local preacher, who resided at Chestnut Ridge, Westmoreland County. Mr. Gurwell had a meeting at the house of James Stevenson, Sr., brother-in-law of John Caughey, and there at the request of Mr. Gurwell, Mr. Roberts delivered his first religious address. From early youth he had been exercised in regard to preaching; he had preached out in the woods alone, and to his younger sister; he had joined the Church in 1793, and had been appointed class leader at Ligonier; but his natural extreme timidity and feeling of unworthiness and lack of ability had deterred him from the work to which he felt himself called. Mr. Roberts reached Shenango by the new route, but such were the difficulties that this was probably the first and last time such a journey was ever attempted.

In 1798 Robert went back to Ligonier and conveyed to the new residence his sisters Sarah, Nancy and Sophia and his maternal grandfather, Mr. Richford. They traveled about ten miles each day. They crossed Wolf creek by felling trees on each side, their tops meeting in the middle. Nancy Roberts drove three cows and two pet pigs, carrying an axe on her shoulder and walking all the way. Sarah carried a spinning wheel on her

shoulder, walking all the way, and tenderly taking care of her grandfather, now a feeble old man.

The religious interests of the settlement were well looked after. "The Rev. Jacob Gurwell, an Irishman, and a local preacher of moderate talents, but of excellent Christian character and sterling worth, became a permanent inhabitant of the new colony. On his arrival in the settlement in the spring of this year (1798) he immediately commenced holding meetings. . . . Mr. Gurwell searched out and found all who had formerly been members of the Church, and exhorted them to remember their Christian obligations. It is probable that he met them in class for sometime before any formal organization took place. Soon after the arrival of Mr. Gurwell, another local preacher, Mr. Thomas McClelland, an Irishman also, became a settler in the neighborhood. He had preached two years in Ireland, under the direction of John Wesley.* He possessed excellent gifts as a preacher, had great zeal, and was a man of unblemished Christian character and ardent piety. His labors were much blessed to the new settlement. Indeed, he became, as a matter of course, the principal spiritual guide of the new settlers. He and Mr. Gurwell labored in great harmony together; and by their joint labors, the religious concerns of the neighborhood received a great impulse, while beginnings were then made whose influence continues to this day, and doubtless will remain in progress during all time."—*(Elliott, Life of Bishop Roberts, pp. 66, 67.)* The first class was formed in the summer of 1798, and Robert Richford deposited his letter and was chosen as leader. Mr. McClelland was probably the first who talked to him about preaching. His sister Elizabeth married William Lindsay in 1798, and he was then left without a housekeeper. Previous to this John Caughey had married his sister Esther. During the hunting season a large quantity of furs were secured and sold at Greensburg, and Robert and Lewis went on to Ligonier. There Robert married Miss Elizabeth Oldham. Two weeks after their marriage they started for Shenango with four horses. One Mrs. Roberts rode, the others were heavily laden with packs. One night Mr. Roberts and his bride were caught by

*He had preached four years.

approaching night while Lewis, with the pack horse that carried all the provisions, was far in advance. They had eaten nothing since breakfast, and now must remain supperless. It was February and very cold, but they were compelled to camp in the open air, the wolves howling all night around them. Reaching Shenango they began housekeeping in a cabin about twelve feet square, built of unhewed logs; a door so low that they must stoop to enter; for a window a hole between the logs covered by a board to keep out the cold; other parts similarly constructed; the whole put together with wooden pegs, not a nail having been used in its construction. The furniture was of the same rustic style; and the provisions were potatoes, pumpkins, turnips, hominy, cornmeal, venison and racoon hams, frosted and smoked.

Sugar-making employed the family in the early spring. In this work Mr. Roberts was assisted by his wife, his sister Nancy and his little nephew John, and was always accompanied by his little dog Yuno. The sugar camp was north of the Little Shenango, a short distance above the residence of William Leech and about a mile from the Methodist meeting house. The creek at that place runs close to the high ground on the south. The camp lay north of the creek upon elevated ground and within a few rods of where at a later date there was a bridge. The ground north of the camp and creek where the sugar trees were abundant was much lower. When they commenced boiling the "sugar water" there was much snow on the ground. The run of sap was good and they concluded to boil all night. Shortly after dark it began to rain very hard, the snow melted, the Little Shenango overflowed its banks and spread over the bottom, and cut the busy campers off from their home. Intersecting channels rendered the ground impassable even in the day time without bridging with trees or swimming. The main creek itself, immediately south of this sea of water, could not be crossed, the night was dark, the water still rose and soon surrounded the camp, and the night became very cold. To save the fire it was placed on some wood in a sugar trough. The little group of adventurers then mounted a fallen tree whose trunk was elevated somewhat above the water. Upon this they walked backwards and forth to keep themselves warm.

They also floated the trough containing the fire along side the "tree of refuge" so as to avail themselves of the little warmth afforded. But the bottom of the trough burned through, and they were left in total darkness in the stormy midnight, pacing rapidly the smooth log above the flood of waters, drenched to the skin and stiffened with cold. At length came welcome daylight, but it presented only a sea which they knew was intersected with many deep channels. They sought to escape from their perilous position. Mr. Roberts waded on ahead with little John on his back, feeling his way carefully till he came to one of the channels. He then placed the boy on a log or stump that stood above the swollen waters and cut down a tree so that it fell across the deep channel. He then conducted his wife and sister on this extemporized bridge, holding them by the hand as they crossed the fallen trunk. Between the channels they waded in water up to the waist. Several were crossed in like manner till they came to high ground, from which they soon reached home. The little dog, Yuno, kept his position on the large log till the water had so far subsided that Mr. Roberts could go to his rescue.—*(Elliott, Life of Bishop Roberts, pp. 84, 86.)*

Thomas McClelland.

Thomas McClelland, the Irish local preacher, convinced that God had a special work for Mr. Roberts, sent him the following peculiar communication shortly after the Christmas of 1801, urging him on to the performance of his duty:

"My Very Dear Brother: May grace, mercy and peace be multiplied unto you, and may gospel benefits be your portion in time and in eternity.

"The reason why I trouble you with these few lines is to apologize for my recent behavior to you in public, which, I confess, was not strictly right, though well meant. Pardon my rashness and Irish bluntness, as manifested to you at Brother Gurwell's. If you suffered at that time, I was sharer with you in the bitter cup. But it is all past. May I learn wisdom for the time to come.

"My body was a little afflicted sometime ago, but my soul had a comfortable realizing view of the eternal

world. My thoughts being various, they at length turned to you, when I had the following dream:

"I thought I had got free from this region of misery and woe, and was admitted into the world of spirits, standing awhile in the presence of God and the Savior, and then ranging the golden streets of the eternal city; also greeting the blood-besprinkled band, and having fellowship with the saints in light, joining with them in the song of Moses and of the Lamb.

"My mind was for sometime diverted from the sweet employment by the following representation:

"'I thought I saw your father in glorious apparel, having a crown of righteousness on his head, and in his hands palms of victory, and associated with another happy spirit that I took to be his bosom companion. I next beheld bright thrones, which as far surpassed that of Solomon as heavenly things surpass those that are earthly. There was one in an exalted station, and on it was placed a crown dazzling with brightness; it was fixed near those of the prophets, apostles, martyrs, and eminent ministers of the Gospel of our Lord. I drew nigh to behold it, and was informed it was for you.

"I thought the Savior commanded that you should be brought forward to see what was here in reservation for you. In a short time a seraph fulfilled the high command, and you were placed in the presence of the great King. As you came forward, I thought you uttered the words, 'Eye hath not seen, nor ear heard, nor the heart of man known the joys of this happy place.' The Savior fixed his eyes upon you, which kindled in your heart a burning love to him, causing you to neglect everything else. I thought he addressed you in the language of softness and affection, pointing at the same time to the throne and crown, and saying, 'Come and see what I have prepared for thee.' Being strengthened by these gracious smiles and words, you meekly cried out,

> "'**'Tis mercy all, immense and free,**
> **For O! my God, it found out me.'**

"Overcome by the Divine Presence, you fell at the glorious feet of the Savior, and poured out a flood of gratitude. He then gave you a divine touch, at which you arose, and also said to you, 'Son, thou art ever with me. All this glory shall be thine. It is true, the happiness is

great, and the reward is excellent; yet the way thereto is not only difficult, but contrary to flesh and blood.' I thought you replied, 'Make known to me the way, and in Thy strength will I walk therein.' He then said, 'Go quickly forth among the numerous crowds of earth, and let love and pity raise thy voice aloud to inform them that I am willing to save the chief of sinners from hell and a dreadful eternity. Tell them that they must repent, obtain pardon, be made holy, and be thus prepared for this place of endless joy.' I thought the words rested on your soul with the weight of a mountain, and you became pale and motionless, till at length the Lord gave you a second touch, and revived your drooping spirits. Being strengthened, you said, 'Let it not offend Thee, and I, who am but dust, will speak. I have thought it my duty to preach the gospel; but I feel myself all unfitness for such a task.' The answer given was, 'I, who have called thee to the work, can qualify thee for it.' You replied, 'That which deters me most, is, I am not holy enough to stand before those who outshine me in real piety, and to give them instruction.' The Savior then said, 'If thou hadst faithfully followed the teachings of my Spirit, thou wouldst have been holy, and might have been useful to mankind; but the time past cannot be recalled.' To this you replied, 'If I had gifts, as many ministers have, I think it would be no cross to me.' The command was then given you, 'Improve what thou hast and more will be imparted.' At this you said, 'With shame I acknowledge that in me pride remains, and I know an honest preacher is despised by many.' The answer was, 'Read that part of the first chapter of first Corinthians, which begins at the twenty-sixth verse.' You then said, 'Let me speak but once more. I have brothers and friends that sometimes criticise, and before them I have not courage to speak.' The answer to this was, 'Such of them as love me will greatly rejoice that thou doest my will; and such as are not in the way of heaven, let love constrain thee to warn of their danger. Remember what he said who lifted up his eyes in torment, "I have five brethren!" Let the thought come home to thy heart. Warn them honestly. It may be they will hear thy words. But, remember, if thou dost not follow me in the way I mark out, thou shalt have in

the lower world crosses and disappointments, hardness of heart and few consolations, and if by my aid, thou dost at last reach this blessed place, it will be through the fire, and thou shalt suffer loss. But if thou takest up this cross, and dost follow me, doing my work, thou shalt be gainer in time, and shall reap immortal joy throughout eternity!'

"After this you were conducted back whence you came. I thought you moved heavily along, and, after a deep sigh, uttered these words: 'Woe is me, if I preach not the gospel.' The distress I felt on your account awoke me, and put an end to my dream."—*(Elliott, Life of Bishop Roberts, pp. 92-95.)*

Thomas McClelland was born in Monaghan County, Ireland, March 17, 1767. His parents were members of what is called the Seceder Church, and Thomas was educated in the principles of that faith. He was brought to the knowledge of the truth as it is in Jesus, under Methodist preaching, at the age of seventeen and united with the Wesleyan Methodist Church. He was licensed to preach in 1790, and soon appointed to a station. He traveled as an itinerant four years when ill health compelled him to desist. In 1797 he came to America and, with his family, settled in New Castle, Delaware. He then removed to Maryland, where he joined the Methodist Episcopal Church and officiated one year as a local preacher. Hearing of some of his relations residing in Mercer County, Pennsylvania, he removed to that neighborhood. He labored successfully as a local preacher, preaching at camp meetings and as a supply as providence opened the way. In June, 1821, he attended a camp meeting on Beaver Circuit, where his weakened condition showed that his end was near. He started to go to Pittsburgh and reached its vicinity on Wednesday. The next morning he did not awaken—God had taken him.

"Many were the excellencies of our deceased brother. He gave evidence at an early period of life, of regeneration; and from that time till his death he walked circumspectly before men, and, we believe, uprightly before God. Among his Christian friends, he was considered and treated as a father in Christ; and while honored and esteemed by all, he manifested a willingness to be the

servant of all. Humility, indeed, shone conspicuously among the other graces of the Spirit with which he was adorned. He sought and obtained *perfect love;* and both by precept and example, he led the flock of Christ into this rich pasture.

"As a minister there was something truly apostolic in his appearance and manner; and on all occasions he evinced a thorough knowledge of the gospel of Christ. He endeavored to keep at an equal distance from dry metaphysics on the one hand, and disgusting dogmatism on the other. His was the simple, yet dignified preaching of the primitive evangelists. He studied much; and most of all, he studied to be useful. This was his constant end. And though not so extensively useful, on account of the restricted sphere in which he moved, as many of his brethren, yet he has left a track behind him, in which others may tread, and a name that will long be remembered with gratitude and veneration."—*(Methodist Magazine, Vol. 4, pp. 358, 359.)*

Roberts—Itinerant and Bishop.

"According to some accounts, Robert R. Roberts obtained license to exhort from Rev. Thornton Fleming at a quarterly meeting at Mumford's, near Meadville, in the summer of 1800. If a license was then given to him, he must have been licensed, according to the economy of the church, before that time; as licenses are not granted at quarterly meetings to exhort. They are only renewed on these occasions. It is probable that the preacher of the circuit, without any application from him, gave the license, he, however, making no use of it, and that this license was renewed, in common with others, by Mr. Fleming, at the time referred to. At any rate it is certain that no use was made of the license, and that the grant of it was intended to urge him to do what all believed was his duty. A conversation occurred between Bishop Roberts, Thornton Fleming, and H. B. Bascom, in Mr. M'Granahan's tent, at the Pittsburg Conference camp meeting in 1828, the purport of which was that Mr. Fleming had licensed him." —*(Elliott, Life of Bishop Roberts, p. 90.)*

His father, Robert Morgan Roberts, died in great peace at Shenango, February 28, 1801. "He was a meek and pious man; and lived and died a devoted Christian." The

same year Mr. Roberts, at the earnest request of James Quinn, exhorted at a watch-night service held some time in the summer at the house of James Stevenson, Sr. Joseph Shane was sent that year by the Baltimore Conference to the Shenango circuit which, however, did not include the Roberts neighborhood. James Quinn was on the Erie circuit, and these two eminent preachers helped one another by exchanging labors. Both preached on this occasion. Mr. Roberts' first regular sermon was preached at James Stevenson's in the early part of 1802. His text was, "O Lord, revive thy work!" He was then recommended by the society to the quarterly conference for license to preach, and his license was given at Holmes' meeting house on Short Creek, Ohio, on the West Wheeling circuit, and at the same time he was "recommended to travel." From this place he went to Doddridge's meeting-house, in Spah's neighborhood, Virginia, to hear the presiding elder, Thornton Fleming. The latter not arriving in time, Mr. Roberts preached. James Quinn gives an account somewhat different. He says that "some time in March, 1802, Brother Roberts came to one of my appointments, informing me that he had had no rest in his mind since we parted, and that he had determined to leave all, and that he was now on his way with his wife to offer himself to the Baltimore Conference. This startled me a little, for he had never been licensed either to exhort or preach, neither had he a recommendation from the society of any quarterly conference. I paused a little. He observed the expression of hesitancy in me, and I also saw an affecting embarrassment in him, which I endeavored to remove by observing that as Shenango was missionary ground, and the circuit had not been fully organized, I thought we could get his case brought before the Quarterly Conference of one of the old circuits, and as Brother Fleming, the presiding elder, would hold a quarterly meeting at Doddridge's meeting-house, in Ohio circuit, the following Saturday, I would write to him and the Quarterly Conference, and I doubted not they would take action in his case. He spent the night in restless tossings to and fro, and in the morning concluded he had better return home. At length he reluctantly took the letter and went to the quarterly meeting. Brother Shane providentially was

present on the occasion, upon whose recommendation, along with my own, the conference licensed him to preach, and recommended him to the Baltimore Conference, at which he was admitted on trial."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 43, 44.)*

When Mr. Roberts commenced "traveling," he sold to a neighbor, his dog, gun, and bear-trap; and the money he received from the sale of these articles furnished the principal part of his outfit. Dr. Charles Elliott came into possession of the bear-trap which he deposited in the Indiana Asbury University. Bishop Roberts was the moving spirit in planting this school. Dr. H. A. Gobin, in answer to an inquiry says: "I have heard of Bishop Roberts' bear-trap. It was in the Museum of the original Asbury University building destroyed by fire in 1877, and I have not heard of it being seen after that fire."

Bishop Roberts was buried "in a lonely corn-field on his own farm;" but he found his final resting place—January 19, 1844—by the chief thoroughfare in the Campus of DePauw University, Greencastle, Indiana: "Poetic—yea—providential justice and fitness." Upon her death, his good wife was laid by his side.

Mr. Roberts was received on trial in the Baltimore Conference in the spring of 1802, and appointed to the Carlisle circuit. His colleague was James Smith who was in charge of the circuit. He was now nearly twenty-four years of age. In 1803 he was associated with Peter B. Davis on the Montgomery circuit. He was ordained deacon by Bishop Asbury in 1804 at the session of the Baltimore Conference held at Alexandria, Virginia, and placed on the Frederick circuit with Daniel Hitt as junior colleague. The next year he was sent to the Shenango circuit "which then embraced Butler and Beaver counties, Pennsylvania, and extended into Ohio as far as Yellow Creek, where Wellsville now stands, and contained several appointments in the Western Reserve. It did not, however, embrace that part of Mercer county, where his land was located, or, indeed, any part thereof. The nearest point to his home was between twenty and thirty miles distant. At this time there was no Methodist preaching in Pittsburg; and at the request of Mr. Wrenshall and others, he agreed to serve. Having no fixed place to hold meeting in, he preached in the Court House. . . .

He continued his labors among them, regulating the society, and making a favorable impression on the public by his able ministrations, his kind manner, and dignified demeanor."—*(Elliott, Life of Bishop Roberts, pp. 128, 129.)* At the close of his second quarter he was transferred to the Erie circuit by his presiding elder, James Hunter, and was thus enabled to live in his own home. His colleague was Joseph A. Shackelford, "a man of great faith and zeal, and mighty in prayer." At the session of the conference in Baltimore he was ordained elder by Bishop Asbury and returned to Erie District. "The circuit was large, embracing all the territory now included in Erie Conference, except the part in New York State. It required six weeks to go round it."—*(Elliott, Life of Bishop Roberts, p. 34.)* But his zeal overstepped the bounds of his circuit, and he preached at the Beech Flats, near Jamestown, New York. While he was preaching in Meadville in a tavern one cold winter night with his overcoat on, he said: "If you want honor, it is more honorable to serve God than the devil. If a man wants pleasure, he need not go to Satan for it, as he has been a stranger to it for more than five thousand years. If he wants riches, were he to sweep hell he could not find a sixpence." At this a man in a corner of the house called out: "Why, sir! then money is scarce there as well as here."

"At Conneaut, near Waterford, there was a large congregation. On one occasion the snow was deep, in consequence of which he was late, and on his arrival the congregation had collected. He preached and met class. They had a lively meeting, and it was proposed to have preaching in the evening, which was agreed on. Many of the people remained. There was no sign of dinner, and as he had eaten nothing since early in the morning, he took the liberty of going into the kitchen just before night and getting a supply of what was indispensable under the circumstances. The meeting continued till nine or ten o'clock, the exercises being very interesting. On the following day, as he was about starting to Lexington the lady of the house proposed to ride along with him a few miles for the purpose of visiting a friend. As snow had fallen, of course the surface of the road was not perceptible. In passing through a beech flat

the lady's horse stepped on some roots and his foot got so entangled among them that he could not extricate it with all his best endeavor. Mr. Roberts, therefore, went to the nearest house and borrowed an axe; and by applying it to the roots, set the horse at liberty. This so detained him that night began to come on when eight or ten miles from his appointment. There was no path or track, and he had to steer by the blazes or marks on the trees which pointed out the course. About sun-down he arrived at a small uncomfortable cabin and found only some children in it, the parents not being at home. He asked if he could stay all night, and the oldest informed him that he could. He hesitated, not knowing what to do for the best. To reach his place of destination appeared impracticable, as he could not see the blazes on the trees. The appearance of things, however, in and around the house, together with the absence of the parents, seemed to urge him to go on; the children were very dirty, being covered over with bear's grease, and everything around was in keeping with their persons. While thus pondering the matter over, and asking the children some questions, the mother arrived, her personal appearance being no better than the children's. He inquired of her, also, if he could have the privilege of staying during the night, to which she cordially assented, though she informed him that they no bread, nor anything to make it of. He alighted, and a short time afterward the father himself came home from hunting. He was open and friendly, and treated the stranger with every mark of hospitality, kindly welcoming him to the best he had. He had no grain for his horse, but was abundantly supplied with good hay, which he furnished most willingly. On the day previous he had killed a large bear of three hundred pounds weight, and this accounted for the greasy clothes and faces and hands of the whole family, as well as the glossy appearance of some of the household utensils, well besmeared as they were with the oil. For supper the kind woman put a plentiful supply of fat bear's meat in a large kettle over the blazing fire, and then after a while filled it up with potatoes. When this mixture was well boiled a quantity was put into dishes and set on a table made of a slab. They sat down to the repast, but such was its uninviting

appearance that, though hungry, Mr. Roberts could eat but very little. They had no regular bed for their guest to sleep on; they furnished, however, as a substitute a moderate supply of straw spread on the floor before the fire. On this he lay, with his feet toward the fire, his saddle bags serving for a pillow and his great coat for covering. As the night was cold he did not get much sleep. Next morning the same dish was prepared, but in somewhat better order, which rendered it more palatable; or rather an increase of hunger had so far sharpened the appetite of the preacher as to overcome his fastidiousness.

"During his stay he held considerable religious conversation with the father of the family, who seemed to feel the force of what was said. Indeed, the religious views and feelings of better days were revived. In his secluded situation he had very little means of spiritual improvement, and the call of the minister reminded him of other times. At his earnest request, Mr. Roberts baptized several of his children, adding such words of exhortation as were best calculated to make good impressions on the minds of the whole household, who, as already stated, entertained him with the very best they had in the kindest manner.

"He set out after breakfast for Lexington, his next appointment, which was on the Sabbath day. Three persons, those who professed to have experienced religion some time before, and who had been raised under Baptist influence, wished to be immersed. He had never before witnessed baptism by immersion, and was at some loss how to proceed in the most appropriate manner. The weather was very cold. After preaching he went to Conneaut creek and immersed them. He then had to walk about half a mile to the place where he lodged. On arriving there his clothes were frozen quite stiff. He, however, suffered no injury."—*(Elliott, Life of Roberts, pp. 137-140.)*

In the spring of 1807 he was appointed to the Pittsburgh circuit. "It embraced at that day all the tract of country lying between Laurel Hill and Allegheny river." He passed beyond the bounds of Erie Conference and did not labor on his old field again till he came in his episcopal capacity. A camp meeting at which Bishop

Roberts was present, was held in 1828 at Shenango, within sight of his first camp; and in 1841 he held the Erie Conference at Warren, Ohio. His later appointments were: West Wheeling, 1808; in November he was changed to Light Street, Baltimore, to which he was re-appointed in 1809; Fell's Point, 1810; Alexandria, 1811; Georgetown, 1812; 1813 and 1814, Philadelphia; Schuylkill District, 1815, and in 1816, May 14th, Enoch George and Robert R. Roberts were elected to the episcopacy. The plan of this history does not permit us to follow Bishop Roberts in his extensive travels made necessary by the duties of the episcopal office. While traveling the Erie Circuit, he built a mill, thinking that his family could be maintained by its proceeds, and that he would be relieved from anxiety on that account. The enterprise, however, did not answer his expectations, and besides this, subjected him to uncharitable criticism. One more zealous than wise was heard to make the remark: "It would be well for the people if his wife were dead and the mill swept down the river."

In 1842, thirty-seven years after this enterprise, Mr. Roberts, commenting on the subject, said: "I would here advise all preachers never to quit the work of the Lord to serve tables. However fair their prospects of making money may be, they are frequently delusive, and such ministers are losers in the end. As I had little support from quarterage, I thought my family could be maintained by a mill, and I should be better able to travel without anxiety. But it was not so; it embarrassed my mind and took up my attention; and, though for a while it did well, it eventually proved a loss."

Bishop Roberts was always, in his feelings and sympathies, a westerner and a pioneer. His humble log cabin on the Shenango became his episcopal residence, and when, a few years later, he changed his residence, it was to plunge into the wilderness and settle in Lawrence County, Indiana, where a little cabin had been erected for his reception by his brother Lewis. It was without chimney, door, windows, floor or "loft." The wolves howled about the cabin the first night of its occupancy; but a large fire kept burning in front of the open space where a door was yet to be placed intimi-

dated the gang. This was his last move. Death called him away March 26, 1843.

We wish that we knew more of the family of Robert Morgan Roberts. We have almost no information of Bishop Robert's mother. She drops from our sight without mention. We have already seen that his oldest sister, Sarah, was the religious leader of the family. Elizabeth, his favorite sister, was noted for her kindness and liberality. Dr. Elliott, speaking of her first year at Shenango, says: "She would carry with her own hands provisions to the hungry within her reach. And when the neighbors called at their cabin or passed by, she would inquire if they wished to eat, and would always give them freely of the best she could furnish. And, moreover, when she saw persons passing near the house, whom she suspected of being hungry, she would go to the fence, hail them as they passed, carrying them victuals to relieve their hunger, if they could not stop, or inviting them in to partake of her supplies. But her benevolence did not stop here. From Ligonier she took with her four coarse linen under bed ticks; and as many of the new settlers were very much in need of clothing, she cut them all up to make clothes for those who needed them most. In short, she became the common benefactress of the hungry, the ill-clad, the houseless and the stranger; and whenever any were sick her best services were rendered to them most freely and kindly. She was the first woman who went to that settlement. There was no other nearer than where Mercer now stands, a distance of nineteen miles, or Meadville, a distance of twenty-two miles." She married a religious man, William Lindsay.—*(Elliott, Life of Bishop Roberts, p. 51.)*

"The character of Bishop Roberts is a theme for pious rather than curious minds. It displays nothing bold, and is associated with nothing tragic or romantic. He never commanded conquering armies, nor directed the sacking and burning of towns or cities. He never met a challenged foe or friend in mortal combat. He knew not that he ever fell among thieves, or escaped an ambush, or suffered imprisonment or shipwreck. His life is not a region of mountains and valleys—those so deep and covert that the sunbeams cannot penetrate them, and those so lofty as to be crowned with summer snows. Yet, like

a rolling country, it has charms of some sort, even as the prairie, with its groves, and wild flowers, is by no means devoid of nature's graces and enchantments. He who loves nothing but crags and cataracts, need not read this description; but whoever delights to trace a stream in its gentle meanderings through fields, which it moistens and fertilizes, may feel some interest in this brief notice.

"Bishop Roberts was comely in his person. His stature was about five feet, ten inches. His frame was heavy and robust, and in middle and later life corpulent. But his old age was not helpless; and up to within a year of his death, (beyond which we do not see him), his walk and all his motions indicated that he was formed for physical action and endurance. God, who called him, at a given period, to a work which demanded much physical force, endowed him, in this respect, for his vocation. He sat, stood and moved with great dignity, in private and in public, without any effort or stiffness. There was great uniformity in his appearance and manners. He was never caught in a slight overt swell, or momentary pompousness, as though the inner man were slightly high-blown, or the sails of his soul were unreefed under the sudden pressure of a breeze of favor or applause. And as he was not easily puffed up—a mood which we challenge all willing or unwilling witnesses to charge on him—so neither was he wont to be cowered. He endured ill treatment, if necessary, with the calm dignity of unaffected meekness. We once saw him tested in this way; and in no circumstances did he ever win from us greater admiration.

"He had large—not gross—features. His countenance expressed as much of manly benignity as the human face can well set forth. His eye was blue; and its calmness was particularly noticeable. Under provocations to inward change, it did not report much that seemed worthy of notice, except that the provocation had taken little or no effect. In a word it was not a kindling eye. It did not, under the colorings of inward emotion, sparkle with inflamed lustre. We cannot describe the feature of the Bishop better than to say he had a calm, blue eye. His personal presence,—'tout ensemble'—was truly venerable, and commanded great respect.

"His manners were wholly suited to his profession and his sphere. He was exceedingly unaffected, which is more important than any other single item in reckoning up the severalities of what is called 'good manners.' His artlessness was manifest to all, for it was unequivocal as sunshine. Every glance, and smile, and cadence, was in the spirit and style of true simplicity. This being uniform, imparted a particular charm to his cheerful domestic and social fellowships. He was, in heart sincere. And when an actor is without disguise, his movements will, of course, seem unconstrained. His were so. In private and in public, naturalness was so prominent in the Bishop's character, that the most unpracticed observer would scarcely fail to remark it.

"We shall err, if we conclude that this simplicity had in it any thing improperly juvenile or childish. Incompetent judges, who know not his station and character, might blunder, and infer that, as he was plain and unpretending, so, also he was without merit and consideration; but there was little danger that he should be so mistaken by sagacious and experienced observers.

"Nor must it be inferred that he had not the talent, or inclination, to judge of the manners of those with whom he mingled. None noticed more promptly than he did, the improprieties of behavior which occurred under his observation. We have seen him blush like an embarrassed child, at the errors and self-exposure of others in the conference-room, when he had no manner of concern in the misfortune, except an interest of sympathy for the perpetrator of the folly. On one occasion, when a rule of conference prescribed that no member should speak the second time on any resolution, till all others, who desired it, had enjoyed the opportunity, two brethren arose together. The Bishop awarded the floor to the elder, who had not yet spoken. But the younger, who had already made two efforts, commenced declaiming in the most impassioned tones: 'That brother,' said the Bishop, 'is now up the third time, and here is a much older brother on his feet, who has not spoken at all. The rules give him the floor, and I wish he might be permitted to speak—I think the conference wish to hear him.' Meanwhile, the younger speaker was under full way and, in the heat of his endeavor, never paused to hear what the

Bishop said. The members on all sides were staring at his effrontery with astonishment, and could scarcely restrain their indignation. The Bishop said no more; but his face was crimsoned with blushes for the misfortune of the young orator, who had placed himself in a position so repulsive before his brethren and the spectators.

"The religion of Bishop Roberts was deep, ardent, uniform and active. His piety was deep. Early subdued by divine grace, the spirit of religion had become as a second nature.

"Some of us were so late in our return to God, (blessed be His name that we were ever brought to love Him!) that our religion, though it makes joyful in Christ, seems scarcely to sit easy or naturally upon us, as it does on those who were early and faithful in their profession. Like scholars without early advantages, who are always apt to betray the defects of juvenile training, by incorrect orthography, or some little matter, and whose science, though extensive, does not appear to form a part of their mental constitution, (as it does in cases of precocious scholarship); so sinful tempers and habits, long indulged and strongly fortified, do sometimes, after the heart is changed, mar the symmetry of Christian character. But Bishop Roberts was an example of the intimate blending of our holy religion with all the sanctified elements of the being. There was an unconstrained religiousness in all his types of manner—in every mood, which was exceedingly proper and attractive. He never seemed to strive to be religious, but appeared to be spontaneously so. Doubtless, he did strive; but the effort itself had become so much a habit, that it did not look like striving.

"His piety was ardent. It was not light without heat—a phosphorescence which could neither kindle nor consume. It is true, that he was well trained in Christian doctrines and ethics. He was sufficiently meditative; and his intellect was religious. But this is so common, especially with the ministers of Christ, that it need not be testified of those who occupied prominent ecclesiastical stations. But ardent devotion is another thing—less common, and not certainly to be inferred from any man's sphere, however responsible or prominent. But none could be intimate with the Bishop, and note his manners in private and in public, without gathering sufficient

proofs that his heart, as well as his understanding, was deeply imbued with the Spirit of Christ, and was controlled by the impulses of charity and inward godliness.

"On this point, we testify what we have witnessed in various circumstances, and at different times. We never saw him at class meeting; but we observed him at prayer meetings and love feasts. There he seemed to forget that any other dignity ever attached to him than that of the humblest follower of the Lamb. In 1841 we saw him rise to speak in a large love feast. He commenced thus: 'Brothers and sisters, I feel a desire to rise and tell you what Jesus has done for my soul.' Struck with the simplicity and the commonness of his language, we immediately treasured it up in our memory. Had a stranger to Bishop Roberts entered the door at that moment, he would probably (but for his position in the pulpit) have set the speaker down as a plain old farmer, of good sense and sincere piety, but far less episcopal in his manner than half of the brethren present. And he would have inferred, from his manner, that his whole heart was absorbed in the one and great and glorious interest of personal religion—of seeking and enjoying the in-dwelling God. Sanguine temperaments, though chastened and subdued, when kindled by fire from heaven, as was the heart of Bishop Roberts, are apt to glow, as his did, with intense ardor. We have said he had not a kindling eye; but he had a flaming heart. He was no stranger to deep emotion. We have seen him when grace was a flame in the soul, and he scarcely knew how to express his rapture. We remember that once, as he sat behind a preacher who spoke with great zeal, he burst out in a loud and passionate exclamation, and might have been pronounced, by certain Christians of the colder sort, 'beside' himself.

"But it may be asked, how so much ardor could have been blended with the calmness, or evenness, which we have ascribed to him. We answer, that it depends in part, that his religion was also uniform. It did not kindle up, to blaze a moment, and then expire. It was a lamp well fed, and always lighted. We often find ardor blended with variableness; and this begets a prejudice in our minds against it. But, then, this variableness is an accidental, not a necessary accompaniment of glowing Christian zeal. Angels are all ardor, yet never waning in

their holy zeal and raptures. So of glorified saints, who 'rest not day nor night.' And as in heaven, so on earth there may be in us unremitted ardor. Paul, Fletcher, and (near the close of life) the godly Payson, are examples to the point. Bishop Roberts belonged to the same class in the great teacher's school.

"His piety was active. No monkish tendencies restrained his inward zeal. In a hermit's cell, or the ascetic's cloister, he would have been as an eagle caged. A continent was narrow enough for him. Like the 'angel flying through the midst of heaven,' his charity sought audience of nations. Think of the expanded field of his ministry; and instead of gradually diminishing it, as advancing age might have suggested, in the very last spring months of his life he breaks away from the assigned bounds of his episcopal toil, and, unappointed by all but God, plunges into western wilds, on extra missions toward the setting sun. We know not how the miasmatic agencies of the unsettled regions through which he then traveled affected his health, or were remotely connected with his death; but we think of him in these extreme wanderings as we think of the setting sun, when, in his pure and cloudless occident, he seems to pour his brightest beams over the landscape, as he pauses a moment to bid the hemisphere adieu.

"As a preacher, his manner was earnest rather than impassioned. He spoke with great fluency, and his words were well chosen. They did not seem to be 'sought out,' and yet they were 'acceptable.' He never labored for thoughts or language. They came spontaneously, like water flowing downward. He was a student, yet his sermons never 'smelt of the lamp.' To the writer he was one of the most impressive speakers, and yet we can scarcely tell why. He had the same unaffected manner in the pulpit, which rendered him so agreeable in private.

"His discourses were didactic, yet by no means wanting in hortatory effect or pathos. They were very systematic, without any apparent labor or pains to make them so. His eye, as we have already described it, did not speak to the audience by intense, wild flashings, but its calm and benevolent expression most pleasingly impressed the hearer. He was free from defect—was, as an orator, in this respect perfect.

"It is said of Curran, that in his common moods he was rapid and wholly uninteresting—that his person was diminutive and his attire slovenly—that his gestures were ungraceful, his countenance spiritless, and his eye perfectly destitute of the sparkle of genius, or even the light of intelligence. When he commenced a forensic address, the witnesses say he was inanimate and repulsive, and that a stranger would have been tempted, by his unpromising appearance, to withdraw from the court room. But as he pursued his argument, and his heart waxed warm under its inspiration, the man was strangely transformed into the orator. It is affirmed that his very stature seemed to change, and he rose in the eye of the spectator into a form of the most imposing and commanding dignity. His unmeaning features were remolded, and became all animate and seemingly immortal with the kindling fervors of his roused and glowing genius, until—to use the language of a celebrated writer—'he alone seemed to be majestic in creation.'

"This was not Bishop Roberts. He was no such orator as Curran. Yet he was an orator. We hazard nothing in emphatically re-affirming that he was an orator. For eloquence is as various as beauty. It is now a torrent, and now a gently flowing stream—now a rushing tempest, and now a soft refreshing breeze. But it is always something that charms the inward sense, which was precisely the effect of the Bishop's happy efforts.

"His delivery was uniform. It was a full current from the beginning, and flowed on evenly to the end. He commenced with a pitch of the voice which all could hear distinctly. He never committed the most glaring of all errors in a public speaker—that of restraining the voice at the beginning, so that not a fourth of the audience can gather his meaning for the first ten minutes, and, of course, must lose the force of what remains. Unlike Curran and many others, the first sentence of his lips began to find favor with the hearer.

"We will add—not so much for his memory's sake, as for the good of Christ's living ministers—that Bishop Roberts preached from experience; not that he spoke of himself, but from himself; that is, he testified what he had felt and therefore knew. When he proclaimed that 'Christ Jesus came into the world to save,' it was not a

mere speculation, affirmed to him by Scriptural authority, sacred as it is; but it was also an experimental verity, assured to him by unequivocal consciousness—by the witnessing of the Divine Spirit with his own. He was not—as we fear many are in the sight of the great Shepherd—a hireling, whose profane end is worldly gain. He made merchandise of none. He was not a nurse applying the spoon or bottle, to feed others on what himself had never tasted, and could not relish. He first feasted his own soul on the life-giving promises, and, then, like a mother to her infant, he poured out the 'sincere milk of the word' from his own overflowing bosom, to the precious nurslings of Christ's growing family. Happy pastor, who thus cherishing the flock, is himself fed in distributing to others!

"Let us, in conclusion, glance at the character of Bishop Roberts, as it was unfolded in his last and most responsible relation to the Church. The functions with which he was clothed, by the free and competent suffrages of his ecclesiastical peers, (and by the act of the whole Church, represented in his peers), brought upon him the severest embarrassments of his ministerial life, and afforded the surest test of his integrity and worth.

"He was a Bishop. That office he derived from the purest source, and executed by the highest warrant known upon earth. In harmony with its holy origin and perfect sanction, (we speak not now of carnal successions, or other wanton fables), his episcopal duties were exceedingly onerous, and influential to an unrivaled extent. His incumbency was not like that of a mere diocesan, with a flock of two, five, or ten thousand souls. His concurrent jurisdiction was over hundreds of thousands. The clergy alone of his supervisions, were more than the membership of three or four surrounding dioceses of a sister Church.

"In this elevated sphere, he proved to all how richly, for self-control and public duty, the grace of God endowed him. He still 'magnified his office.' What was worthy of special notice in his episcopal career, may be set forth under the heads of meekness, diligence, decision and discretion.

"And first in order was his meekness. In him the 'Bishop' did not spoil the man, nor mar the Christian, nor, by exalting, minify the minister. Bishop Roberts

was never in the way of Mr. Roberts, Brother Roberts, or Rev. R. R. Roberts. The apostle did not hinder the disciple. If *primus inter pares,* (first among equals), he did not forget the important fact that his peers placed him first, and that through them 'the Holy Ghost made him overseer.' It was a pleasant thing to sit beside him in the parlor, or before him in the conference room, and note with what Christian modesty and meekness he indulged his free communings with all the flock of God.

"In 183- a declaimer against Bishops lectured in N., where we were stationed. He described them as lordly and tyrannical, passing through the country in a style not much less magnificent than that of the finical Borgia, the pompous son of the Pope. The citizens became indignant at Methodism, which fostered, as they supposed a high blown aristocracy. A few weeks later, Bishop Roberts providentially came along, and spent a Sabbath with us. The news spread on all sides, that one of the puffed up magnates would preach at eleven o'clock. The house was early over-filled with the curious and the prejudiced, to witness display. In due time forth came the Bishop in his worn calico 'robe,' (which probably cost twelve and a half cents per yard), and all other vestments in strict keeping with its splendor. Seldom were a people more surprised than at his appearance and address. And as the good old man preached Jesus in his usual artless tones and manner, the strong premature current of indignation was changed to the most unbounded admiration. The next day the irreligious on all sides were uttering cold denunciations against 'the hypocritical vilifier of Methodist Bishops'; and not long after, the seceders, to whom that man had lectured, gave up their new church, returned in a body, and left no relic, as we are aware, of their former disaffection towards Episcopal Methodists or their Bishops.

"As to his diligence, enough has been said to prove that he was not an idler in the vineyard. No man could consecrate his energies more undividedly to the cause of Christ. Through the infirmities of age and the power of disease, he failed in a few instances to perform the labor which fell to him in the division of the work. But the only wonder is, that he did not oftener fail. And it is admirable that some of his colleagues, as though a new life

inspired their sinking age, and renewed in them their palmy vigor, should continue to traverse the continent, like the apostle 'taking pleasure in infirmities, that the power of Christ may rest upon them.' We have had, as yet, no sinecures in the high places of Zion; and from what is past, there seems no special need to guard with dread suspicion against that misfortune. The spirit of our superintendents has been strongly antagonistic thereto; and if more than are needed for their duties were set apart for the office we presume the evil would find a cure. The course of Dr. Fisk, and the voluntary surrender of his prerogatives by Bishop Roberts, in 1836, which the conference so suddenly (and perhaps wisely) declined to accept, warrant the hope that Bishops will not so multiply as to become an irreformable reproach, or an over-burden to our Zion. God grant, in His mercy, that like Roberts and his colleagues, we may retain in this high office men who shall continue abundant in labors, and who shall feel, 'it matters not where I fall so that I fall at my post.'

"Decision was a trait in the character of Bishop Roberts. When necessary for public ends, he was immovable as a rock. Not that he was obstinate. It is a legal principle that 'the law minds not little things.' Neither did Bishop Roberts. He would not contend for trifles, nor for what merely concerned himself. There must be something which he deemed worthy to inspire decision, and then it was inspired. If the Church was concerned in some measure that seemed to threaten danger or expose to harm, he stood in the breach. Peaceable as he loved to be, and retiring and self-sacrificing as he usually was, when duty demanded, he was ready to 'speak with the enemy in the gate.' In our Church judicatories, when disorder arose and long forbearance proved unavailing, with what effect did he finally put forth his presiding power, to reprove inattention, and command order in business and debate. Many will recollect examples in which he instantly hushed the confusion of the conference-room, and secured the prompt and decorous attention of every listless member to the subject in hand. Yet all this was generally done with a spirit and manner so conciliatory, as to provoke no other than the kindest feelings.

"Finally, though he was decided, he was also discreet. Like a judicious commander in the battlefield, he would

throw himself into any posture of responsibility or danger, if some exigency rendered it his duty. But never would he do it wantonly, or for mere love of power. He invoked no episcopal prerogatives where the law of the Church did not prescribe their use. Like the high priest of the theocracy, he would, when permitted, gladly lay aside Urim and Thummin. He loved his robe of office only when he must execute its functions. He knew when as well as how 'to be exalted and abased;' and of the two, the latter was preferred.

"It follows that he was concentric in his official movements. He never plunged into spheres which did not need and claim him. He was as careful not to transcend, as he was prompt to approach the line of duty. Like the morning star (for thus had Christ appointed radiant goings forth), he was content to shed a lustre on his own ordained circle, without infringing on remote or smaller bodies, for he remembered that all the stars are held 'in His right hand'; and that, if harmony prevails, each lends a grace to others, by diffusing another charm, or revealing another glory, in that moral hemisphere which does contain them all."*—*(Elliott, Life of Bishop Roberts, pp. 392-403.)*

"It is certainly no small tribute to his character to say that the greatest apparent defect was the excess of a very amiable quality—modesty. In his early life it rendered him painfully diffident, and throughout his career it deterred him from many bold and energetic measures which his position and abilities justified, and which have been of wide influence in the Church. He often referred facetiously to instances of his early diffidence. For a long time after his appointment as class leader among his rustic neighbors, he could not assume courage enough to address them individually, and he had actually to be superseded by another leader till he conquered this timidity. In his first attempt at public exhortation he suddenly sat down, appalled at the intent look of a good man, whose favorable interest he took for disapprobation. At another time when he was expected to exhort,

*This appreciative article was contributed to the Ladies' Repository, April 1844, by Rev. Leonidas Lent Hamline, D. D., editor, elected to the Episcopal office by the General Conference which met in May.

he was so alarmed as to retire in agony and conceal himself in a barn. In the third attempt he proceeded some time with good effect, but, fearing he had made a blunder, stopped short in confusion. In after years this extreme diffidence became a subdued modesty, not interfering with his ordinary duties, but deterring him from most novel or experimental plans, however hopeful, and leading often to ludicrous mistakes among those who did not know him. When stopping in his travels among strangers he usually assumed no other pretentions than those of a private Christian, and frequently it was not until the family worship disclosed his spirit and talents that his ministerial character was supposed. Under such circumstances he has sometimes attended class meeting with his host, and received warm and pointed exhortations from zealous leaders."—*(Pittsburg Christian Advocate, Aug. 28, 1844; quoted from Zion's Herald.)*

Zachariah Paddock relates the following anecdote of Bishop Roberts:

In 1821-22 I was preacher in charge of the French-creek Circuit, which included a part of the territory embraced in what was my brother's ample mission field. Bishop Roberts commenced his ministry in the same region some fifteen or twenty years previously, and was still widely known and eminently popular. Indeed, it was doubtful whether any other preacher in all that country was held in anything like equal estimation. Go where one might every tongue was eloquent in his praise. Anecdotes innumerable were told of him, some of which are well worth repeating. The following may be accepted as a specimen: "Mr. Roberts, dressed very plainly, mounted a French pony, and wearing a huge Quaker hat, was on his way to an appointment, when converging roads brought him into company with a gentleman, also on horseback, who at once evinced a disposition to be sociable—it may be offensively so. He soon asked Mr. Roberts where he was going. The response was 'I do not exactly know.' 'You know what you are going after, do you not?' asked the gentleman. 'Yes, very well,' was the answer. 'Well, then, what is it?' 'I am in pursuit of my Master's sheep, sir,' replied Mr. Roberts. 'Your master's sheep! How long have they been lost?' 'About six thousand years,' returned Mr. Roberts.

Here the gentleman again scanned Mr. Roberts from head to foot, and, utterly failing to comprehend him, said: 'Go on, you fool, I guess you'll find them.' When he put spurs to his horse and was soon out of sight. Reaching a small house of entertainment a few miles further on, he ordered a mess of oats for his horse; and, going out to the horse shed with the landlord, began to tell him what a strange sort of a man he had passed on the road. 'And don't you think,' said he, 'the fool told me he was looking for sheep which had been lost six thousand years!' The landlord at once comprehended the case, and said to him: 'I am sure from your description that the man you passed is the Rev. Mr. Roberts, one of the ablest preachers in all our country; you did not understand him. Using a Scripture figure, he spoke of fallen men as wandering sheep; and you know it is about six thousand years since the first transgression.' While he was yet speaking Mr. Roberts came in sight. 'Yes,' said the host, 'it was Mr. Roberts, as I supposed; yonder he comes; I was expecting him at my house to-day.' The stranger now saw what a terrible blunder he had committed; and feeling he could not face a minister of the gospel whom he had treated with such indecency, said to the landlord: 'Put the bits in my horse's mouth, and let me go; Mr. Roberts' horse may eat the oats.' The unfortunate man had barely time to retreat, when Mr. Roberts rode up, and enjoyed greatly the close of the drama." *(Zachariah Paddock, Life of Benjamin G. Paddock, pp. 111, 112.)*

On returning to the West, after a General Conference, he once applied at the house of a Methodist family to which he had been recommended for entertainment. He was, as usual, humble in dress, and dusty and weary. The family, taking him to be a rustic traveler, permitted him to put up and feed his horse, and take his seat in the sitting room. Supper was over, and no one took the trouble to inquire if he had taken any on the way. The preacher of the circuit was stopping at the same house; he was young, frivolous and foppish, an occasional though very rare example among Methodist preachers, and spent the evening in gay conversation with the daughters of the family, alluding occasionally and contemptuously to the "old man," who sat silently in the corner. The good

bishop, after sitting a long time, with no other attention than these allusions, respectfully requested to be shown to bed. The chamber was over the sitting room, and, while on his knees praying with parental feeling for the faithless young preacher, he still heard the gay jest and rude laugh. At last the family retired without domestic worship. The young preacher slept in the same room with the bishop. "Well, old man," said he as he got into bed, "are you asleep yet?" "I am not, sir," replied the bishop. "Where have you come from?" "From east of the mountains." "From east of the mountains, aye—what place?" "Baltimore, sir." "Baltimore, aye—the seat of our General Conference—did you hear anything about it? We expect Bishop Roberts to stop here on his way home." "Yes, sir," replied the bishop, humbly, "it ended before I left." "Did you ever see Bishop Roberts?" "Yes, sir, often; we left Baltimore together." "You left Baltimore together?" "Yes, sir." "What's your name, my old friend?" "Roberts, sir." "Roberts! Roberts! Excuse me, sir, are you related to the bishop?" "They usually call me Bishop Roberts, sir." "Bishop Roberts! Bishop Roberts! Are you Bishop Roberts, sir?" asked the young man, leaping out of bed, and trembling with agitation. Embarrassed and confounded he implored the good man's pardon, insisted on calling up the family, and seemed willing to do anything to redeem himself. The bishop gave him an affectionate admonition, which he promised never to forget. The venerable and compassionate man knew the frivolity of youth; giving him much parental advice, and praying with him, he would not allow the family to be called, though he had eaten nothing since breakfast. The next morning, after praying again with the young man, he left before the family had risen, that he might save them a mortifying explanation. This fact was a salutary lesson to the young itinerant; at the next Conference he called upon the bishop, a renewed man; he wept again as he acknowledged his error, and became a useful and eminent minister. Bishop Roberts often alluded to the incident, but, through a commendable kindness, would never tell the name of the young preacher. —*(Stevens' History of the Methodist Episcopal Church, Vol. IV., pp. 90-91.)*

III.

"FEAR NOT, LITTLE FLOCK; IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

Shenango and Salem Classes.

As we have already learned, Robert R. Roberts, Thomas Roberts, John Caughey, James Hubanks and William McLean moved from Westmoreland County, Pennsylvania, in 1796, and settled within the bounds of the present Salem Charge. This settlement was east of the Little Shenango, and about two miles from the present location of the old Salem Church. Robert R. Roberts was the leading spirit of this little band of pioneers. He was a member of the Methodist Episcopal Church before coming to the settlement, and it is supposed brought a certificate of membership. These early settlers were soon followed by others of their Methodist neighbors, among whom were Jacob Gurwell and Thomas McClelland, both Irishmen and local preachers, who commenced holding meetings in log cabins and groves whereever a little group could be gathered. The first sermon was preached in the log cabin of James Stevenson on the farm now occupied by his grandson. In the summer of 1798 they formed the first class within the bounds of Erie Conference. The following were the names of the class: Robert R. Roberts, Lewis Roberts and wife, Thomas McClelland and wife, James Stevenson and wife, William Lindsay and wife, John Caughey and wife, William McGranahan and wife, John McGranahan and wife, John Rogers and wife, John Hornell and wife, William McLean and wife, William Stewart and Nancy Wilson. The wives of Lindsay, Caughey and John McGranahan were sisters of Mr. Roberts. Subsequently Thomas Dumars and wife were added to the class. Mrs. Dumars also was a Roberts. She is de-

scribed as "a woman of large frame, strong, agreeable voice, and of remarkable gift and power in prayer; and she would be called upon frequently to offer prayer at the close of the public service." When Roberts entered the ministry in 1802 he was succeeded by William McLean as leader of this pioneer class. Mr. McLean was a man especially well qualified for a class leader. Notwithstanding a very serious difficulty in his hearing, making it necessary to use an ear trumpet, the class would not consent to his resignation, and he held the position until his death in 1839. About the year 1802 a second class was formed, called the "South Class," consisting of twenty-two members, among whom were: George McFetridge and wife, Thomas Dumars and wife, James Dumars and wife, John Waters and wife, Jacob Gurwell and wife, Bradson Gibbins and wife, William Gurwell and wife, Thomas Jolly and wife, James Walker and wife, and Morris Dunlavy and wife. John Leech and wife were added the same year at a little later date, and completed the twenty-two members credited to this class. Mr. Leech settled at Leech's Corners. He was an ardent Methodist and became prominent both in Church and State. He died in 1864 at the advanced age of ninety-seven years. A very large number of his descendants are now prominent members of the Methodist Episcopal Church. These societies belonged to the old Shenango Circuit of the Baltimore Conference. In 1802 the preacher in charge was Joseph Shane, and the membership numbered sixty-two. In 1805 Mr. Roberts was appointed to the Shenango Circuit. In 1812 the membership had increased to four hundred and fifty-six, and the territory extended from Lake Erie to the Ohio river at Beaver. From this date the Ohio Conference supplied the charge with ministers until 1820. In 1817 the charge became a part of the Erie Circuit. From 1820 to 1825 it belonged to the Genesee Conference. In 1822 the Erie Circuit was divided, and the southern part was called "Mercer Circuit." In 1825, at the first session of the Pittsburgh Conference, Alfred Brunson and Edward Stevenson were appointed to the charge. This conference held its session at Salem in 1828, Bishop Roberts presiding. A camp meeting was held in connection with the Conference on the ground now owned by George

Emrick, at which there were more than one hundred conversions. The sessions were held in the church immediately adjoining the lot where the present church stands. In 1834 Salem became a distinct charge, with Theodore Stowe and Alfred Sturgis as circuit preachers. It was a central point in the Conference, and before the advent of railroads was frequently visited by distinguished preachers. At the first session of the Erie Conference in 1836, Ahab Keller and C. C. Bert were appointed to the charge which still embraced a large territory. Other charges and appointments were set off until 1854, when the following societies belonged to the Salem Circuit: Old Salem, Linn's school house, Sugar Grove, North Salem, Bethel, the society which constituted the nucleus of the present Centenary Church, the society where Fredonia now stands; Cottage Chapel and "Harry of the West."

In 1861 the charge was divided, leaving to the Salem Charge, Sugar Grove, North Salem and Fallowfield. The first class organized at North Salem was as early as 1842. It met at the house of Benjamin Jones, now the J. Lawton place. Special meetings had been held in Mr. Jones' log barn by Henry Winans and Rufus Parker. Among the first members were Cornelius McLean, Sam'l Chess and wife, Benjamin Jones and wife, Mrs. Armitage and Mrs. Palm. The class met in the house of Mr. Chess; Mr. McLean was the leader. At about the same time another class was formed in the same neighborhood which met at James Taylor's. John Stevenson was the leader. The North Salem Church was erected in 1856, and the two classes united.

The first class at the Sugar Grove appointment was organized at the house of David McGranahan, near Atlantic, in 1829, by Thomas Carr, and consisted of the following members: James Kilpatrick, leader; Thomas Leech and wife, John Cline, George Cline, Margaret Cline, Samuel Watt, Francis Orwig and wife, Drusella McGranahan and Ruth Jacqua. The meetings were held at the houses of David McGranahan and Thomas Leech, and at the Falling Mill, and school house. In 1867, under the pastorate of G. H. Brown, the society commenced the erection of the present house of worship.

About the year 1807, the first meeting house was built at Old Salem on the lot adjoining the present church. It was about 26x32 feet, and constructed of hewed logs, with shingle roof. Another church, about 40x45 feet, took its place in 1828. "The pulpit was a semi-circular box with 'pounding board' around the top as high as a man's waist, and was entered at the side by a flight of some half dozen steps." This was replaced by a third church in 1852. A parsonage was built at the "Corners" about 1833. It was sold twenty years later, and another parsonage erected near the church.

The first class at Fallowfield was organized at a very early date. Preaching services were held in private houses until 1843 or 1844, when a small frame church was built near where Clinton Hazen now lives. Adam Kean and wife and John McEntire and wife were among the first members. This chapel served as a place of worship until 1874, when the present neat and comfortable church was erected on a lot donated by R. Hanna.

A Sunday school was organized in the Old Log Church at an early date, and has been continued up to the present time. In the winter of 1831 a remarkable revival occurred among the Sunday school children, resulting in many conversions. In 1851 a school was organized at North Salem; and in 1833 one was organized in the house of Thomas Leech at Sugar Grove. This school was subsequently moved to the school house, and later to the church. There was also an early organization at Fallowfield.—*(History of Mercer County, Brown, Runk & Co., Publishers; pp. 603, 604; Gregg, History of Methodism, Erie Conference; Vol. I, p. 30; Prof. J. A. Leech, Manuscript Centennial History of Salem Charge, 1898.)*

It would be an interesting task to trace the history of the members of these pioneer classes of Methodists, but records are few and traditions uncertain. We must content ourselves with the mention of a few names.

A. C. McLean, in a letter to Prof. J. A. Leech, of Leech's Corners, says: "William McLean grew to manhood in Ligonier Valley, Westmoreland County, Pennsylvania., his father, Andrew McLean, having settled there with his family shortly after the Revolution. Both his father and mother were devout members of the Meth-

odist class at Ligonier. His father was known as a local preacher, and left in manuscript form a book of his sermons, which he closes with the following prayer, from which we may judge something of his Christian life and character:

"'O Lord Jesus, Thou who didst suffer as man, hunger, cold, nakedness, perils, and sword, contradictions of sinners against Thyself and at the last gave Thyself freely up to death to purchase a universal redemption for a fallen world. Give, Lord Jesus, Thy children, grace and strength according to their day, and supply with food and other necessaries of life convenient for us, and give us hearts to receive all things with gratitude and thankfulness, with a good heart and good will, not grudgingly, nor with sinful covetousness. Stamp Thy image on our hearts, O Lord, and may we be so changed as to become in our measure as meek and as lowly-minded as Thyself. Be mindful of the world universally, and may the powers of anti-Christ be broken, and may the long prayed-for period usher in Thy Kingdom Come. O Lord!

"'Now, Lord, with humble submission, I give all up to Thy disposal, believing all that Thy prophets, Thyself, and Thy apostles said will surely come to pass in due order and time and place. So be it, so be it, Lord. Amen.'

"His mother was Margaret Bell, a sister or near relative of Rev. Bell, through whose influence the name of Robert Richford Roberts was enrolled on the class book of the Methodist Society at Ligonier, an act for which the grand, good bishop afterwards said he was never sorry.

"When the Roberts family left Ligonier and settled on the Shenango, William McLean was among the first to join them, taking with him his wife, Elizabeth Ross, and settling on the farm now occupied by J. T. McLean. They were among the original founders of the Shenango, or old Salem Methodist Class, the first class formed in what is now the Erie Conference District, and, after Bishop Roberts, their first leader, in which capacity he served for many years, and was esteemed as an excellent Christian man, and a zealous and devoted leader.

"He raised a family of nine children, all of whom were active and earnest members of the Old Salem Church. They were: Andrew, John, Margaret, Wil-

liam, Cornelius, Jane (Leech), Eliza (Stevenson), James Ross and Jacob Young. Three of these sons, John, William and Cornelius, became Methodist preachers, and the other three were at different times class leaders of the Old Salem Church. It was at a meeting of the Pittsburg Conference, held at Salem in 1828, and presided over by Bishop Roberts, that John McLean was received on trial. He served as an active minister for forty-four years, during which time he filled some of the highest stations in the Pittsburg, Erie and Eastern Ohio Conferences. He preached in Cleveland when it was a small village. I have heard my father tell about him preaching in Butler in homespun clothes—spun and woven by his mother and sisters, and pulled into what was called thick cloth by Thomas Leech. I want to be present at the centennial meeting of the church if possible. Old Salem has a glorious history, of which the people thereabouts should feel proud. The influence on the development and highest good of our country that went out from the labors of these founders of Methodism has been as great as has the influence emanating from Bunker Hill or Stony Point, and our children may as profitably learn something of the lives of those men as the lives of our heroes in war."

The excellency and triumph of the Christian religion was exemplified in the happy death of George McFetridge, who departed this life on the 20th of April, 1839, at his residence in Salem township, Mercer County, Pa.

He was one of the veterans of Christ, who joined the Methodist Episcopal Church under the ministry of the Rev. Mr. Wesley. From that time to his death, he was a firm and constant member of the Church. He, with his family, emigrated to America in A. D. 1784, and settled in Carlisle, Pa., and in 1798 removed to what was then called the back-woods, (now Mercer county), where he endured many hardships and privations, which are common to new settlements, and where the yell of the savage and howl of the wild beast often greeted their ears. But the heralds of salvation found their way to those scattered settlers in the wilderness; this caused Mr. McFetridge again to rejoice; and his house became a home to the weary minister of the gospel, as well as a place of worship, which he esteemed as a great privilege to his last

hours. It was his delight to have ministers, and pious persons visit him.

When his children would visit him, he would call them around him to join in prayer with him; and he frequently requested his neighbors to hold prayer meetings at his house. The Sabbath before his death, when a meeting was held in his room, he requested, one more class meeting with his friends below, to hear their prospects above. While he commenced to sing with his usual strength the first verse, his voice failed, but he would still respond, "Amen" to suitable sentences. He lingered a few more days on the shores of time, frequently speaking of the unsearchable riches of Christ, and the unbounded love of God, that had preserved him so many years. When one told him he had served God so many years, he would reap his reward, he replied: "No, no, if one good word, thought, or action, would save me I would be lost. I feel the most worthless, the least, indeed, of all His followers. If I am saved, it will be through the mercy and grace of God. O how free for every child of man! Who will accept of it on the most glorious terms? Who will not be a follower of the meek and lowly Jesus?"—*(Pittsburg Conference Journal, Aug. 1, 1839.)*

Hon. John Leech, son of Thomas Leech, and Phoebe, his wife, of Warrington, York County, Pa., was born November 29, 1767, and died May 1, 1864, at the advanced age of nearly ninety-seven years. He was united in marriage with Miss Jane Morrison, November 25, 1783. Mr. Leech moved to the Glades, Somerset County, in 1792; and in 1802 to Salem, on the Little Shenango, Mercer County, Pa. He was reared a Quaker, but shortly after his marriage, he was converted and united with the Methodist Episcopal Church. He was for many years a member of the Pennsylvania Legislature, both in the House and Senate.

In April, 1861, a census of his family showed ten sons and two daughters, 104 grandchildren, 136 great-grandchildren, 47 grand-children-in-law, and 6 great-grandchildren-in-law—a total of 305—with himself and wife, 307.

"As a religious man and a Methodist, he was warmly attached to his Church, without bigotry, and his services in that way as a member, a leader, a steward, a trustee,

and sometimes as sexton, had a great influence in building up the Church in the entire region where he lived. . . . At their log cabin, before it was chunked, Bishop Whatcoat preached within its walls, and slept before bedsteads were put up."

Dr. Elliott was with him the Sabbath before his death, and says: "I had much interesting conversation with him, and there found him waiting, like Simeon of old, for the coming of his Savior."—*(Dr. Charles Elliott in The Pittsburg Christian Advocate, Aug. 6, 1864.)*

"C. M. H.," of Jefferson, Ashtabula County, O., returning from a visit to a camp meeting on Curllsville circuit in the fall of 1857, says: "We called on an old veteran, who has seen ninety winters—J. Leech. He was sitting in his room reading his Bible, and that without glasses; though he had used them for forty years, yet for some four years he can do without them. He had read his Bible through forty-six times, and was reading it through the forty-seventh time. He spoke of his love for God and his Church, and his hope of heaven, saying he was waiting his Lord's coming, with readiness to meet him."—*(Pittsburg Christian Advocate, Oct. 6, 1857.)*

John Leech raised a large family, all of whom were active and earnest workers in the Church. Three of his sons, John, Samuel, and Joshua, became Methodist preachers, and served as active ministers, traveling or local, many years.

Samuel Leech was born in Westmoreland County, Pa., in 1801. He grew up to manhood in Salem, attending such schools as the neighborhood afforded at that time. He embraced religion in 1816, was licensed to preach in 1834, and received on trial by the Erie Conference in 1836. "Mr. Leech was a large man, well built for service and endurance in the itinerancy, of sandy complexion, and quick, impulsive feelings, that required a good amount of grace and watchfulness to control."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, pp. 23, 24.)* He located in 1846, and lived on his farm. He served the Church well in the local ranks. He died at Leech's Corners, March 30, 1875.

Joshua Leech was born at Leech's Corners, April 2, 1808. The early part of his life was spent as a steamboat captain on the Ohio and Mississippi rivers and along

the southern coast. Later he engaged in the dry goods business in Leechburg, Pennsylvania, and still later in the same business at Leech's Corners. He was united in marriage with Miss Sarah Long, of Little Shenango, in 1833. He engaged in farming in Clarion County soon after his marriage. Here he was licensed as a local preacher, and in 1841 was admitted on trial in the Erie Conference. He was discontinued in 1842 and moved into Western Ohio where he entered the ministry of the Wesleyan Methodist Church. At a later date he removed to Missouri where he died Oct. 4, 1868, after twenty-three years spent in the ministry.

John Leech was admitted on trial in the Pittsburg Conference in 1826, and appointed to Mercer Circuit. He had been ordained previously a local deacon. He was received into full connection and ordained elder in 1828. His appointments were: 1826, Mercer; 1827, Meadville; 1828, "Peregrine Buckingham and John Leech without stations, at their own request"; 1829, without appointment, "in consequence of affliction"; 1830, name disappears from "General Minutes," doubtless located.

John Riley was born in Queen Ann County, Maryland, Dec. 19, 1779. He moved with his parents into Somerset County, Pennsylvania, in 1783, and thence to Westmoreland County. In 1800 he removed into Mercer County, and settled on a farm now owned by Cyrus McGranahan, about one mile northwest from the old church, where he lived all his days. He was married to Miss Barbara Simons in 1804. To the worthy couple were born ten children. John Riley was a life long Methodist, and a local preacher for many years. He was recognized as one of the greatest Bible students of his day. He died March 19, 1864, at the ripe old age of eighty-five years. —*(Communication from a descendant of the family written in 1899.)*

John McGranahan was born in Cumberland County, Pennsylvania, Nov. 12, 1780, and died at his residence in Sugar Grove, Mercer County, Sept. 2, 1868. He settled in Mercer County with Robert R. Roberts and others in 1879. He married Nancy Roberts in 1801 by whom he had twelve children. He united with the Methodist Episcopal Church in 1804. He was an earnest student of

the Bible and Clarke's Commentary. During the last ten years of his life he was blind. All this long night he was never heard to complain, but always said: "It will be all right by and by." When the last struggle came and he could no longer speak save in monosyllables, his daughter asked him: "What is your prospect? Is it all right before you?" He replied, "yes" and quietly passed away.

Esther Caughey, wife of John Caughey, and sister of Bishop Roberts, died at the residence of her son in Salem, Mercer County, Pa., March 8, 1839. She was born in Frederick County, Maryland, July 25, 1878. When about six years of age her father with his family moved to Westmoreland County, Pennsylvania, where she lived until she was united in marriage with John Caughey, a native of Ireland. Soon after her marriage they removed to Salem and settled on the same farm, where she died. She was one of the first four women who visited this then howling wilderness before there was one acre of land cleared and with her own hands split the first rail ever made in all this region of country. She united with the Methodist Episcopal Church at the age of thirteen and remained a faithful member until called to join the Church triumphant. She endured the trials and deprivations of a new country with fortitude and hailed with joy the visits of the Methodist preachers. It was always a pleasing reflection to her as well as to many others, that this settlement was commenced in a truly religious manner; the first prayer meeting being held beside a log before a cabin was built. She was remarkable for her liberality and delight in waiting upon the people of God on quarterly meeting and camp-meeting occasions, and was peculiarly fond of entertaining the preachers of the Gospel. Her husband died October 11, 1834. She was the subject of great affliction for a long time and was unable to talk much during the last few weeks of her life. When William McLean visited her and sung a hymn, she seemed in ecstacy and strove with her remaining strength to clap her feeble hands. She lingered until the morning of the eighteenth when her spirit took its flight so quietly that it was scarcely known when she ceased to breathe.—*(Pittsburg Conference Journal, April 4, 1839.)*

SPRINGFIELD.

The early introduction of Methodism into Springfield, Pa., may be traced to the marriage of Mr. John Mershon to a Methodist lady. He settled in the western part of the town in 1796, cleared a few acres of land and built a log house one mile south of where the Methodist church of west Springfield now stands, but managed to spend the winter for two or three years in Greene County where he had two sisters married to brothers named Brush—all substantial Methodists. Mr. Mershon, though strictly a moral man, was not a professor of religion, and his marriage to Miss Bathsheba Brush in 1799, was the occasion of her prompt expulsion from the Church. But her Christian life so soon atoned for the breach of discipline that she was deemed worthy of a church letter which she brought with her to Springfield. In the spring of 1800, having heard of a local preacher at Franklin, Ohio, named Joseph Bowen, Mrs. Mershon induced her husband to write to him, inviting him to preach at their house. He came in September and preached six sermons. Later in the season he came again, thus preparing the way for James Quinn, the presiding elder of Erie District, who organized the class soon after Conference in the spring of 1801, "near Lexington," a government trading post, five miles distant, and at that time the only place that had a *name*, west of Erie. Mr. Mershon's house, where this class was formed, was of the better class, having a good bark roof, with floors of the same material above and below, while some of Mr. Quinn's preaching places were without floors of any sort. In this house also the first quarterly meeting in Erie County was held, Dr. Bostwick acting as presiding elder in the place of Thornton Fleming. Like most of the early quarterly meetings, it was the scene of converting power. The members of this first class were: John and Bathsheba Mershon, Daniel and Elizabeth Monroe, brother and sister of Rev. Joshua Monroe and Andrew Stull. Though Mr. Mershon was appointed class-leader, he had no witness of pardon until the next year. While John Cullison was preaching on the text, "We would see Jesus," the troubled leader "felt eternal life spring up in his soul." The year 1804 was memorable. Andrew Hemphill found nine members in the society; four were awakened under his first sermon,

eleven under the second, seventeen under the third, and at the end of his year there were one hundred members, nearly one-third of the members of Erie Circuit being at West Springfield. Mrs. Mershon's brothers came in 1803, and on the land of one of them, Jared Brush, was built the first church edifice in the old Erie Conference, known in our early annals as "Brush's Meeting-House." Mr. Gregg says it was "erected previous to 1810." The exact date is 1804, the year of the great ingathering under Hemphill. Joshua Monroe describes it as a "house built of round logs, and covered with clapboards." It stood in a dense forest.

In 1805 David Best and James Shackelford were appointed. Soon after Conference, Mr. Best and Mr. Roberts, who was on the Shenango Circuit, were authorized to exchange places, but Mr. Roberts continued to live in his own house at Shenango. The appointment lay in a circuit of four hundred miles, and the average of travel for each preacher was one hundred miles per week. In 1806 Mr. Roberts was returned to the Erie Circuit with James Watts as junior preacher. The work was so enlarged that it required six weeks to go round and the regular work of the preacher was one sermon on each week day, and two on every Sabbath.

Robert R. Roberts gives an account of his labors at this church on an "exceedingly cold" Sabbath in 1806-7. Having been unexpectedly detained Saturday night in a cabin in a "beech woods"—a belt of which still exists—1876—south of Conneaut Lake—by starting very early Sabbath morning, he reached the place just in time for service. After preaching he immersed three persons in Conneaut creek, one of which was John Randall, a pillar of Methodism. It is stated in Gregg's "History of Methodism" that "Rev. George Stuntz was powerfully awakened by a sermon preached by Rev. Jacob Gruber, presiding elder, at a quarterly meeting held in the Brush Meeting-House in July, 1810, from the text, "Be not deceived; God is not mocked." He labored successfully as a local preacher for about fifty years. Judged by its effects this was a most remarkable discourse, for at least forty other persons are known to have been awakened at the same time. In the fall of 1814, Gary Ball ran away from home to attend a Methodist meeting near Keepville

and was soundly converted. His testimony created a stir in the neighborhood. Prayer meetings were held, and on the 7th of January, 1815, John Graham formed a society in the southeast part of the town, at the house of William Webber, now known as the "Fair Haven" church. Of the original members, fourteen in number, six were received into full connection, as follows: William and Susanna Webber, Alexander and Nancy Davis, and James Salisbury and wife. The following were received on probation at the same time: Daniel and Catherine Ball and their daughter, Susanna, Henry and Hannah Ball and their son Noah, and Samuel and Catherine Gulliford—all relations of Mr. Webber, who was appointed class leader. Daniel and Catherine Ball were Presbyterians, and soon returned to that Church; but of their fourteen children, thirteen became Methodists. Some time prior to 1815 "Brush's Meeting-House" was abandoned, and services were held in a log school house on the Ridge Road. This was burned in 1825, and the society met until 1829 in the log house of Amasa Stewart. In 1821, a personal difficulty between two members divided the society. Twenty-one members seceded, and formed a "Reformed Methodist Church," with Levi Cass as their pastor. This "reform" movement was characterized by one of the preachers: "These Reformers are sheep without a fold, who can only live by picking straw through the fence."

A new organization was formed in the eastern part of the town in March, 1823 or 1824. This was another result of the secession. This class consisted of the following members: Jonathan and Eunice Snow, Gary and Polly Ball, and Walter and Delia Derby. Mr. Derby was appointed leader. A small log building was erected on the corner of his farm, principally at his own expense, where the Church held meetings until 1833. In 1825, a parsonage was provided for the preachers at West Springfield, built of hewed logs, and having one large room with a "recess" across one end for two beds. Nathaniel Reeder was the first occupant, and two or three years later the families of both the circuit preachers lived in it. In 1833, a frame house with two good rooms was built, in which the first to live was Lewis C. Todd. He had just renounced Universalism, and during the year wrote and

published his book against the soul-destroying heresy; but soon after he renounced Methodism most heartily, and returned to his former faith.

In the spring of 1858 another parsonage was built. In 1867 a good brick church was erected at East Springfield and dedicated, free of debt, by Bishop Calvin Kingsley.

The "Cottage" church was commenced in 1830, but was not finished until 1836. It consisted of two parts, each 25x30 feet, separated by a board partition which could be swung up to the ceiling and fastened with hooks when all the room was needed. This was occupied until the brick church was erected in 1854, on a site donated by Mr. Z. Thomas, and East and West Springfield were formed into a pastoral charge.

One feature of Methodism is well illustrated by the history of the venerable church of West Springfield. During the first seventy-five years of its existence, it had ninety preachers, including supplies, but never had a "vacancy" in its pastorate. Churches with a "settled ministry" can produce no parallel case in all their history. —*(Rev. J. S. Albertson, in the Pittsburg Christian Advocate, Dec. 21, 1876; E. M. Kernick, Manuscript. He gives, up to the close of his pastorate, twenty-seven presiding elders and ninety-six preachers.)*

In 1833 the church in the eastern part of the town was abandoned, and the next year a frame church was erected at Springfield Cross Roads, now East Springfield, and seated with slab benches. When finished several years later, it had a high pulpit and a "gallery" on three sides.

This circuit furnished at least seven preachers: Jared Mershon, Israel Mershon, D. E. Day, Edwin J. Kinney, Ansel Webber, Edward A. Squier and George J. Squier; and two missionaries, Louisa E. Blackmar and Henry H. Hall.

Franklin Methodism.

The first white man settled within the bounds of Venango County was a Scotchman, John Frazer by name, who was engaged in business at Venango. In 1753 Edward Shippen, of Lancaster County, wrote to Governor James Hamilton: "Weningo is the name of an Indian town on Ohio"—now Franklin—"where Mr. Frazer has

had a gunsmith's shop for many years; it is situate eighty miles up the said river beyond Logstown, and Cassewago is twenty miles above Weningo."—*(Minutes of the Provincial Council of Pennsylvania—"Colonial Records"—Vol. 5, pp. 659-661.)*

The Baltimore Conference in April, 1804, appointed Thornton Fleming Presiding Elder of the Monongahela District, and Andrew Hemphill, preacher in charge of the Erie Circuit, which included Franklin. That year Mr. Hemphill organized a class at Gregg's, now Pioneer, on Oil creek, of which John Gregg, Hannah Gregg and Sallie Stevenson were members. He also organized the class at Pithole settlement, composed of the Dawsons, Siggins, Kinnears, Hendersons, Alcorns and others. Some time in the fall of this year Mr. Hemphill, in company with William Connelly, who served as a guide, traveled from where Titusville, on Oil creek, now stands, to Franklin, Pa., along a blind path. He had an appointment to preach and was refused the privilege of occupying the school house; thereupon taking his stand under an old chestnut tree on the diamond, he delivered the first Methodist sermon to which the Franklin people ever listened. There were probably at that time no Methodists in Franklin, and but few members of any denomination.

Franklin is the place where George Washington held his celebrated conference with the wily Captain Joncaire, when the French claimed all the western territory. It was in 1753. In his journal Washington says: "We set out about nine o'clock with the Half King Jeskakake, "White Thunder" and the Hunter, and traveled on the road to Venango, where we arrived the 4th of December, without anything remarkable happening but a continued series of bad weather. This is an old Indian town, situated at the mouth of French creek, on the Ohio, and lies near north about sixty miles from the Logstown, but more than seventy the way we were obliged to go."—*(History of Venango County, p. 51.)*

Christian Frederick Post, Moravian missionary, came within sight of Ft. Venango Aug. 7, 1758, when it belonged to the French, and says: "I prayed the Lord to blind them, as he did the enemies of Lot and Elisha, that I might pass unknown. . . . The Lord heard my

prayer and I passed unknown till we had mounted our horses to go off, when two Frenchmen came to take leave of the Indians, and were much surprised at seeing me, but said nothing."—*(Post's Journal, Early History of Western Pennsylvania, Appendix X.)*

William Connelly, one of the earliest Methodists of Franklin, settled at Oil Creek—that being the name of the settlement where Titusville now stands—in 1801 or 1802. Afterwards he removed with his family to Meadville, where he taught school, and subsequently, about 1809, to Franklin, where he resided until his decease in 1871 in the ninety-fourth year of his age. In 1795 William Connelly had passed through Franklin, or Fort Venango, as one of the surveying party, with his uncle Reese, to survey the triangle at Erie. In 1810 Jacob Gruber was Presiding Elder of the Monongahela District and John Monroe preacher for the Erie Circuit. Among his appointments in Venango County that year were "Pithole" and "Mrs. Mitchell's." The appointments to preach were then private houses, except at Mercer, where the school house was used, and Brush's meeting house—now West Springfield, Erie County—built of logs, believed to be the first meeting house in the Erie Conference. The same year Mr. Monroe formed a class at Franklin, consisting of seven members—William Connelly, wife and daughter, Rebecca; John Lupher and wife, and William McElheny and wife.

In 1812 Jacob Young was Presiding Elder of Ohio District, and on his second round of quarterly meetings, he went to "the mouth of French creek," or Franklin. William Connelly, who was a local preacher, accompanied him on a mission to Brokenstraw and the "mouth of Conewango," or Warren. James B. Finley seems to have held his first quarterly meeting at Oil Creek, Venango County, November 9 and 10, 1816. The year following, with John P Kent and Ira Eddy, he held a quarterly meeting a few miles south of Franklin, possibly at the old meeting house on Sandy creek. In 1816 William Connelly donated a lot for the erection of a church edifice, but the building was not commenced until 1833. It was completed the following year. The cornerstone of the present building was laid in 1867 during the pastorate of J. H. Tagg, and the new church was

dedicated by Bishop Matthew Simpson—who had also laid the cornerstone—in 1869.

The General Conference of 1820 changed the boundary line between the Genesee and Ohio Conferences, running it from Erie, Pa., to Waterford, thence down French creek to the Allegheny river, placing all north of this line in the Genesee Conference. This change of boundary divided Franklin, giving a part to each of the conferences.

Centennial Anniversary of Methodism in Franklin.

The author can do no better than to present an account of the celebration of the Centennial of Methodism in Franklin, which he prepared for the Pittsburg Christian Advocate in its issue of July 21, 1904.

"Beginning last Friday afternoon, and continuing four days, appropriate exercises commemorate fittingly the centennial of Methodists in Franklin. An event so rare in the changeful oil regions, where whole communities have flourished a brief space and vanished utterly, very naturally attracts unusual attention. For the nonce John Wesley's ardent followers, grazing knee-deep in rich pastures, own the town and all its belongings. Their cup of rejoicing overflows. To them everybody takes off his hat, and extends joyous greetings, for ten decades of ceaseless labor in the Lord's vineyard is something to cherish, to talk about, and to be proud of. Congratulations and kind wishes crowd thick and fast, warming the heart and quickening the pulse of people second to none on top of God's green earth in high endeavor and Christian activity. The best in the shop is their just desert, and it is given ungrudgingly."

Such is the beginning of a report of our centennial from the versatile pen of that veteran newspaper writer and author known throughout all Oildom, J. J. McLaurin. This most appreciative report appeared in the Oil City Derrick, and many other papers have given large space to this rare occasion.

In 1804 Thornton Fleming, of the Baltimore Conference, was appointed Presiding Elder of Monongahela District. There were at that time two circuits within the bounds of the present Erie Conference—Shenango,

with Joseph Hall as circuit preacher, and Erie, with Andrew Hemphill, who, the previous year had been admitted to the itinerant ranks on trial. He was a gospel preacher in the best sense—"affectionate in his address, simple in his manners, original in thought, pure in heart." He was a delegate to the General Conferences in 1824, 1828 and 1832. He passed to his heavenly home August 27, 1837, his last words being, "Happy, happy."

Mr. Hemphill had formed a class at Gregg's, on Oil creek, below Titusville, near Pioneer, consisting of three members—John Gregg, Hannah Gregg and Sally Stevenson. Mr. Gregg in his "History of Methodism, Erie Conference," gives him credit for the organization of the first class at Pithole.

The following are some of the names of the original members: Henry Kinnear, George and Jane Siggins, James Dawson, Sr., and Elizabeth, his wife, Thomas and Hannah Dawson, James Dawson, Jr., Phoebe Dawson, William and Mary Kinnear, Andrew and Dinah Kinnear, and the Widow Allender. The first quarterly meeting in this part of the country was held in a barn at Gravel Run, near Waterford, in 1802. George Siggins and Isaac Connelly walked all the way, and from this meeting a great revival spread throughout the whole surrounding country.

At Titusville Mr. Hemphill had made an appointment to preach at the mouth of French creek. Mr. Connelly had helped survey the district, and knew every blind path and blazed trail, and offered his services as a guide, and so the two trudged on through the woods. Reaching Franklin, Mr. Hemphill was refused the school house in which to preach, and took his stand under a chestnut tree on the "common" and preached the first Methodist sermon of which we have any record in Franklin, the congregation standing or seated on the green grass. The traditional tree was protected by Judge Irwin and Dr. Gillett, and remained as a historic landmark until destroyed by a bonfire kindled to celebrated the surrender of General Lee, in 1865.

The first class at Franklin was organized in 1810 by Joshua Monroe, who traveled Erie Circuit with Jacob Dowell as "second preacher." The names of the members were: William Connelly, wife and daughter, Re-



First M. E. Church, Franklin, Pa.

with Joseph Hall as circuit preacher, and Erie, with Andrew Hemphill, who, the previous year had been admitted to the itinerant ranks on trial. He was a gospel preacher in the best sense—"affectionate in his address, simple in his manners, original in thought, pure in heart." He was a delegate to the General Conferences in 1824, 1828 and 1832. He passed to his heavenly home August 27, 1837, his last words being, "Happy, happy."

Mr. Hemphill had formed a class at Gregg's, on Oil creek, below Titusville, near Pioneer, consisting of three members—John Gregg, Hannah Gregg and Sally Stevenson. Mr. Gregg in his "History of Methodism, Erie Conference," gives him credit for the organization of the first class at Pithole.

The following are some of the names of the original members: Henry Kinnear, George and Jane Siggins, James Dawson, Sr., and Elizabeth, his wife, Thomas and Hannah Dawson, James Dawson, Jr., Phoebe Dawson, William and Mary Kinnear, Andrew and Dinah Kinnear, and the Widow Allender. The first quarterly meeting in this part of the country was held in a barn at Gravel Run, near Waterford, in 1802. George Siggins and Isaac Connelly walked all the way, and from this meeting a great revival spread throughout the whole surrounding country.

At Titusville Mr. Hemphill had made an appointment to preach at the mouth of French creek. Mr. Connelly had helped survey the district, and knew every blind path and blazed trail, and offered his services as a guide, and so the two trudged on through the woods. Reaching Franklin, Mr. Hemphill was refused the school house in which to preach, and took his stand under a chestnut tree on the "common" and preached the first Methodist sermon of which we have any record in Franklin, the congregation standing or seated on the green grass. The traditional tree was protected by Judge Irwin and Dr. Gillett, and remained as a historic landmark until destroyed by a bonfire kindled to celebrated the surrender of General Lee, in 1865.

The first class at Franklin was organized in 1810 by Joshua Monroe, who traveled Erie Circuit with Jacob Dowell as "second preacher." The names of the members were: William Connelly, wife and daughter, Re-



First M. E. Church, Franklin, Pa.

becca, John Lupher and wife, and William McElhaney and wife. The first church building was erected in 1833, on Buffalo street. The present edifice was dedicated by Bishop Simpson in 1869. The membership of the church is now 650. Its piety, its missionary enthusiasm, its strong organization, its liberal benevolence and its religious work made it one of the foremost churches of the city.

The program of the grand anniversary was admirable, and felicitously adapted to the auspicious occasion. The services were inaugurated Friday afternoon. Mounds of flowers adorned pulpit and platform. Dr. J. N. Fradenburgh, Presiding Elder of Franklin District, read a paper full of historic incident, on "Methodism of the Olden Days in and About Franklin." He spoke of the struggles and achievements of the pioneer Methodists, and paid generous tribute to their courage, fidelity and endurance. The work of the early Presiding Elders was briefly reviewed, with anecdotes illustrative of their character and the times in which they lived. Jacob Gruber was appointed in Monongahela District in 1810. It embraced all the country between Laurel Ridge and Lake Erie, including Clarksburg, in Virginia, and Armstrong County in Pennsylvania. The circuits of four weeks embraced thirty or forty appointments each, and, with one exception, were supplied with a single preacher. Mr. Gruber said to them, as they went forth to their work: "Hard work, but good and certain pay—bread and meat given, and water, living water sure, including grace and glory; everything that is good here, and a crown hereafter." The Rev. Henry Boehn says of him: "He had a German face and a German tongue, and often looked quizzical. He wore a drab hat, and a suit cut in Quaker style. With a rough exterior but a kind heart, it was necessary to know him in order to appreciate him. A more honest man never lived; a nobler soldier of the cross never wielded 'the sword of the Spirit.' As a preacher he was original and eccentric. His powers of irony, sarcasm and ridicule were tremendous, and woe to the poor fellow who got into his hands; he would wish himself somewhere else. I heard him preach scores of times, and always admired him; not only for his origin-

ality, but at all times there was a marvelous unction attending his word."

In 1812 Ohio District, which embraced Franklin, was traveled by Jacob Young, one of the notable characters of his time, "and a man of such evangelical simplicity and purity, such good sense in counsel and perspicuity and pertinence in speech, so entertaining in conversation, and of such cordiality in manners and saintliness of character that the most obstinate opposers and most fastidious critics were won by him, notwithstanding the faithfulness of his administration."

In 1816 James B. Finley became Presiding Elder, and did heroic work for the Master. He was a great man, and was always master of the situation, a great camp meeting preacher, "with a voice like thunder." These Presiding Elders visited Franklin as often as their herculean labors would allow, and make frequent mention of the Franklin class.

William Swayze followed in 1819. Hon John Swayze McCalmont was baptized by Elder Swayze. When his parents presented him for baptism, they gave his name as "John." Mr. Swayze inquired whether he had a middle name. They answered that he had not. Mr. Swayze said: "He ought to have a middle name, John Swayze, I baptize thee, etc." And John Swayze it was. Other early Presiding Elders were Gideon Draper, Glezen Fillmore, Wilder B. Mack, Joseph S. Barris, Hiram Kinsley and Alfred Brunson. We have no space to speak of their work. We may judge of the character of the pastors when we learn that of the thirty who served from the organization of the Conference in 1836 until the beginning of the present century, fourteen were made Presiding Elders and sixteen members were elected delegates to General Conferences.

Among the Methodist ministers who joined the Erie Conference from Franklin Charge may be named J. W. Lowe, W. M. Bear, I. C. T. McClelland, John Graham, R. S. Borland and S. H. Prather, four of whom have been Presiding Elders and members of General Conference.

Friday evening a fellowship meeting packed the church to its utmost capacity. Pastors of the various churches in the city felicitated Franklin Methodism on

its splendid record, and former Presiding Elders W. P. Bignell, Milton Smith, J. M. Bray, C. O. Mead, and former Pastors D. C. Osborne (who witnessed the greatest revival ever held in the church, in 1858-59), and H. G. Hall abounded in reminiscences, and spoke tenderly of deceased preachers who had served the appointment.

The feature of Saturday was an old-fashioned love feast, led by D. C. Osborne, followed by the administration of the sacrament of the Lord's Supper. Old members were brought in carriages, and seated in easy chairs at the front. Some had not been able to attend church for years, and to many this was doubtless their last visit. It was pathetic to listen to the testimony of these saints of God—the experience of many running back more than sixty years. The once familiar faces of the Plumers, McCalmonts, Ridgways, McClellands, Lytles, Hugheses, Kinnears and Mayses were gone, or were represented by one or two survivors. David Smith, J. H. Smith, David Vincent, John Smiley, John Gildersleeve—these and others had crossed the stream. At this service the pastor, Dr. A. C. Bowers, read a beautiful letter from the Rev. J. H. Tagg, who was pastor when the present edifice was dedicated, whom the infirmities of age kept at his home in Cleveland, Ohio. To this aged saint the congregation sent a loving message.

Sunday morning Bishop Fowler preached a great sermon on a great theme—"The Exaltation of Christ"—to a vast audience. In the evening the house was crowded again to listen to President W. H. Crawford, who delivered an eloquent discourse. The special feature of the day was the afternoon meeting in the park. A stand had been erected on or near the spot where Andrew Hemphill stood one hundred years ago. The Sunday school marched to the park in a body, several hundred strong. The Epworth League was there, the Brotherhood of St. Paul was there, the church was there, their friends were there—it was a notable gathering. The Rev. D. C. Osborne, the oldest living pastor, was the principal speaker, and delighted, uplifted, inspired the audience with his cheerful but earnest talk. Dr. Crawford also addressed the multitude with words full of wisdom and power.

Monday evening Bishop Fowler delivered his lecture on "Abraham Lincoln." And so ended this most inter-

esting occasion with its choice program delightfully carried out.

Andrew Hemphill.

There is an appreciative memoir of Andrew Hemphill in the "General Minutes" from which we learn the following facts. He was born in the north of Ireland, and emigrated to this country about the beginning of the last century. He was brought to a knowledge of salvation in 1800, and at that early period of his Christian experience, he exhibited remarkable zeal and activity in the service of his Master, and indeed this characterized his ministerial labors throughout his whole life.

He entered the traveling connection of the Methodist Episcopal Church in 1803, and served the Clarksburg Circuit in the Baltimore Conference. The following year we find him on the Erie Circuit enduring privations and hardships on the very frontier of that vast field, extending, at that time even to Upper Canada. We need not follow him to his many circuits and stations. We find him in almost every section of the Baltimore Conference when a circuit was in compass almost or quite equal to the present greatest districts. In the remarkable success which crowned the labors of the self-sacrificing men of that age, amid obstacles innumerable, our brother had no inconsiderable share. "He was, in the best sense of the word, a revivalist; he acted on the principle, that he is the best preacher who wins the most souls to Christ. As a preacher, he was grave, simple, sincere, pure in doctrine, original in thought, affectionate in address. He performed all the duties of a Methodist preacher. He was careful to fold the sheep of the Lord's pasture, he kept the fence in good order, he paid particular attention to the organization of the societies, and the improvement of Church property. He was scrupulously punctual as to time, and until his afflictions toward the close of life considerably embarrassed his movements, hardly ever missed an appointment."

He was appointed to the Carlisle District in 1834, and this proved to be his last appointment. His vigorous constitution was undermined by many a storm and his strength gave way. He was importuned by his friends

to take a needed rest which he so well merited, but he could not be persuaded.

"During a ministry of upward of thirty-four years he had never faltered in his itinerant course, and the very idea of location was abhorrent. He determined to die in the front rank of veterans and effective soldiers. He never gave up his sword until Christ called him from the walls of Zion; then he surrendered it to the hand which gave it, but carried the honors of his triumph to the city of his repose. The religion which he professed and recommended, sustained him when severe affliction pressed heavily upon him; and although he was sick a long time, yet he never uttered a murmuring word, but cheerfully bore his sufferings as a Christian. He remarked that he was not tired of life; but if it pleased God to order it otherwise, he was ready. The valley of the shadow of death was illumined as he approached it, and over death and the grave he shouted 'glory.' His last words were, 'happy, happy!' He died fifteen minutes before five o'clock on Sabbath morning, August 27, 1837, after a severe illness, in the sixtieth year of his age. His funeral sermon was preached on Monday by his old friend, Henry Smith, at his own request, to a large and sympathizing congregation, from Acts xi, 24: 'He was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.'"—*(Minutes of Conferences, Vol. II., pp. 575, 576.)*

Among the pious laymen who did so much for early Methodism, George Siggins deserves mention. He was the elder son of John Siggins, and was born in the parish of Drumkliff, County of Sligo, Ireland, in 1778. When fifteen years of age, his father emigrated to America, and settled at Spring Creek, Centre County, Pa. Here in 1800, George was married to Jean, eldest daughter of Rev. William and Jean Young, of the same place. His mother-in-law's maiden name was Simpson. The chronicle which I am following, written by the grand-daughter of George Siggins, says: "The father of William and John Simpson was the great-great-grandfather alike of General Ulysses Simpson Grant, Jefferson Davis, and my father, George Simpson Siggins." In 1801, George Siggins moved to Pithole, Venango County, Pa.; thence to Warren County, below Tidioute, and finally to what is

now known as West Hickory, Forest County. "One of my first memories of my grandfather, George Siggins, is one of the family sitting before the great fire-place, where huge logs fed the flames that were roaring up the black throat of the chimney; and of step-grandmother cooking and baking before the fire, where on the ample hearth she had drawn the glowing coals. Here they would gather night and morning for family worship." At "Hickorytown," he was instrumental in having a little meeting-house built, and also a school house. He organized debating clubs, and encouraged the young people to take part. He attended Methodist quarterly meetings far and wide, and was ever ready to assist in the services.

George Siggins, after having served the Church long and well in his generation, passed to that better country in 1865. He was a man of courtly bearing; generous in all his impulses; sincere and cordial in his kindly and Christian greetings, to all; strict in integrity; firm in adhesion to principle; and, all in all, a noble, manly man. He maintained a high standard of morals, and sought to model his life after the example of Christ.—*(Two manuscript volumes of Records of the Siggins, Dawson, Connelly and Kinnear Families.)*

Methodism in Youngsville.

The Methodist Episcopal Church was the first organized in Brokenstraw township. William Connelly, a local preacher, preached near the site of Youngsville in 1809. In 1812 Jacob Young and Bishop William McKendree spent a night at the house of Darius Mead, and on the following day the Bishop preached, and Mr. Young formed a class consisting of the following members: John Gregg and wife, Jacob Goodwin and wife, William Arthur and wife, Anna Mead and Philip, her son; Betsey Ford, Polly Arthur, and Polly Campbell—eleven persons. In 1813, this appointment became a part of Chautauqua Circuit, Ohio District, Ohio Conference—John McMahon, preacher-in-charge, Jacob Young, presiding elder. In 1820 the Chautauqua Circuit became an appointment of the Genesee District, Genesee Conference; and in 1825 it was connected with the Erie District, Pittsburg Conference. In 1828 Youngsville was formed from Chautauqua Circuit; and in 1834 it became a part of the

Jamestown District. For the year 1840 only, the district was named the "Youngsville, Warren, and Smethport." In 1850 Lottsville and Wrightsville were taken from the circuit. In 1874 Garland was added to the charge.

From the beginning until 1818, the meetings were held in private houses, barns, and school houses. The congregation then entered their first house of worship, the building of which was commenced the preceding year. This was replaced by a commodious church edifice in 1827 which continued in use until 1882 when the demands of the large congregation required a still larger building. *—(History of Warren County, D. Mason & Co., Syracuse, N. Y., 1887, pp. 418, 419.)*

IV.

LAYING FOUNDATIONS OF STRONGHOLDS; AND SOME OTHER THINGS.

The first settlement made in Northwestern Pennsylvania was at or near Meadville. In 1787 David and John Mead, "who had been inhabitants of the beautiful Wyoming Valley, but at this time and for two years previous had been living in the town of Sunbury, attracted by the reports of a goodly country on the borders of the Venango river, bidding adieu to their families and turning their backs upon civilization, plunged into the then unbroken wilderness west of the Susquehanna, and after a wearisome journey of many days over rugged mountains and across turbulent streams, following Indian trails and guided by that changeless star which glittered in the firmament then as now, finally reached that goodly valley, where since has grown the now busy city which bears their name. It was then covered by one dense forest; but fortunately the flats, now known as Dunham flats, to the west of the stream and above the confluence of the Cussawago with the Venango, had been cleared and cultivated by some unknown hand, perhaps, by the French or the natives, and was now covered by luxurious prairie grass, above which the brilliant wild flowers nodded a salutation to their lonely visitants from the abodes of civilization. For some days they moved up and down the valley, but no place seemed so inviting for habitation as these fat acres on Dunham flats, and here they determined to fix their homes." They returned to their homes and persuaded several sturdy pioneers to accompany them back to their newly-found lands. In 1788 came Thomas Martin, John Watson, James F. Randolph, Thomas Grant, Cornelius Van Horn and Christopher Snyder. With the exception of Grant, they all settled on the west side of the river, now Valonia, and the tracts

above. Grant chose the section on which is now Meadville, and made his home at the head of Water street. "Soon tiring of the frontier, he transferred his tract to David Mead, who thus became the proprietor and real founder of the city which took his name."—*(Bates, Our County and Its People, pp. 129-132.)*

Methodism in Meadville.

When the first Methodists came to Meadville we can not tell, but certainly in the early part of the last century; nor can we tell when the first small organization was made, but we know when the first organization was made that grew into a church that still thrives. Methodism was organized into societies in the surrounding country before it was organized in Meadville. The territory was embraced in the Pittsburgh District of the Baltimore Conference until 1804, when the name was changed to Monongahela District, and in 1812 was again changed to Ohio District, and became a part of the newly-formed Ohio Conference. In 1821 this district was attached to the Genesee Conference, the Buffalo or Erie District, and so remained until the formation of the Pittsburgh Conference in 1825. Meadville was a part of the old Shenango Circuit, and then of the Erie, French Creek and Meadville Circuits before it became a station.

In 1800 Peter B. Davis was on the Circuit, and formed a class at "Mumford's," about six miles from Meadville, near French creek, now in Fairfield township. Classes at "Benn's" in what is now Troy township, at State road, four miles east, and at Woodcock precede that at Meadville. The first record of Methodist preaching was in 1806, by Robert R. Roberts, then traveling the Erie Circuit. It was in a tavern on the northwest corner of the Public Square and Strawberry alley, now Centre street. No organization seems to have been formed until 1824 or 1825, though itinerants and local preachers had proclaimed the gospel in various places, especially in the old log Court House, which stood where the office of the late Judge Derickson now stands.

One of the early itinerants says: "Salem, or Leech's, Mercer County, was the head of the Conference. (Circuit he probably meant.) From Salem we went zigzag to Lake Erie, taking two or three appointments in the

northeast corner of Ohio; thence along the Ridge road, in Erie County, Pennsylvania, to some seven miles short of Erie, where we turned east through McKean and Waterford; thence south through Gravel Run to Meadville. Meadville was not on the plan, but I determined to make the attempt, and sent on an appointment, and after preaching at 11 o'clock on Sunday at the Run, rode ten miles to Meadville and preached, my colleague doing the same. We preached at the Court House and had large congregations. At first we had some trouble in finding lodgings, but soon numerous doors were opened to us. From thence we went east through Titusville to 'Dawson's'; thence to Oil Creek and Franklin; thence to Mercer County, and round to Salem, four hundred miles."

The names of the members of the first class at Meadville were: John Lupher and wife, Wesley Bowman and wife, Griffith Bennett and wife, Hannah Lowrey, "Blind Betty," Sarah Johnson, and Margaret Johnson. John Lupher was the leader. These ten persons constituted the germ of the present Methodism of the community. Soon they were joined by Nancy Mattocks, Richard Hope and wife, Isaac Myers, and Robert Adrain and wife, Jabez Goodrich and wife, and Thomas Benn. Their first place of meeting was the loft of Mr. Lupher's blacksmith shop, of which the stone first story is still standing on the southeast corner of South Main and Arch streets. This was by no means the only place of meeting. Their class meetings, prayer meetings and week night meetings were held in the houses of the various members of the class. These meetings were frequently in the house of Isaac Myers, where many persons were converted.

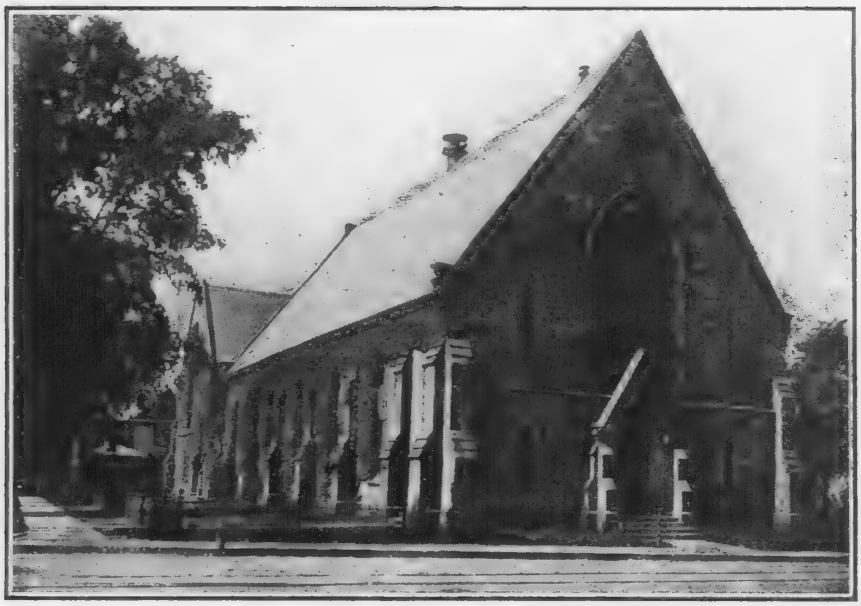
The society exchanged the blacksmith loft for the brick church on Arch street. This building was planned in 1829, but was not finished for some time. The deed for the lot was made August 13, 1839. It stood where St. Bridget's Church now stands, the property having been sold to that congregation. "The church was never formally dedicated, possibly because they did not quite know when it was entirely finished, which was not for a long while after they were using it, but it was consecrated to the service of God, if ever a church was so consecrated, by the conversion and sanctification of hundreds of souls."



First M. E. Church, Meadville, Pa.

The site of the present church was purchased in 1865. The original Building Committee consisted of Rev. Jonathan Hammett, D.D., O. Coburn and Harvey Henderson. The magnificent edifice—popularly called "The Stone Church"—costing, together with the lot, more than $80,000, was dedicated to the service of Almighty God July 29, 1868, Bishop Matthew Simpson and Rev. William Morley preaching, and Bishop Calvin Kingsley assisting in the dedicatory services.—*(George W. Haskins, Seventy-Fifth Anniversary Paper, Meadville Morning Star, Feb. 4, 1901.)*

In the autumn of 1818 Jabez Goodrich emigrated from Chatham, Connecticut, to Western Pennsylvania, and thenceforth resided in Meadville, or its vicinity, to the close of his life. Sally Goodrich, his wife, had united with the Methodist Episcopal Church at State Road in 1818. They were married in 1820. A. S. Goodrich, late of the Erie Conference, was a son of this worthy couple. In June, 1825, Jabez Goodrich was converted at a camp meeting held a few miles from Meadville. "He returned to his home and family an exceedingly happy man, and immediately entered upon the discharge of the duties of the Christian life. He established family worship and exhorted his ungodly neighbors daily to break off their sins by righteousness, and their iniquities by showing mercy to the poor." This exhibition of Christian zeal, very unusual at that time and in this place, exposed him to a great deal of petty persecution, which he bore with patience, and even counted it joy that he was deemed worthy to bear the reproach of Christ. God was greatly pleased to honor his instrumentality, for in a short time his house began to be thronged at the hour of family worship by irreligious persons requesting the privilege of uniting with the family in praise and prayer. Brother Goodrich's house being small, a weekly prayer meeting was instituted at another place for the benefit of those anxious inquirers; several were converted and a Methodist preacher on an adjoining Circuit was requested to organize into a class the society which literally commenced and for a time worshiped in Brother Goodrich's house. This was the origin of Methodism in Meadville."—*(President John Barker, in the Pittsburg Christian Advocate, Dec. 13, 1859.)*



First M. E. Church, Meadville, Pa.

The site of the present church was purchased in 1865. The original Building Committee consisted of Rev. Jonathan Hammett, D.D., O. Coburn and Harvey Henderson. The magnificent edifice—popularly called "The Stone Church"—costing, together with the lot, more than $80,000, was dedicated to the service of Almighty God July 29, 1868, Bishop Matthew Simpson and Rev. William Morley preaching, and Bishop Calvin Kingsley assisting in the dedicatory services.—*(George W. Haskins, Seventy-Fifth Anniversary Paper, Meadville Morning Star, Feb. 4, 1901.)*

In the autumn of 1818 Jabez Goodrich emigrated from Chatham, Connecticut, to Western Pennsylvania, and thenceforth resided in Meadville, or its vicinity, to the close of his life. Sally Goodrich, his wife, had united with the Methodist Episcopal Church at State Road in 1818. They were married in 1820. A. S. Goodrich, late of the Erie Conference, was a son of this worthy couple. In June, 1825, Jabez Goodrich was converted at a camp meeting held a few miles from Meadville. "He returned to his home and family an exceedingly happy man, and immediately entered upon the discharge of the duties of the Christian life. He established family worship and exhorted his ungodly neighbors daily to break off their sins by righteousness, and their iniquities by showing mercy to the poor." This exhibition of Christian zeal, very unusual at that time and in this place, exposed him to a great deal of petty persecution, which he bore with patience, and even counted it joy that he was deemed worthy to bear the reproach of Christ. God was greatly pleased to honor his instrumentality, for in a short time his house began to be thronged at the hour of family worship by irreligious persons requesting the privilege of uniting with the family in praise and prayer. Brother Goodrich's house being small, a weekly prayer meeting was instituted at another place for the benefit of those anxious inquirers; several were converted and a Methodist preacher on an adjoining Circuit was requested to organize into a class the society which literally commenced and for a time worshiped in Brother Goodrich's house. This was the origin of Methodism in Meadville."—*(President John Barker, in the Pittsburg Christian Advocate, Dec. 13, 1859.)*

The Forestville Charge.

The Forestville charge has formed part of five Conferences: Baltimore, Philadelphia, Ohio, Genesee, Pittsburgh, and Erie. It has been included in eight districts, and four circuits. The latter were Erie, Chautauqua, Lake, and Forestville. Forestville Circuit—so-called first in 1829—embraced Villenovia, Arkwright, Perrysburg, Dayton, Nashville, Sheridan, and Silver Creek. In the winter of 1808-9, George Lane of the Philadelphia Conference visited Sheridan and preached at the house of Daniel G. Gould a number of times, and formed a class consisting of Mr. Gould and wife, Stephen Bush and Elijah Risley. In the spring of 1810 a class of 10 members was formed in Villenovia. The same year the Genesee Conference that met in a corn barn at Lyons, New York, sent three preachers to the "Holland Purchase" embracing all of New York west of the Genesee river. "Billy Brown" was the one sent to Chautauqua County. In 1812 Benjamin G. Paddock was sent and organized classes in Hanover and Villenovia. The first sermon preached at Forestville was at the house of Jehiel Moore in the winter of 1812, when a class consisting of William McClenathan and wife, Samuel Johnson and wife, Daniel Farnham and wife, and one other whose name cannot be ascertained, was organized. The first quarterly meeting was held in Samuel Johnson's barn by James B. Finley of the Ohio Conference, probably in 1816. The quarterly meetings were great occasions, and resulted in many conversions. The hospitality of the people was most generous and whole-souled. "Men, women and children came from far and near; on foot, on horseback, in wagons or sleighs, ox-sleds or carts; and the ability of the resident members was taxed to the utmost to entertain them over Saturday night and the following Sabbath; some taking home with them, five, ten, twenty, and 'Father Corbin' is said to have entertained as many as forty."

In 1851 Forestville and Sheridan were united in one charge, and the remainder of the circuit set off as Villenovia Circuit. In 1862 the pastor, E. A. Ludwick, raised a company of volunteers, was commissioned as Captain, and went to the war. In 1875 Harvey Henderson, pastor, made out a list of seventy preachers who had served the circuit in sixty-three years.

In 1825-6 a small church, costing but little more than $500, was erected on a lot afterward occupied by Julius Gould. This church was burned in 1827 and a new church, with gallery on three sides and pulpit about half way between floor and ceiling, was completed in 1834. When Hiram Kinsley, presiding elder, dedicated this church the prejudice against instrumental music was such that he felt it necessary to inform the Lord: "All the instruments of music we dedicate to Thee, are these voices Thou hast given us"—yet there was a solitary flute allowed to pitch the tune and assist the air. This house of worship was burned in 1872—having been moved to a lot on Main street in 1862 when the new church was dedicated.

In the diary of J. B. Finley for the year 1815 he says: "Friday, 21st, rode sixteen miles further down the lake to Brother Webb's. This is a new country; everything scarce and dear, and hardly to be had at all. Wheat three dollars per bushel; corn two dollars, and pickled pork twenty-five cents per pound. These new settlers must learn to live by faith and many of them have, and are a people of good works." Here is something worthy of thought:—the opinion of a physician and an ardent Methodist as to the wonderful excitement in the early meetings: "Then shouts of glory! hallelujahs! and amens! with manifestations of what was called 'the power,' characterized nearly all *good meetings.* But there were reasons for these that can never be measured by the gauge of piety. Their surroundings with savages on the border and beasts of prey at their very doors; their isolated locations, far from neighbors; the stillness of the day that only echoed the sounds of the woodsman's axe; the ominous silence of the night, broken only by the cry of the panther or the howl of the wolf, were well calculated to inspire awe and stir their passional and emotional natures to the profoundest depths. Physical conditions, change of climate, dress and diet, and occupations, in a series of years change greatly the physical constitution of man. Forty or fifty years ago nearly all diseases were sthenic or inflammatory and required prompt depletion. Now, they are asthenic or typhoid, and require stimulants and tonics. Physical changes are equally manifest, produced by like causes. It will be observed also that as the

moral and intellectual elements of Christian life and character are developed, the emotional element is held under restraint, so that, with out present surroundings, habits and associations, it would be utterly impossible for a Whitefield with his eloquence, or Peter Cartwright with his magnetic power to arouse the human soul to such emotional demonstrations."—*(History of the Methodist Episcopal Church of Forestville, N. Y., by A. R. Avery, M. D., printed at Forestville, N. Y., 1876.)*

Amos R. Avery.

The author of this history of our Church in Forestville is worthy of more special mention in this connection: Amos R. Avery, M. D., was born in Brookfield, Madison County, N. Y., May 8, 1805, and died in New York City, April 14, 1881. "Whatever concerned the people's good was always a matter of personal interest to him; whether it lay in the direction of civil, social, religious or educational matters; and in all these he was a leading and indispensable factor. His culture was extensive. In all departments of polite literature, as well as in the line of his own profession, he kept abreast of the times. His moral sense was highly developed. His respect for real worth was great. His contempt for the shams, the hollow-heartedness and illiberality of men and the bravery of his manly heart made him appear severe towards some, and where they passed under his notice they were not spared. The educational interests of the town had in him a wise and warm advocate. As a physician, his success placed him among the first. He was a tender man. His tenderness made him especially welcome to the families of his patients. He was a Christian man. His faith made him a strong man in the room of suffering, and at the bed of the dying. He was a member and lover of the Methodist Episcopal Church. Loyal, faithful, liberal, a strong supporter of all its interests, a defender of its doctrines and usages, a constant and interested worshipper, with a warm and active sympathy, he came down to his latest day, without abatement of love or slackening of zeal for its welfare." He came to Forestville, N. Y., in 1833. —*(Pittsburg Christian Advocate, May 18, 1881.)*

Probably the last piece of writing of Dr. John Peate

was the following tribute to his old-time friend, Dr. Avery, communicated to the author:

"As my mind runs back over more than fifty years in the ministry, many noble laymen in the Methodist Episcopal Church in thought rise before me. But take him for all and all Dr. Avery, of Forestville, N. Y., holds the most prominent place. He was above the average size, with a large, well-formed head, and a voice that showed self control and high culture. He was a well educated physician and practiced his calling in Forestville for about fifty years. He lived in a pleasant cottage home at the edge of the village, with a thorn hedge on two sides of it. He had a nice garden with choice fruits and flowers which he always attended to himself and shared liberally with his friends and neighbors. He was a lover of learning and always had a new book on his table, and a fresh line of thought in his mind; and yet he never made any boastful display. He had at times, like John Wesley, a quiet playful humor that was always healthful and refreshing as a fountain in a desert land. He was a great lover of children and often talked to them in an instructing and pleasant way that pleased them very much. For years Forestville was said to have the best district school in the county, and this was largely due to Dr. Avery's influence in securing the best class of teachers. His bright, manly, intelligent ways in the community and in the church commanded the confidence of his fellowmen in a remarkable degree. His religion was not of the ranting, flashlight kind, that goes out in a moment and leaves you full of wonder in the dark. His life was like the gentle flow of a great river through an Arcadian landscape, in its march to the sea. People liked to meet him in the street and the oftener the better. In a quiet way he looked after all the interests of the church and no preacher ever went away without his full salary, whether he was popular or not in the community. His wife was a most superior woman and a lover of learning, like himself. About a year before he died, he and his wife had reac to each other during the winter nights Bryant's translation of Homer, besides the current literature of the time. A few months before his death he wrote me an account of his wife's death, and of her loving, hopeful talk about

the anticipated meeting beyond the grave. His influence over my own life was elevating in showing me how a hardworking man in his profession might rise up to knowledge, manhood and the highest expression of the Christian life. His life was gentle, and the elements so mixed in him, that nature might stand up and say, 'this is a man.'"

Dr. W. P. Bignell says: "For intelligence, desire to advance in every way, religiously and intellectually, the community, for a broad view of Christianity and his own Church, for charity and true benevolence and usefulness, in all of which he was ably aided by his wise and devoted wife, I think Dr. Amos R. Avery, of Forestville, Chautauqua County, N. Y., stands first. That Forestville church stood famous among our appointments for so many years, and that educationally the Forestville Free Academy, was so well known, far and wide, and sent so many bright students to the colleges of New York, was largely due to the untiring efforts of Dr. Avery. A quiet, undemonstrative Christian, an able and successful physician of large practice, loving the Church and willingly sacrificing time and means for its prosperity, given to hospitality, toiling for others rather than for himself, he died a comparatively poor man, but rich in the love and respect of the entire community. A fine writer, he contributed frequently to our Church literature, and the columns of the Pittsburg Christian Advocate contained numerous contributions from his pen."—*(Letter to the Author.)*

Our Church in Sheridan.

Francis Webber is probably the first person who lifted his axe against the dense forest around Sheridan. This was in 1804. Two years later, a mail route was opened between Buffalo and Erie, and post offices were established at Westfield and Canadaway—an Indian name meaning "running through the hemlocks"—two miles west of the Centre. The first religious meeting was held at the house of Orsamus Holmes in 1807, and was conducted by Rev. John Spencer. This pioneer minister of the Presbyterian Church died in 1826 and was buried in a little plot of ground donated by him to the town for burial purposes. His epitaph reads: "He was the first Gospel Minister who traversed the wilderness then called

the Holland Purchase, and was the instrument, under God, in forming most of the Presbyterian and Congregational Churches which existed in this region when he rested from his labors in 1826, aged 68 years. He trod a useful but laborious path to immortality in the ardent and unremitted exercise of doing well."—*(History of Chautauqua County, W. A. Fergusson & Co., 1894, p. 621.)*

Experience of Rev. George Lane.

Methodism was not far behind. From 1796 to 1812, Western New York was largely unoccupied but was counted within the bounds of the Philadelphia Conference. In 1808 a circuit was formed, called the "Holland Purchase," which embraced most of the state of New York west of the Genesee river, and George Lane was appointed to this wilderness charge. Sometime in the winter of 1808-9, he learned that there were a few members of the Methodist Episcopal Church in the west part of Sheridan, and determined to visit them. The following account of his journey was related to Samuel Gregg by Hon. E. T. Root, formerly of Jamestown, New York, as he recalled the story told him by Mr. Lane: "Mr. Lane started from Buffalo in a one-horse sleigh to visit and preach to them. On his way up he overtook Mr. Gould and wife in a two-horse sleigh, who were members of the Methodist Episcopal Church, and resided in the place just mentioned, and who had been east on a visit, and were returning home. The snow was deep, and, as is usually the case in that region, badly drifted. Night came on them while in the woods some distance below the Cattaraugus creek, and they became so buried in the snow that they could get their sleighs no further. After disengaging their horses from the sleighs, each person mounted a horse, and rode on the bare back to Mack's Tavern, where they spent the remainder of the night. Next morning they succeeded in getting their sleighs, and before night reached Mr. Gould's house, where Mr. Lane spent a few days and preached several times, and during his stay in the place formed a class consisting of Stephen Bush, Daniel Gould and wife, and Elijah Risley. This was undoubtedly the first Methodist preaching and the first class formed in Chautauqua County."—*(Gregg, History of Methodism, Erie Conference," Vol. I., pp. 80,*

81.) This interesting account of the hardships connected with the introduction of Methodism into Chautauqua County, we may supplement by another still more thrilling relating to the return journey—or, is the former a pale reflection of the latter? Mrs. George Lane furnished the following relation from her husband's diary: Mr. Lane says: "This day"—it seems to have been January 23, 1809—"I started from the house of Brother Bush, where I found a Society of eight members, for Buffalo, a distance of fifty miles.

"At Cattaraugus I fell in company with a man and his wife, and a child eighteen months old, and two single men, who were all traveling in the same direction. The gentleman and his wife and infant, and one of the other men, rode in the sleigh. The other man and myself were on horseback.

"When we came to the lake we were obliged to travel on the ice along or near the beach. The wind had blown the ice into such ridges it was nearly impossible to cross them; in some places they were very high, and the cakes of ice were frozen togethr so loosely that we were in danger of falling through into the water. The wind blew like a hurricane, and caused the snow to fly as though it had been falling fast from the clouds. We were all the while nearly blinded by the flying snow, and we found it almost impossible to proceed on our way.

"After traveling about nineteen miles on land, and six on the ice, the night closed in upon us. What to do under the circumstances we could scarcely determine. The horses driven to the sleigh gave out. The snow had fallen to such a depth that it came above the body of the sleigh, which greatly increased the labor of the horses. For some distance the winds had kept an open space between the rocky shore on the right and the snowdrifts on the left. This space had been wide enough thus far for the sleigh and horses, until at length the drift crossed the open space and closed it up, so that we could proceed no further. What to do we knew not; we first tried to force our horses through the drift. We who were on horseback first made the attempt; the snow was not only deep but very hard packed by the strong wind and intense cold. The horses reared and sprang, and reared again, and struggled hard to get through, and appeared as

though they were floundering in deep mire, and after a long while they succeeded.

"After getting safely through ourselves, I left my horse with the other gentleman and went to aid in bringing the sleigh through. After treading down the snow as well as we could, the owner of the horses took one side and I the other, with whip in hand, and tried to force them through the drift, which was accumulating at a fearful rate. But the horses, after repeated attempts, gave up the struggle, and would make no furher exertion. What expedient to try next, for a moment, we were at a loss. The night was upon us, the weather excessively cold, and our animals as well as ourselves exposed to great sufferings. The icicles had formed upon their legs, which rattled against each other as they traveled or stood shivering in the cold. The wind was blowing a gale from the northwest, and we were opposite a ledge of rocks, which rose to the height of sixty feet for some distance along the shore, against which the snow was accumulating most fearfully. To remain where we were, even for a short time, would be certain death. Some of our company advised to try to find an opening through the rocks into the woods where we might encamp for the night, though we had neither fire nor food, nor shelter, nor sufficient clothing to keep us warm or prevent us from freezing. . But counter advice prevailed, and it was soon determined to unharness the horses and leave the sleigh. One of the travelers on horseback gave his horse to the lady, and her husband, with the child in his arms, mounted one of the horses driven to the sleigh, while the other was rode by the traveler who gave his horse to the lady. Thus equipped, we determined by the blessing of God, to make a desperate effort to reach the public house at Eighteen Mile Creek, many miles distant.

"To get clear of the snow-drift we were obliged to strike off on the lake, but we found the ice exceedingly rough, occasioned by the high wind when the lake was freezing. The snow-drift, which we had to avoid on the shore, had increased to an enormous height, and was said the next morning to be sixty feet high. We had traveled but a short distance when the horse which carried the man and child stumbled and fell, pitching both into the snow, which so completely covered them that they could scarcely

be seen. They were dug out, however, and reseated, and in a few moments we were on our way again. My own mind had been greatly sustained and comforted throughout this journey of peril, and I confidently believed that He who saved St. Paul and the ship's company from perishing by sea would save us from perishing on Lake Erie. About nine o'clock at night we arrived safely at a public house kept by Mr. Ingleson, at Eighteen Mile Creek, and felt we were under unspeakable obligations to our almighty Preserver.

"The next morning the owner, with others, went in search of the sleigh, but could find nothing of it. The snow had covered it, and it could not be discovered for months. After the snow had disappeared, the sleigh, with a hundred dollars of money, which had been left in it, was found, and the faithful dog who had remained to watch it was also there, dead by the side of his master's property.

"I started again for Buffalo, but found the wind so high and the snow so drifted that, after traveling ten miles, I was obliged to stop at the house of Brother Titus. At night a few travelers came in, to whom, with the family, I was requested to deliver a discourse; but, according to a long established practice, I sought a place for secret prayer, and for want of a better retired to a log stable, but found no room there; so I went around the stable and cleared the snow away with my feet, (for it was two feet deep), and kneeled there before the Lord to implore divine aid in delivering His message to the people; nor did I ask in vain, but found help from above."—*(George Peck, Early Methodism Within the Bounds of the Old Genesee Conference," pp. 235-238.)*

The class was formed at the log house of Stephen Bush nearly one mile east of Sheridan Centre. The date is 1809. Mr. Gould was the class-leader. The "Holland Purchase" Circuit appeared as "Shitockway" in 1812. In 1819 Lake Circuit included Sheridan and extended along the lake from North East, Pennsylvania, to Silver Creek, New York. In 1829 Sheridan was on the Forestville Circuit; and in 1836 Sheridan Circuit embraced, Silver Creek, Irving, Versailles and part of Perrysburg. In 1850 Sheridan was connected with Forestville and

Villenovia; in 1851 Forestville and Sheridan formed a new charge; and in 1867 Sheridan became a station.

For two or three years meetings were held in the house of Daniel G. Gould; as early as 1812 a school house east of the present town and on the north side of the main road was used. The house of William Griswold became a regular meeting-place at an early period. Subsequently meetings were held in a school house at the Centre—this being destroyed by fire—then Seth Ensign's house—then the school house near the site of the present church building. About 1833 or 1834 the church was built.—*(Historical Sketch of Methodism in Sheridan, printed at Silver Creek, 1878, J. S. Albertson.)*

Portland and Brocton.

It has been claimed that Methodism was introduced in Chautauqua County, New York, by Dr. Lawton Richmond, a local preacher, in 1809 or 1810, and that he had the honor of preaching the first sermon for this denomination in Western New York. There is sufficient reason to doubt the validity of this claim. We are unable to state where this first sermon of Dr. Richmond was delivered, but it could not have been far from the present town of Portland, in which the village of Brocton is situated. The Methodist Episcopal Church was the second church formed in the town of Portland, and William Dunham was the first member. As early as 1816 Mr. Dunham held meetings in his log cabin, and soon called about him a few of like spirit who were formed into a class on the ninth day of June, 1817, by Curtis Goddard, whose Circuit at that time extended from Cattaraugus, New York, to Erie, Pennsylvania, and was known as Chautauqua Circuit. The members of this class were ten in number as follows: William Dunham, Lucy Dunham, Isaac Baldwin, Parthena Baldwin, William Cowell, Barbara Cowell, Abiel Flint, Mary Flint and Simon Burton—one name not given. The first revival, held in Mr. Dunham's log cabin, was conducted by John Summerville and Robert G. Hatton. The meetings were continued two or three weeks and resulted in large ingatherings, and old settlers were accustomed to speak of this protracted effort as the "great reformation." Three classes were formed in 1818, located in different parts of

the town; but they were subsequently united into one class for the better accommodation of the preacher who, in those days had a large field to cover. With no regular preaching, this class continued to flourish and add to its numbers. In 1835 a church was erected at Portland Centre. In the early history of Methodism in this neighborhood a class known as the "Harmon Hill Class," was formed, consisting of eight or ten members. Early in the 50s this class, with a few members from the Portland Church—then residing in Brocton—formed a society known as the "Second Methodist Episcopal Church" of Portland township, which for many years was served by the pastor located at Portland, the charge being known as the "Portland and Brocton" Charge. In 1894, when J. M. Farrell came to Brocton, it was made a separate charge. When the society was first organized, in the early 50s, services were held in Brocton in the school house on the same lot where the new church now stands. In 1853, the church in which the Methodists worshipped for many years, was erected on the lot purchased of Oliver B. Elmore for $100. It was conveyed to James A. Hall, Sidney V. Keyes and Oliver B. Elmore as trustees of the Methodist Episcopal Church of Salem, which name the village of Brocton bore at that time, and known as "Salem Cross Roads." The cost of the building was $2,500. Here the society worshiped until the erection of the present modern and commodious edifice. This is located on Main street in the heart of the city. The lot cost $3,000, and the new church property is valued at about $20,000. The cornerstone was laid June 14th, 1903, and the building dedicated.

Methodist Churches in New Castle.

In 1804 a class was regularly formed at what we know as "King's Chapel," and the first Methodist service was held in New Castle by William Richards, an exhorter. Mr. Richards was a Revolutionary soldier who located in the vicinity of King's Chapel, and is buried in the adjoining cemetery. Several persons living in New Castle joined the class, and meetings were held alternately there and in New Castle.

In 1810 the Circuit preacher, James Watts, formed a class in New Castle and established a preaching appoint-

ment there. The members of that class were John Beven and wife, James Squires and wife, Michael Carman and wife, Arthur Chenoworth and wife. William Underwood and wife, Robert Wallace and wife, Philip Painter and wife, and Mary Squires, afterward Mrs. Frederick Reinholt.

Jacob Young served four years as Presiding Elder, during the period of war with Great Britain, and left this record: "Our quarterly meetings were attended with great displays of the goodness and mercy of God. I look back with great satisfaction on the years I spent in this rough but delightful field of labor." In 1815 the society in New Castle succeeded in the erection of a meeting house. It was a plain log structure which answered a noble purpose in its day. There were three small windows with panes of oiled paper. The seats were slabs with round sticks as supports. The location was the corner of South Jefferson and Lawrence streets, and a part of the lot was a burying ground. This lot was acquired by deed dated June 27, 1820, from Benton Rust and Jane, his wife, to William Richards, Marenus King, James Squires, Robert Reynolds, Michael Carman, trustees, and by quit claim from Henry Falls.

In 1821 New Castle Circuit was formed. The preaching places were New Castle, King's Chapel, Eastbrook, Mount Jackson and Edenburg.

About 1835 the second church building was erected in New Castle of brick, one and a half stories high with basement rooms for classes. A platform ran across the front, to which several steps led, and there were two doors, one used by the women, the other by the men, as they sat on opposite sides of the church. Among the members of this early day were the families of Judge John Reynolds, James Squires, Michael Carman, David Crawford, Joseph Justice, Henry Emery, John Locke, Thomas Painter, Thomas Campbell, "Father" Solomon Waite, Frederick Reinholt, John Cunningham, Jacob Guest, Dr. Poppino. Mrs. Guest seems to have been the last survivor of the little company. New Castle belonged first to Baltimore Conference, then to the Ohio, and then to the Pittsburg. In 1836 Erie Conference was formed; and met for the first time in New Castle in 1845, Bishop Leonidas L. Hamline presiding.

In 1847 New Castle was made a station, with Reuben J. Edwards as pastor. He is affectionately remembered as a most excellent young man who brought a bride with him to the new pastorate. These young people had a hard experience, for the little church was poor and neglectful in the support of its pastor, but they left the church better than they found it, for there was a revival each year, and it is recalled that there were one hundred and sixty conversions, most of them mill men. Up to 1847, when New Castle became a separate church, with a pastor, sixty itinerants had traveled the Circuit, two at a time, often an older man with a younger. These were men of a heroic stamp, for in the early part of the century they faced the perils of the wilderness. Some of them served both as preacher and Presiding Elder. They formed classes, established societies, organized churches, conducted camp meetings and built colleges. They were not all rude, uneducated men. There were those among them who, as the western country advanced, became great editors and learned presidents of colleges. Some became poets and authors, as well as preachers of rare eloquence. Such were James B. Finley, Charles Elliott, Alfred Brunson, W. H. Hunter and a long roll of honored names. The first Sabbath School Superintendent whose name we can find is Samuel Swift.

In July, 1854, the second church building was torn down and a new church commenced that still stands at the corner of South Jefferson and Lawrence streets. The Building Committee consisted of Cyrus Clark, with Joseph H. Thomas and Richard Brown. Edward Lewis was the architect. John Long made the bricks, John Reynolds was the stonemason, Hamilton and Craig were the builders. The dedication occurred early in 1855. The Brown brothers left New Castle for Youngstown in April. They were still here on that occasion. Bishop Calvin Kingsley preached the dedicatory sermon from the text: "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!" 2d Chronicles 6-18.

In July of the same year Conference was held in the new church with Bishop Thomas A. Morris presiding. The New Castle District was now formed, Moses Hill,

Presiding Elder. The Women's Foreign Missionary Society was organized, Mrs. Cyrus Clark, President. The Ladies' and Pastor's Aid Society was organized by Dr. Youmans in 1875.

In 1883 Conference again met in First Church with Bishop Randolph S. Foster presiding, and some of us can still recall the impression made by his sermon Sabbath morning. The Women's Home Missionary Society was organized during Conference by Mrs. R. S. Rust, and we have the great honor of being the first auxiliary formed within the bounds of the old Erie Conference. Presidents and Secretaries have come and gone, but Mrs. George Greer, as Treasurer, abides with us to this day, faithful still.

When in 1886 N. H. Holmes came to the pastorate, the feeling was growing that a new church building with modern improvements and more suitable rooms for the large Sabbath school would be needed in the near future. So we find in the minutes of the Secretary of the Board of Trustees the following record: "March 1, 1887, Trustees, M. S. Marquis, George Greer, C. P. Norris, G. W. Green; George E. Treadwell, Secretary, and George Greer, Treasurer. The proposition of Ira D. Sankey to donate to the Methodist Episcopal Church, according to the terms of the discipline, the lot on the corner of Jefferson and North streets, valued at $4,000, accepted, and Trustees engage to put a church costing $25,000 upon said lot. On motion, Ira D. Sankey was added to the Building Committee. It was resolved to proceed at once to collect in the subscriptions already made and arrange for the building of the new church, $3,000 to be gathered in before the contract is let."

The minutes of July 14 of the same year, record that plans of Architect S. W. Foulke were adopted and the cut stone work was given to J. C. Hart. September 6 the pastor, N. H. Holmes, and Architect Foulke being present, it was determined to defer building for the present, by unanimous consent. The fine foundation was carefully covered and left to stand for the winter.

The contract for the church building was let early in 1885 to John Taylor, of Bradford, and on April 19, 1888, a day so stormy that very few could be present, the cornerstone was laid with appropriate ceremonies by

Alfred Wheeler, D.D., Presiding Elder. The old church on South Jefferson and Lawrence streets was sold to the German Catholic congregation and the Methodists worshipped in the Opera House until the basement of the new church could be used. Then the congregation moved into the Sabbath school rooms and remained there several months until the auditorium was completed.

The parsonage on North Jefferson street was sold to increase the building fund for the church. May 26, 1889, a beautiful Sabbath, was Dedication Day. It was necessary to raise a large sum of money to complete payments. Bishop John H. Vincent preached the sermon and dedicated the beautiful building to the service of God. The minute book of the Secretary is a clear revelation of the great amount of time, thought and labor that was freely given by the pastor and his Building Committee of five busy business men before this monument of their labor of love stood complete.

Epworth Church is a legitimate child of the First Methodist Episcopal Church, New Castle, Pennsylvania, born in the midst of a gracious revival in the spring of 1874. Twenty-eight members of the First church formed the first class and later the foundations of this strong, healthy, progressive church. At the Conference of 1874 J. A. Ward was appointed pastor and the church was called "First Ward." At the close of the year one hundred and fifty members were reported. In 1876 J. W. Blaisdell was the pastor and the church was called "Second Church." In 1878 during the pastorate of O. L. Mead the parsonage was burned and the early records of the church lost in the fire. About 1881 the name of the church was changed to "Pierson Street."

During the pastorate of H. E. Johnson the church was burned and a larger and finer building erected and at its dedication was named "Epworth." At the present time (1906) the church has six hundred members and over one hundred probationers.

Growth of Methodism in Youngstown.

"Mr. John Young, for whom the city of Youngstown, O., is named, with the help of Colonel James Hillman, built the first house in this vicinity in the summer of 1796. In the following spring a Mr. Brown, Uriah

Holmes, and Titus Hayes arrived from the East, and the town was platted in that year. Colonel Hillman subsequently became a member of the Methodist Society. He was the Sheriff of the Western Reserve, a man of great force of character. His shrewdness and high reputation among the native tribes saved the village from a general massacre soon after the town was established. His wife, Katy Hillman, 'the first resident white woman in Youngstown,' was also one of the early members of the Church.

"Methodism began its career in the wilderness of Western Pennsylvania and Eastern Ohio in 1800. Self-sacrificing, itinerant preachers followed closely after, or kept company with the sturdy pioneers, who grappled with the hardships of pioneer life, and prepared the way for the pleasant homes, commercial prosperity and religious blessings which we enjoy to-day. In 1803, the Baltimore Conference appointed Shadrack Bostwick a missionary to Deerfield Circuit. He visited Youngstown, where he found a small log house built by the citizens and occupied by the Presbyterians for a church. He asked permission to preach in this humble sanctuary, but was refused. Judge Rayen invited him to preach in his barn, and there the first Methodist services were held.

"A class was formed consisting of Moses Crawford, Isabel Scott Crawford, his wife; John Hogue and wife, Isaac Powers and Jeremiah Breaden, six in number. At this time Mr. Crawford was conducting a class, about six miles distant, walking there and returning each Sabbath, with faithful regularity. When under mental excitement a stammer in his speech was apparent, but in prayer his tongue was loosened and he became eloquent. His wife was a quiet woman of decided character and exemplary life. Isaac Powers for 58 years was an earnest and faithful member of the Church until his death, May 9, 1861. George W. Maltby records: 'His patriarchal appearance, fervent prayer and exhortations, apostolic counsels and admonitions, all remain fresh in memory. His accustomed seat in the altar is vacant and will never be filled with his like again.' Two years after the organization of the society, Mrs. Leah Frazee Powers, his young wife, became a member and for fifty-nine years her sweet spirit and gentle manner were a benediction to all who

met her. John Hogue was born at Cookstown, Ireland, near Londonderry, between 1775-80. He learned the tailor's trade and went to Ayr, Scotland, to work as journeyman tailor, living opposite the home of Robert Burns, of whom he was a great admirer. About 1800 he landed in Pittsburg, where he worked at his trade. Mr. Carroll, of Mercer County, Pa., went to Pittsburg to prove up his land title, taking his daughter, Elizabeth, as a witness. Mr. Hogue met her and an attachment sprang up which resulted in marriage. Mr. Hogue lived at the turn in Front street opposite Baldwin's mill. John Fletcher Hogue, the eldest son, who recently died at an advanced age, was fond of narrating the incident of sweeping Judge Rayen's barn, situated near the site where the Mahoning Valley Hospital now stands, and extemporizing rough benches for seats, all of which he heard many times from his parents' lips. Mr. Hogue died in 1843, and his wife in 1850, at Millbrook, Mercer County, Pa., her old home, where they had moved some years previous.

"In 1804 Shadrack Bostwick was again appointed to Deerfield Circuit. The charge was then more than four hundred miles in circumference, and the hardships of the four weeks' round were almost incredible. The journey was made on horseback, along blind paths, marked by blazed trees, across swollen, unbridged streams, through treacherous morass and swamp, and over rugged hills. Often the weary itinerant was compelled to spend the night, cold and supperless, in the woods, with no protection save the overarching boughs of the friendly trees.

"At the expiration of this year Dr. Bostwick located and returned to the practice of medicine, first in Youngstown, and later in Canfield. He, however, continued to preach with great acceptability to the people until his death, which occurred September 10, 1837. A young man by the name of Robert R. Roberts was appointed to the Circuit in 1805, who afterward rose to distinction in the Church and worthily filled the office of bishop.

"For a time the little society worshipped in the log school house which stood on the diamond. Soon the meetings were moved to the home of Mr. Crawford (the first class leader), a log building standing on Front street, west of Hazel street. The quarterly meetings,

great events in those days, were held in such large buildings as could be secured, the ball room of Mr. Holland's tavern being sometimes used on such occasions. A lot was purchased about the year 1810 on Phelps street, north of the present edifice, for the sum of $20, and a small, unpretentious building was erected thereon. In 1828 the society built a substantial brick church on the site where the old church now stands, northwest corner of Front and Phelps streets. It had a gallery on both sides and at one end and accommodated quite a large congregation.

"Two years later came the most serious reverse the Church has ever suffered. About fifty members, representing the greater portion of the society, seceded and formed a new organization—the Methodist Protestant Church. This division was keenly felt by the remaining few. Although the most active and influential of the flock withdrew, the indomitable energy which characterized the early Church soon succeeded in repairing the breach. At the time of the schism it was confidently predicted by many that 'the days of the Methodist Church were numbered.' Whatever the future may have in store, the prophecy has not yet proven true. The past at least is secure.

"A commodious frame building took the place of the brick church in 1841, which was enlarged and remodeled in the pastorates of G. W. Maltby and John Peate. The charge became a station in 1842, and we find this interesting entry of that date: 'The charge estimated for the support of the preacher, consisting of himself, wife and one child, $305, including $40 house rent.' The entire sum was paid in full.

"Ground was broken for the beautiful temple in which we now worship, in the month of May, 1883. It was a gala day. Mrs. Dr. O. D. Paine, the oldest living member, cast out the first shovel of soil, the pastor's wife the second, then many ladies representing various denominations sprang forward, emulating their zeal. Eighty years after the establishment of the society the cornerstone of the new church was laid with appropriate services, Bishop Andrews officiating, and the building, completed at a cost of over $70,000, was dedicated to the worship of Almighty God by Bishop Bowman, December 20,

1885. The text was from Acts 20:35: 'It is more blessed to give than to receive.' . . . With the completion of Trinity Church the society entered upon a most prosperous period and now numbers 1,239 members, all of whom live within reach of the church, not counting the large number who reside at a distance and still claim a membership with us.

"The first Sunday school in Youngstown was organized in 1826, in the pastorate of Robert Hopkins. William H. Fitch was Superintendent, Alva W. Upham and Samuel Black were teachers. We are told that 'Upham was a Universalist and Black a non-professor of religion,' not a very favorable beginning for a work which has since contributed so largely to the success of the Church. In 1843, 35 scholars were reported; in 1883, 355; in 1903, the enrollment is 920, not including the cradle roll of 100.

"The coming of Richard Brown to Youngstown in 1855 meant much more for both Church and city. He came penniless, but his rich endowment was character. Among the many self-sacrificing men and women who have toiled with the spirit of loyalty and devotion, which we may well emulate, no one has left so deep an impress upon the life of the Church as the one whom we love to call 'Uncle Richard.' While a successful man of business, accumulating a fortune, he was deeply religious and ever had an open hand for every cause of philanthropy. Though passionately attached to the church of his choice, he loved all churches seeking to elevate and bless humanity. He was a staunch advocate of the temperance cause, and sought by precept and example to stay the terrible havoc of the drink habit. His nature, full of good humor and sunshine, was attractive to children, and for nearly twenty years he served as Superintendent of the Sunday school, that department constantly growing in numbers, interest and spiritual power. He made possible by his generosity and tireless activity the beautiful edifice in which we now worship. Upon him fell the heavy burden of care and responsibility in its erection, which tested to the full capacity the powers of human endurance. He was kingly in presence, liberal in thought, and abounding in charity to all. He fell asleep from which

there is a happy awakening in the Land beyond the Shadows, on September 8, 1903.

"The Belmont Avenue Methodist Episcopal Church (formerly Henrietta Street Church), was organized Sunday, September 30, 1877, at the home of Henry A. Evans, on the corner of North and Lincoln avenues. For some time previous to this date prayer meetings had been held in the homes of the people living in the vicinity of Belmont avenue, North avenue, Covington street and in the territory lying between West Federal street and the river and west of Spring Common. These meetings, which were attended not only by Methodist families but by people of other denominations as well, resulted in a request being sent to the annual Conference, held early in September, 1877, for the appointment of a pastor to take charge of what was to become a church. In response to this request the bishop appointed G. F. Oliver, who preached his first sermon under a cluster of big oak trees a short distance east of Belmont avenue, and about where Grant street is now located.

"At the time of its organization the membership of the church was composed of twelve persons—Henry A. Evans, Sarah R. Evans, F. J. Kaiser, Henrietta C. Kaiser, W. L. Campbell, Kate Campbell, Mrs. Ruth LaMont, Mrs. Margaret Shaw, Catherine Conrad, Abigail McKinley, Thomas Woolbridge and Mary Woolbridge.

"On Sunday, October 7, the Sunday school was organized with Henry A. Evans as Superintendent, and Walter L. Campbell, Secretary. Shortly after the organization of the Church a storeroom situated on West Federal street was secured where the services were held during the construction of the church building on the corner of North avenue and West Rayen. So rapidly was the erection of the new church pushed forward that the building was enclosed by Thanksgiving Day, and early in January, 1878, the church building was so far completed as to make it possible to hold the regular services in it. The formal dedication of the church occurred Sunday, February 10, 1878, Rev. I. C. Pershing, D.D., officiating. The property cost about $4,000. The dedicatory services of the church were followed by a series of special religious meetings. The society enjoyed such growth and prosperity during the following years that in 1890 it

found itself in need of a larger and more commodious place of worship. The church was incorporated under the laws of the State in September 1890, as 'Belmont Avenue Methodist Episcopal Church.' A little later the lot where the present building now stands was purchased and plans for the present church secured and adopted. In the spring of 1891 the ground was broken, Mrs. Catherine Conrad, the oldest member, removing the first shovelful of earth. The opening services of the church were held Sunday, February 14, 1892, sixteen years after the dedication of the first building. Rev. C. A. Holmes, D.D., of Allegheny, preached morning and evening. The property cost $30,000, and the amount required by the discipline not having been secured, the dedication was deferred until Sunday, September 23, 1900, at which time the present church building was formally dedicated by Bishop Thomas Bowman. For years this congregation was burdened by a heavy debt, but by heroic effort the last dollar of indebtedness was paid in May, 1903, and on Sunday, June 7, a jubilee service was held, and amid general rejoicing 'the old note was burned.' The church is well located in the residence part of the city, and is a good, large, substantial church edifice, and has a strong, aggressive, growing membership.

"During the year 1888, a number of the Methodist families residing on the South Side conceived the thought of holding a series of meetings for prayer and counsel together in their different homes. As a result of these meetings the subject of establishing a branch of the Methodist Episcopal Church on the South Side and the providing of a place of public worship soon became a matter for thoughtful and prayerful consideration. Preparations began to be made at once looking to the accomplishment of this noble purpose, and on September 17, 1888, there was laid at the intersection of Hillman and Duquesne streets the cornerstone of Wesley Chapel, Rev. A. N. Craft, D.D., then pastor of Trinity Methodist Episcopal Church, officiating, and with an actual membership of but seventeen faithful and believing persons, the work of the spread of Methodism in the name of the Lord was begun in what was then called the southern portion of the city. In September, 1891, the name was changed to that of Epworth Methodist Episcopal Church.

From this humble beginning has grown one of the most healthy children of Methodism in our city to-day. This has not been accomplished, however, without the church having passed through those seasons of discouragement and trial, but with no backward step and with an eye single to the upbuilding of the cause of Christ at all times. In 1899 the church was rebuilt, and re-dedicated March 18, 1900.

"It should ever be remembered that Grace Methodist Episcopal Church had a providential beginning in answer to prayer and the keeping of a covenant made with Almighty God by Frank G. Schafer for the recovery of his wife and children from severe illness. In keeping with this vow, Mr. Schafer erected a chapel on Wilson avenue, called Rose Hill Mission, and turned it over free of debt to Dr. R. D. Gibson, Prof. E. M. Faust, Prof. F. Treudley, P. M. Haas and James Law as Trustees of the Christian Endeavor Society of Youngstown, Ohio. Union Sunday school services were held on Sabbath afternoon, with occasional services at other times. After a varied experience in this line of work it was found best by the workers to turn the chapel over to some church thoroughly organized for such work. Mr. Schafer being a Methodist and the pastor and people of Trinity being deeply interested in the Mission, it was turned over to the Methodist Episcopal Church. Accordingly, on January 6, 1901, Grace Methodist Episcopal Church was organized. The church was named in memory of Mrs. Grace Schafer, wife of F. G. Schafer. Mr. Schafer conditioned the transfer of the property on the perpetual maintenance of a Flower Mission, which should make a weekly distribution of flowers to the sick of all classes.

"Our beloved Uncle Richard Brown owned the old Lett homestead on the corner of Shehy street and South Forest avenue, which he was holding to be used for church purposes. This beautiful corner lot, with a fine house, he deeded to the society on the condition a new church edifice would be erected. Accordingly the Building Committee, Rev. J. W. Van Kirk, Frank G. Schafer, Harry W. Lindsay and Charles D. Wise, decided on the present plan of a stone-veneered building. It was a great undertaking for a few working people. But with the untiring energy of the committee the church has property worth

$21,000, with $5,500 indebtedness, partly covered by subscription.

"The church is centrally located. It has a radius of a half mile of a growing and prosperous district from which to draw. It is on the opposite corner from the Shehy school, to which hundreds of children are daily going. The church and grounds are beautiful for situation, 'the joy of the hill.' . . . The cornerstone was laid August 24, 1902. The church was dedicated June 21, 1903. The church was organized with forty-seven members and now has a roll of one hundred and thirty-five. The Sunday school has grown in proportion.

"The Wilson Avenue Methodist Episcopal Church was organized in 1883, as a part of the Lowellville Charge, of which J. R. Roller was pastor. Notwithstanding the many discouragements, the growth of the church has been marked. Several sweeping revivals have been held, perhaps the most far-reaching in its results having occurred during the pastorate of G. T. Norris in 1893. Upon the organization of Wesley Chapel (now Epworth Church) in 1888, it was united to Haselton Church under the pastorate of G. J. Bliss, but in 1889, each of these churches having became somewhat stronger, they became stations, and W. L. Askue was appointed pastor of Haselton Church. During the pastorate of G. L. Davis, in 1892, an elegant parsonage was built at a cost of about $3,000. At the Quarterly Conference in July, 1897, the name was changed to the Wilson Avenue Methodist Episcopal Church. October 8, 1897, a new church building was authorized by the Official Board, and a Building Committee appointed. Plans were procured as speedily as possible, and on November 8 the contract for the building was awarded to the Heller Bros. Company. Ground was broken November 11, and the cornerstone laid with appropriate services on Sunday, December 4. The building and furnishing complete is estimated at about $5,000. The church is well located, and evidently has before it a promising future."—*(The author is indebted to the Historical Souvenir—"Centennial Services of Trinity Methodist Episcopal Church, Youngstown, Ohio, October 18-25, 1903." Rev. E. O. Buxton, D.D., pastor.)*

The Conversion of Mrs. Powers.

Isaac Powers relates the conversion of his wife, and his own new and rich experience. "My companion had always been of a religious turn of mind, inclining to the Baptist Church. She was entirely unreconciled to my union with the Methodist Episcopal Church, though she never opposed me. A camp meeting was to be held in the east part of Hubbard, near what is now called the Veach Meeting House. Jacob Gruber was then Presiding Elder, and was to have the direction of the meeting. A number of us from Youngstown concluded to take a tent. We did so. The meeting was a powerful one. One night there was an extraordinary display of divine power. Saints were shouting, and sinners were crying for mercy. My wife came to me and, taking me by the hand, requested me to go forward with her to the altar and ask Rev. Mr. ——— to pray for her. I was astonished, knowing her uniform opposition to such things. I, however, readily complied. The minister directed her to kneel, which we all did. He prayed earnestly in her behalf. In the midst of the prayer she sprang to her feet and shouted aloud the high praises of God. I took her by the hand and was conducting her back to the tent, when something suddenly impressed me that I had no religion. I became most miserable. The noise around became exceedingly offensive, and I resolved at once to go out of its hearing—started; but the further I went the more plainly was it heard; so it seemed, at least. My misery was doubly intensified. The very 'pains of hell got hold upon me.' Not only my mind, but my body was sorely oppressed. Every joint in my body was wrenching from its socket. I found it impossible to run away from my wretchedness, and turned back to the camp; entered the tent where they were engaged in singing and shouting, and, in rather an angry mood, said to them: 'You are serving the devil in good earnest!' The ill-natured remark somewhat dampened the ardor of their spirits. In a short time I asked my wife to take a walk with me. She arose to go, at the same time taking James Bradford, her brother-in-law, by the arm, and inviting him to accompany us, which he did. She afterwards told me that she was afraid of me, such was the vindictiveness of my look. At the solemn hour of midnight we

started off from the encampment. We had not proceeded far before my feelings strangely relaxed, and in a few minutes I was entirely relieved of the terrible burden which seemed to be crushing me to the earth.

"My mind now being diverted from my own misery, I discovered that my friend, Mr. B., was groaning under a tremendous burden of agony. At length he exclaimed: 'O, if I don't get religion to-night I shall be in hell before morning!' We came to a halt and he requested us to pray for him. He fell flat upon his face and groaned and cried for mercy. My wife led in prayer in his behalf, and I followed her. Before the second prayer was concluded, poor Mr. B. bounded (I feel confident in saying,) ten feet from the place where he lay. He did not first get up on his feet, and then make the leap, but it was rather a bound from a prostrate to a standing attitude, as if thrown by some strong invisible hand, which he always afterward declared was the fact, at the same time he roared in a stentorian voice, 'Glory to God!' He at once started off for the camp ground, not walking, but 'leaping and praising God.' His conversion was a marked one. He obtained the pearl of great price, and I am quite confident he never lost it. He has gone to rest. The result of this meeting was the addition of fifty to the Church. It had another important result to me personally. Up to this time I had looked upon the experience of Christians as entirely similar, and this was the cause of the terrible temptation related above. Now it was apparent, upon sober reflection, that this was not fully correct. There is a sense in which the experience of all Christians is alike. They are *alike in kind,* not in *degree* and *minute detail.* Had I been apprised of this fact the enemy had not acquired the terrible advantage he did.

"I now felt myself confirmed in the faith and hope of the gospel, and determined, like Joshua of old, 'As for me and my house we will serve the Lord.' And not only this, but that my house should be a home for God's ministers. Accordingly, in 1806, in building a new house, for we had hitherto lived in a miserable cabin, I determined to build also an apartment for the preachers who might choose to make a temporary home with us. So a prophet's room was provided and furnished with a bed, a

table, chairs and candlestick. Many of the old veterans did me the honor to rest in this humble apartment, and to partake of my homely fare. Among these I may mention Jacob Gruber, Jacob Young, Thornton Fleming, James B. Finley and Dr. Elliott, with many others too numerous to mention. A table which I made for Dr. Elliott to decipher the dead languages upon is still a relic of my household."—*(Reminiscences, in the Pittsburg Christian Advocate, July 28, 1857.)*

The Meeting of Dr. Elliott and Mr. Powers.

Rev. E. B. Cummings, of Indianapolis, relates the following incident: *(Communication of Mr. Cummings to the author.)*

"In the spring of 1856 the venerable Charles Elliott, D.D., retired from active service, re-visited the scenes of his early ministry in the Mahoning Valley. For a number of days my mother's home in Poland, Ohio, was graciously favored with his presence, and I was privileged to take him in our carriage wherever he wished to go. Father Powers, who had been one of the notable laymen of the pioneer church, still lived at his home about half way between Poland and Youngstown. On the morning set apart for the visit, Dr. Elliott showed unusual alertness. He was eager for the start. He had hastened my driving. His body swayed with the impetus of emotion. Now, he speaks with quick, disjointed words; then, in silence his eyes were fixed above and beyond the passing scenery. I was profoundly impressed with the manifest adumbration of the glory to be revealed.

"The intended meeting had not been pre-announced. When we reached the gate Dr. Elliott evidently recalled the familiar surroundings. He was out of the carriage before the horse had stopped. His eager body outran his feeble limbs. His knock at the door still sounds in my ears. All he said to the woman who opened the door was, 'I want to see Brother Powers.' He was directed to the open door at his right. At the threshold his impetuosity was stayed. He stood still, one hand outstretched, the other resting on the head of his staff.

"Before us, in a rocking chair, sat an old man gazing into the flickering blaze of an open fire, his snow-white hair falling upon his shoulders. He turned his chair, and

those great blue eyes began to widen. The rubbish of years rolled away and he was young again. He stood erect. His pale features became aglow with ardent memories. There was instant recognition, but no word had yet been spoken. Then Dr. Elliott's cane fell to the floor. With outstretched arms, each embraced the other. The white locks intermingled. The fountains of tears broke forth. An inarticulate language conveyed the thought of each to the understanding of the other—and they were comforted.

"Then these two old worthies sat for hours as calm and placid as though no storm of passion had ever beaten upon them."

Burton, Ohio.

Because of carelessly kept records, and of there being no particular custodian for them, but little can now be learned relating to the early history of Methodism in Burton, Ohio. Mr. Gregg says: "The class at Burton, Ohio, was formed in 1811, and consisted of Samuel Burton, leader; Olive Burton, Seth Hayes, Elizabeth Hayes, Lydia Hayes, Sue Hayes, Polly Russell, Susanna Babcock and Mr. Durand and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, p. 247.)* About all that can be known of the organization of the Church in Burton is found in the Pioneer History of Geauga County, from which we quote the following extract: "The date of the founding of the Methodist Episcopal Church is not clear. Mrs. Polly Russell fixed it, and Rev. Witter states it in his semi-centennial discourse as about 1806. It seems more probable a Methodist exhorter appeared about that time. The Revs. Charles and Ewen are mentioned as the first regular preachers. They were sent by the venerable Bishop Asbury. Elijah Hayes well remembers hearing them preach in the first academy, he thinks about 1808. The first class was started by Elder Winans and a Mr. Riley. After the society was formed Samuel Burton was the first class leader."

"Seth Burton says he was baptized by 'pouring' at Luther Russell's house in the year 1812 by Elder Young, and thinks the church was organized about 1811. He names the members at that time: Lebbeus Herrick, Priscilla Herrick, Seth Hayes, Sr., Elizabeth Hayes, Ira

Hayes, Oliver and Sybil Hayes, Enos Hayes, Lorin and Daniel Hayes, Mrs. Eli Hayes, Mrs. Joseph Hayes, Samuel Burton, Olive Burton, Polly Moss, Betsey Moss and Susannah Babcock. Elijah gives the same date as Burton—1811."

Considerable prejudice existed against the Methodists. It is related that Mr. Coe lectured his students and advised them in school not to attend the meetings. When he was through Daniel Todd rose, and in his cool way, announced a prayer meeting at Brother Durand's that evening and invited all who were present to attend.

The struggles of this little society for existence in a community where other and stronger denominations were striving for first recognition, were best known to those who participated in the struggle, and who are now gone to their reward.

The society at first met for religious services in the homes of its members, and afterward for a time, worshipped in a school house, which stood near where the Congregational parsonage now stands.

About this time the society became very much reduced in numbers, and just as much discouraged, and in order to have a church home, a few of the members took their certificates of membership and united with the Congregational Church. After the Congregational Church was erected, which was in 1836, by an arrangement between the two societies, the Methodists used their church to worship in, holding services usually in the afternoon. About the year 1845 the society had so increased in numbers that the members felt able to build a church, and consequently a building was erected on the lot where the present Methodist Church now stands. It seems from the records in possession of the society that the building was erected before the lot was paid for. In 1849, at a meeting of the church trustees, consisting of Joel T. Merriman, Russell Humiston, Asa Wilmot, Joseph Hyde and Burritt Wilmot, it was decided to start a subscription to buy the ground on which the meeting house stands. At this time Wm. Sampson was Presiding Elder, and Ahab Keller, preacher in charge. The sum required to purchase the lot was $40, and was finally raised, paid over and a deed secured May 17, 1841. In 1872 an addition of 30 feet on the east side of the church lot was pur-

chased for $60. Joseph Hyde, Elijah Hayes, Asher Forrow and Elizar Hayes were trustees when this second purchase was made, and H. N. Steadman was pastor. In 1889 an addition consisting of a prayer meeting room and kitchen was made to the west side of the building. A. J. Hiatt was pastor when this addition was built.

V.

ENLISTED FOR THE WAR: 1800-1809.

Peter B. Davis was appointed to the Shenango Circuit in 1800. The classes in the Roberts neighborhood being well supplied with local preachers, he confined his labors to other more needy settlements. Mr. Davis became a member of the Baltimore Conference in 1799. He was ordained deacon in 1802, and elder in 1804. He served Allegheny in 1799, John Cullison in charge of the circuit. His later appointments were as follows: 1801, Federal. Baltimore District, again with John Cullison; 1802, Clarksburg, Pittsburg District; 1803, Montgomery, Alexandria District, with Robert R. Roberts as junior preacher: 1804, Richmond, Virginia Conference; 1805, Gloucester; 1806, located.

Memoir of Peter B. Davis.

The following memoir is from the pen of Mr. Hezekiah McClelland:

"Peter B. Davis was born in Gloucester County, Virginia, in the year 1771. His father died while he was an infant, and before he had attained his fifth year he was left an orphan by the death of his mother. Being thus left fatherless and motherless, his education devolved upon his uncle, Dr. William Brooks.

"In the fifteenth year of his age, he was awakened to a sense of his lost condition, under the preaching of Thornton Fleming. In much bitterness of soul, and sorrow for his sins, he sought the Lord until Jesus appeared for his deliverance, and set his feet upon 'the Rock.' Some time after this, he united with the Baptist Church. Finding himself, however, drawn toward the people among whom he had received his first religious impressions, and being convinced of the truth of their doctrines, he did not continue long with the Baptist denomination, but became a member of the Methodist Episcopal Church. When asked his reasons for so doing, he

would modestly reply: 'When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.'

"It was not long before he was impressed that it was his duty to 'call sinners to repentence.' This impression he resisted by connecting himself in temporal business with a gentleman in Richmond County. The impression, however, still followed him, and to elude, if possible, the call of God, he left his present residence, and set off on a journey to Kentucky. But while on his way, in Frederick County, he was stopped by sickness, and for a while his life was despaired of; but he was visited by a Methodist friend, who took him from the Inn where he lay sick to his own home, and nursed him with all the tender solicitude of a father, until his health returned. Mr. Davis, having thus exhausted his funds, was obliged to postpone his intended journey, and engaged in business with his friend who had administered to him in his sickness, with whom he continued two years. Here 'the word of the Lord came to him again'; but he continued disobedient until the Lord chastened him a second time by bringing him near to the grave; at which time, being conscious of the neglect of his duty, he promised in the most solemn manner, that if the Lord spared his life, he would no longer 'confer with flesh and blood,' but would immediately arise and publish the 'glad tidings of salvation.' He was restored—and his vow was not forgotten.

"How long he exercised his gift as a local preacher, I have no means of knowing; but in May, 1799, he was received into the itinerant ministry in the Baltimore Conference, and was appointed to the Allegheny Circuit. In 1800 he was sent to form a new circuit on the Beaver and French creeks. Here he succeeded in making 'full proof of his ministry,' in the awakening and conversion of souls, while he was subjected to all those privations and hardships which are peculiar to newly settled places. While laboring here, a circumstance occurred, which, as it illustrates the watchful care of divine providence over God's servants, may be worthy of recording. Mr. Davis lost his horse, and was obliged to pledge his word for part of the payment toward another at a specified time. The time had nearly expired, but he found himself unable to redeem his pledge, which gave him no little concern,

as he considered his character might be compromised by a failure of this kind. While his mind was occupied on this subject, as he was passing the postoffice, the postmaster called to him and asked if his name was Davis. Being answered in the affirmative, the postmaster told him that there was a letter in the office for him. Upon opening the letter, he found enclosed the exact sum he needed to liquidate the debt, an unexpected present from a friend residing in the circuit which Mr. Davis had traveled the preceding year. The letter enclosing the money contained these words: 'You are travelling in a new settlement, and perhaps may want a little money.' This circumstance he kept in grateful remembrance, as he often mentioned it as an instance of the truth of that scripture which saith, 'The Lord will provide.'

"After travelling several circuits with acceptance and usefulness from this time till 1805, he entered into the married state with Miss Peggy Mann, and the succeeding year he located and settled in King and Queen County, Virginia, where he spent the remainder of his life. Though like most men who occupy public stations, he had some enemies, he had many warm friends, during the eighteen years he lived in this place as a local preacher.

"On September 15, 1824, Mr. Davis was called to preach a funeral discourse for a young man, at which time he complained of being unwell. He hastened home, took his bed, and continued to grow worse, until his disease finally terminated in death. He was not conscious, however, of the alarming nature of his disease, until apprised of it by his attending physician, who told him that death was not far off. Mr. Davis received the information with much fortitude and composure, saying, 'I think I must be much sicker before I die.' On Tuesday, understanding that my friend was sick, I hastened to see him. On entering his room, he said with much cheerfulness, 'I am glad to see you. I have my friends, and I have my particular friends. You are the first person I thought of at the commencement of my sickness, and had thought of sending for you, but concluded you would hear of my case, and come and see me.' He then mentioned the information he had received from the doctor on the Sabbath, and added, 'I was surprised how little it affected my mind, but concluded that if I were not now

ready to go, perhaps I never should be, for I have been a long time trying to serve the Lord'; and then added, 'My temporal and spiritual affairs are in a pretty good condition, and my family are provided for.'

"On Thursday I called again, and found him fast sinking under his disease. He said, I am very poorly; but I want to be decided.' I did not fully comprehend what he meant by being 'decided.' He looked wishfully at me and said, 'I know not how it is, but as soon as I see you I think about preaching.' During the night he often seemed absorbed in the contemplation of eternal things, observing, 'We see things very different now from what we do in health.' After slumbering a short time, he awoke, called me to his bedside, and said, 'I am now decided; I shall never come back; I shall return no more; that is, I never shall get well again.' I now understood what he meant by being 'decided,' namely, his being persuaded that he must die.

" 'We need,' said he, 'A great deal of patience to die.' I reminded him that Jesus would help him safe through the dark valley. He replied, 'You can look at me, and see me die, and judge how it will be with you when you die. O eternity! thou pleasing, dreadful thought.'

"At times his mind, through the violence of the disease, was somewhat deranged; but on recovering its wonted tone, he would delight his friends by the expression of some sublime thought. 'I want to go,' said he; and then repeated as his last words:

> " 'Cease, fond nature, cease thy strife,
> And let me languish into life.'

" 'Tell me, my soul, can this be death?'

"At half past eight o'clock, on Saturday morning, his happy soul took its flight to another world."—*(Methodist Magazine, Vol. VIII, pp. 118-120.)*

It was the twenty-fifth of September.

Joseph Rowen, Who Explores Erie Circuit.

Theophilus Arminius says in the Methodist Magazine:

"In the fall of 1800, Joseph Rowen made an excursion toward the head of French creek, and visited Meadville, Waterford, and Presque Isle, and formed the plan of a four weeks' circuit, and in the spring of 1801, Joseph

Shane was sent to Chenango and James Quinn to Erie Circuit; the latter circuit has since been enlarged, divided, and sub-divided, so as to cover all the territory lying between the Allegheny river and Lake Erie, extending down Lake Erie into the state of New York. In the latter part of this year, Thornton Fleming, the presiding elder of Redstone District, made a visit through these circuits, and his visit was made a blessing to the young preachers then on those circuits and to many of the people."

Joseph Rowen was received on trial by the Baltimore Conference in 1792, and was appointed to the Annamessex Circuit, with James Thomas in charge. He was ordained deacon in 1795 and elder in 1797. He was removed to the Milford Circuit in 1793, Walter Fountain in charge. His later appointments were: In 1794, Harford; 1795, Bristol; 1796, Rockingham; 1797-1798, Carlisle; 1799, Montgomery; 1800, Ohio, with John Cullison as an associate. From this he went back to the Harford Circuit, and then to other stations and circuits in the Baltimore and Philadelphia Conferences, and did excellent service in the cause of his Master until death called him home. Ohio remained as a Circuit in 1801, but the Erie Circuit, which Mr. Rowen "explored," was formed and James Quinn was appointed to this new field.

Joseph Rowen was born in Dorchester County, Maryland, January 19, 1770. His parents were respectable people and nominally attached to the Church of England. Joseph was converted under Methodist preaching in 1787, and was received in the Methodist Episcopal Church by Rev. Joseph Everett. His soul was not, however, at peace, and it was a year before he found the long-sought rest. He says: "The power of God broke into my soul, and my will seemed to be swallowed up in the will of God. Unbelief in a moment gave way, and the Lord lifted upon me the light of His countenance! The guilt, burden and condemnation of sin were gone, and my heart was filled with love, peace, and joy in the Holy Ghost." He died in Washington, D. C., May 31, 1838.

"His sermons were always marked by zeal, intelligence and success. Those who have been accustomed to hear him will witness to the extraordinary power which accompanied the delivery of his discourses, even in his old age. His abilities as a minister of Christ were above

mediocrity. Many *very* many, precious souls were, through his instrumentality, happily converted to God; many of whom are already gone, and become gems in the crown of His rejoicing."—*(Minutes of Conferences, Vol. 2, pp. 667, 668.)*

The Gregg Family.

Brother Gregg, in his history says: "During the summer of 1799 the author's grandfather, Samuel Gregg, who had several years before emigrated from Ireland and settled his family in Center County, Pennsylvania, removed them across the mountains and through the wilderness, along a blind path, to Oil creek, and purchased a farm on the banks of that stream, a few miles below Titusville, in Venango County, Pennsylvania. In crossing the Clarion river his oldest son, David Gregg, was drowned. The entire family, with all their effects, were brought on pack horses. Mr. Gregg was not a member of any church, but his wife, our paternal grandmother, was converted under the preaching of Mr. John Wesley, and united with the Methodists in Ireland, and had united with them again in America; and on arriving at her new home on Oil creek embraced the earliest opportunity to invite the Methodist ministers to her humble log cabin in the wilderness, which for several years was both their lodging place and sanctuary."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 34.)*

The Baltimore Conference, 1801.

The Baltimore Conference held its session at Pipe creek, Frederick County, Maryland, May 1, 1801, Bishop Asbury presiding. Thornton Fleming was appointed to the Pittsburg District. Two circuits were formed within the territory of the old Erie Conference—Erie Circuit, James Quinn; Shenango Circuit, Joseph Shane. These two circuits embraced all the country west of the Allegheny river and north of the Ohio to Lake Erie. But two quarterly meetings seem to have been held on the Shenango Circuit during the year—one at Shenango, and one at Mumford's, near Meadville. Mr. Quinn was removed to the Pittsburg Circuit about Christmas, and Joseph A. Shackelford appointed in his place. A revival in the township of Washington, Erie County, resulted in

the formation of a class near Conneaut Lake. Russell Stancliff, who entered the ministry in the Erie Conference, and his wife, were among the first members. Classes were formed about seven miles south of Mershon's—the leader's name was Blackmar—and thirteen miles further up the Conneaut Valley at McDowell's, and at four other places which cannot be located. The class south of Mershon's became greatly reduced, but recovered, "when the Randalls and Keeps, with other substantial members, became connected with it, since which time its history has been glorious, until it received a crushing blow from Wesleyanism about 1843."—*(History of Methodism, Erie Conference, Vol. I, p. 42.)*

Erie Circuit reported to the Baltimore Conference in 1802 sixty-five members from its twenty appointments, and Shenango Circuit reported sixty.

The Labors of Thornton Fleming.

In 1793, at the Philadelphia Conference, the Seneca Circuit was formed and attached to the Northumberland District, with Valentine Cook as Presiding Elder, and Thornton Fleming and James Smith, Circuit preachers, though by mistake the name of Mr. Fleming does not appear on the minutes.

"Fleming was a Virginian, of slender form and light complexion, a man of God, and of bold, original character. As an illustration, at one time he announced on one of his circuits, that when he should come round to that point of his circuit again there would be a great outpouring of the Spirit of God. It was revealed to him, he said, and he uttered it that the people might be prepared. The announcement produced a great sensation and no little curiosity, and at his next appearance 'the multitude came together.' The prediction proved no delusion. True to his utterance, the Spirit of God was mightily poured forth, and such a revival broke out that the people ever after called it 'Fleming's great day.' He was well calculated to win esteem. We asked a brother who is now seventy years of age, but was then a little lad, too young to read character, at whose father's house Fleming used to put up, what impression he retained of him. 'I don't know,' said he, 'only that he always made me love him.

We used to think a great deal of him.' "—*(Hibbard, History of the late East Genesee Conference, pp. 11-13.)*

The name of Thornton Fleming holds a prominent place on the roll of early Methodist itinerant heroes. He was born at Williamsburg, Virginia, October 12, 1764, and died at Elizabethtown, Allegheny County, Pennsylvania, November 21, 1846. He was converted when about twenty years of age, and in 1788 entered the ranks of the traveling ministry. The general minutes do not give his appointment for this first year. The second year he was appointed to the Berkley Circuit. He was Presiding Elder of the Pittsburg District of the Baltimore Conference, embracing a territory much larger than the whole present Pittsburg Conference, from 1801 to 1804. In 1803, without any change of territory, the name of the district was changed to Monongahela. He served the same district from 1806 to 1809, eight years in all. He became a member of the Pittsburg Conference at its organization in 1825. From 1825 to 1827 he was supernumerary, and again from 1829 to 1834, when he was superannuated, and continued in this relation until his death. He was effective forty years, and fifteen years filled the office of Presiding Elder. He was a delegate to the General Conference of 1828. "His last afflictions were long and often severe; and a cancer near the left eye, and finally penetrating and exhausting the eye, added greatly to his sufferings, but he bore all with the greatest fortitude and Christian patience. His end was emphatically peace."—*(Minutes of Conferences, Vol. 4, 1847, pp. 139-140.)*

We learn some additional facts concerning his history from the memorial sermon preached by Joshua Monroe.

Of his early life we have but little information. At the age of nineteen we find him acting as a clerk in a store in Williamsburg. It was while thus employed that a circumstance occurred which led to his conversion. This circumstance illustrates the superstitious character of the people of his time. His own relation is as follows: "When about nineteen years of age my father placed me in Williamsburg with a merchant as a clerk. I loved my parents almost to adoration, and a separation of this kind seemed to me exceedingly afflicting. I had learned the art of knowing future events by cutting—as it was called

—a pack of cards. I was to visit my parents, according to arrangement, during the Christmas holidays, and anxious to determine what would be the result of my visit, I consulted my cards, but the response was death. I cut my cards again, and the same response was the result. A third trial was the same still. My distress at the thought that I could never see my parents again was such that I could not be satisfied without trying a new pack of cards; and lo! the same fearful response was given. My soul was in perfect agony. What! Shall I never again see my beloved parents? The thought was insupportable. I then was convinced that I was not prepared to die and I dropped upon my knees behind the counter and began to pray to God to have mercy on me. Here the work began, and in a short time the Lord graciously pardoned my sins. I lived, and my parents lived to meet me at the time anticipated. And I could now interpret the response, so often given, to mean the death of sin. This event transpired in the year 1784, which was the year of my conversion to God." Soon after his conversion he began to exhort, and three years later was employed on a Circuit. He was, according to the memory of Joshua Monroe of one of his conversations, the means of the conversion of Mrs. James Monroe, consort of James Monroe, afterward President of the United States.

He once said to Brother McGowan: "In the year 1787 I traveled six months under the Elder, and during the same year I was admitted on trial as a traveling preacher, although my name does not appear on the General Minutes until 1788," and then no appointment is named. He served Stafford in 1790, Fairfax in 1791, Randolph in 1792, and in 1793 his name does not appear.

In 1794 he was Elder in the State of New York, but the field of his labors is not well defined in the minutes. Tioga, Seneca Lake and Nova Scotia are mentioned. He continued in this district but one year. From 1795 to 1798 he had charge of Kent, Prince George and Calvert Circuits, and in 1799 he was appointed to Pendleton Circuit which embraced parts of several counties on the head streams of the south branch of the Potomac, Greenbriar and James rivers. In 1800 he traveled the Winchester Circuit.

His greatest triumphs and trials, however, were connected with the western country. In 1801 he was appointed to the Pittsburg District, which embraced Redstone, Pittsburg, Shenango, Erie, Ohio, Muskingum, Hockhocking, Little Kenawha and Clarksburg—twelve counties in Pennsylvania, six in Virginia ("now"—1848—ten or eleven), with a part of Ohio and a corner of Allegheny county, Maryland. About the commencement of this year, Mr. Fleming entered into the marriage relation and fixed his residence in Beason (Uniontown). In 1803 the district was enlarged so as to contain the Hockhocking Circuit and Deerfield Mission on the Western Reserve. During his service on this district his wife died. After serving Annapolis he was returned to the same district under the name of Monongahela. In 1810 he was appointed to the Redstone Circuit, and later to the Greenfield, 1811; Monongahela, 1812; Connellsville, 1813; Pittsburg and Connellsville, and Ohio Circuits, 1818-19, where his labor was much blessed of the Lord. In 1814 he sustained a supernumerary relation, but was appointed third preacher on the Redstone Circuit, and the next year he was placed in charge of the Circuit. In 1819-22 he again labored as Presiding Elder in the Pittsburg District; in 1823 he traveled the Chartiers Circuit, and in 1824, the Redstone. In 1825 he was made supernumerary and attached to the Williamsport Circuit. He was then made effective and called to the Pittsburg District and labored thereon until his final superannuation in 1828. From this time on for several years, either as supernumerary or superannuate, he did much acceptable work in the Church. He died of cancer in Elizabethtown, Allegheny County, Pennsylvania, November 20, 1846, and was laid to rest in "God's acre" in Uniontown by the side of his wife. He had married a second wife in 1806. She died December 10, 1837; her last words, "For me to die is gain."—*(Pittsburg Christian Advocate, Sept. 20, 1848.* The memoir of Thornton Fleming was published in pamphlet form, and stitched with the sermon preached by Joshua Monroe on the occasion of his death.)

Mr. Fleming, in his declining years, reviewing the period of his active ministry and the work of God during fifty years, says: "Forty-seven years of that half century I have been striving to labor in the word and

doctrines of the Methodist Episcopal Church. During forty-five years I did effective work in the church.* I do not mention this to boast—no, I am ashamed, before God and the Church—that I have experienced no more of the deep things of God than I have. When I look back through the half of a century and view the providence of God, and His grace to me, in silent awe I adore Him for His mercy and grace to me, in youth, manhood, and in the decline of life. In all these stages I needed His providence to direct my steps, to supply my wants, and I yet need grace to overcome and fight the good fight. In all these stages of life, different temptations grew out of them. In this time what changes I had to pass through as a Methodist preacher, in different States and climes—sometimes full and plenty, sometimes hungry and naked, sometimes in ceiled rooms, sometimes nothing but the heavens above to cover me, and the earth my bed and pillow, sometimes in rich valleys thickly inhabited, often in perils by water and perils by the savages of the wilderness. This, my friend, perhaps, was the happiest part of my life."—*(Pittsburg Conference Journal, March 29, 1834.)*

Presiding Elder Quinn.

James Quinn was born in Washington County in 1775, and lived to be one of the most venerable representatives of the Church. His family moved to Fayette County, and listened to the earliest itinerants who crossed the Alleghenies. In the eleventh year of his age, James heard a sermon delivered with unction and power by the sainted Peter Moriarty. His biographer states that he witnessed the first conference held beyond the Allegheny Mountains, in Uniontown, Pa., July 22, 1788; but this is evidently a mistake. This conference was held in Half Acres, Tenn., as early as the first week of May, 1788. Asbury says: "Came to Half Acres and Keywoods, where we held conference three days, and I preached each day. The weather was cold; the room without fire, and otherwise uncomfortable. We nevertheless made out to keep our seats, until we had finished the essential parts of our busi-

***He must have meant from the date of his first license which would seem to have followed close after his conversion, and he could not have allowed for the years during which he was supernumerary.**

ness."—*(Asbury's Journal, Vol. II., p. 33.)* The conference at Uniontown was the second. Mr. Quinn was converted in 1792 under the labors of Daniel Fidler and James Coleman. He was received on probation by the Baltimore Conference in 1799, and appointed to the Greenfield Circuit which extended over three counties; and before the close of the year, he was tossed about on at least three similar circuits. This was a stern initiation of a young man into the ministry. He knew whereof he spoke, when at a later period, he wrote: "Methodist itinerancy, as a system, has hitherto had no place for loungers, and may heaven forbid it ever should, and let all the people say, Amen. The plan calls for men to cut loose from the world, and cast it behind. Let us have the men who are constrained by the love of Christ, moved by the Holy Ghost—men who can walk hand in hand with poverty, for twice twenty years; then leave their widows to trust in the Lord, and their fatherless children to be provided for and preserved alive by him."—*(Wright, Sketches of the Life and Labors of James Quinn, p. 47.)*

In a contribution to the Western Historical Society in 1839, speaking of the scenes of his first ministerial labors, Mr. Quinn says: "I was born and raised in Western Pennsylvania, and travelled all the country called Redstone, extending back from the foot of Laurel Hill to Wheeling on the Ohio; thence up the Ohio to Pittsburg, and thence up the Monongahela and Youghiogheny almost to their sources, commencing fifteen years after the first missionaries entered the field. Redstone was the name given by those living on the east of the mountains to all the country settled by the whites west of the mountains."

In 1801 the Pittsburg District of the Baltimore Conference included all the present Erie, Pittsburg, East Ohio, and West Virginia Conferences. There were two northern circuits, the Erie and Shenango, traveled by James Quinn and Joseph Shane. The Erie Circuit had not a single Methodist class. Bishop Asbury, in giving Mr. Quinn his appointment, called him forward and, embracing him, said: "Go, my son, and make full proof of thy ministry." Along steep and rugged mountain paths, the young itinerant pushed his way, and entered upon his work with true apostolic zeal. The first class was or-

ganized near a place called Lexington, in Springfield township, Pa. One of the early settlers says: "I heard him preach at the house of Stephen Maxwell, a cabin twelve by seventeen feet, no floor in it, a black ash bark roof, the room overhung with pumpkins prepared to dry." Quinn says: "I suffered a little in the flesh this year. Breadstuff was very scarce, and what flesh we ate was chiefly taken from the woods with the rifle; but about midsummer we got plenty of potatoes. Once, however, having been several days without bread or meat, I indulged, when very hungry, in eating too freely of half-ripe blackberries, which caused an attack of bilious colic, that held me two days. Upon the whole, I look back with as much pleasure upon the labors and sufferings of that year as any of the many years I have been employed in the vineyard of the Lord." The year closed with some half dozen classes and sixty-five members.—*(Wright, Sketches of the Life and Labors of James Quinn, pp. 57, 59; Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 79, 80, 91, 92; Gregg, History of Methodism, Erie Conference, Vol. I., pp 38-40.)*

Mr. Quinn labored in the Baltimore Conference until 1804 when he was transferred to the Western Conference. He became a member of the Ohio Conference at its formation. Except two years during which he was located, he continued an influential member of this body until his death. He was many years a presiding elder, and a delegate to seven General Conferences. He was always in the front, and founded societies wherever he went. Bishop Richard Whatcoat, who met him says: "I shall never forget the sweet and heavenly smile with which he met me. While holding my hand he said, 'I first found thy footsteps on the Lake Shore in 1801; next I found thee in Winchester, Va., in 1802; then met thee at the altar, in Light-street, Baltimore, in 1803; and now I find thee here!' "—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 344, 345.)* After more than half a century of strenuous labor he could address the Ohio Conference in happy reminiscence: "And now here I am, 'a reed shaken with the wind,' a feeble old man, trembling as I lean on the top of my staff; but where am I? In the midst of a conference of ministers, near one hundred and fifty in number, most of whom have been

twice born since the time of which I speak. Among them are the sons, and grandsons, and great-grandsons of those who kindly received me, and to whom I ministered in their humble dwellings. No doubt I have taken some of these ministers in my arms, and dedicated them to God in holy baptism; and on some of them I have laid my hands in consecrating them to the sacred office and work of the ministry. O! why should my heart yield to fear? The Lord of Hosts is with us, the God of Jacob is our help." —*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 80, 81.)*

Mr. Quinn was an instructive and powerful preacher. When himself "overwhelmed with his subject, manifestly endowed with power from on high, and a sacred unction and divine influence accompanying every sentence, the enchained multitude stood in solemn awe, till finally the awful silence was broken by a sudden outburst of the groans and cries of sinners, and joyful acclamations of Christians from all parts of the densely crowded congregation."—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., p. 81.)*

His form was manly and well-proportioned; his forehead broad and prominent; and his dark, deeply-set eyes were shaded by heavy brows. His manner blended dignity and kindliness. He was in every sense a gentleman. He had conducted one hundred and thirty or forty camp-meetings, and had witnessed many thousands of conversions. He triumphed in death—an appropriate termination of his long and useful life. His family were kneeling at his bedside, and the voice of prayer was heard. It was his own request. "For nearly a minute he turned his eyes upward, and, like Stephen, seemed to look 'steadfastly into heaven,' as though he saw the commissioned convoy of angels descending to escort him to his heavenly inheritance. He then, with apparent design, drew down his eye-lids, till they were nearly closed, and laid his hands across his breast. Then the attenuated thread of life gave way." This was December 1, 1847.—*(This account is from Rev. J. F. Conrey who was at the bedside—Wright, Sketches of the Life and Labors of James Quinn, p. 310.)*

James Quinn writing from "near Hillsboro, O.," under date of January 30, 1844, speaks of his conversion and call to the ministry: "This day I took up an old number

of the Advocate, for March 30, 1842, and the first article on which my eye rested was an account of Ohio Circuit, Pittsburg Conference, given by brother Weirich, upon which I experienced some thrilling sensations, as my mind was thrown back on scenes and circumstances which had transpired more than fifty-two years ago, and so I began to scribble. In that circuit I was born the second time; there I began to preach; from that circuit I was recommended to the Baltimore Conference,—but to be a little more minute; in 1790 or 1791, the Methodist preachers began to hold meetings at Capt. Beck's. There I attended preaching, and heard a Garrett Thompson, Jacob Lurtin, George Cannon, James Coleman, and others, and soon felt that I was a sinner, and must be born again. After some time a small class was raised, consisting of Capt. Beck, his wife, and his brother, Alexander Beck, Mary Logan, Archibald McKinley and Anna, his wife, and Mary Ogle, widow of Capt. Ogle, who was killed by the Indians at or near Wheeling, and a few others. Jesse Stoneman was appointed the first leader of this class; he was a pious young man, and a warm-hearted exhorter. He was called from this charge into the itinerant field, in which he labored extensively and usefully a number of years, then located and finally settled in Perry County, Ohio, where he served the Church faithfully as a local elder some twenty-five years, during which time, by the dint of industry and economy he made ample provision for his family, at the same time liberally sustaining the interest of the Church in pecuniary matters; for although he was rigidly economical he never was penurious, and so he continued to the last. His race is run, and the Master has called him home, and now his flesh resteth in hope in the Methodist graveyard at Thornville, in said county. Of his family, two went before, and two soon followed after; only the aged widow and one daughter are left to sorrow, rejoice, and wait for their chance, when it is believed that the whole of this interesting family will meet again, and meet to part no more. O Jesse! I loved him much, as he was my first class-leader.

"Well, the class at Capt. Beck's held on the even tenor of its way, gradually increasing, and I lingered around a year or more, but at length with fear and trembling, I went up to the preacher and asked to be admitted on trial,

as one desiring to 'flee from the wrath to come, and to be saved from my sins.' I was admitted by James Coleman, a good young man, then a probationer of the first year. Soon after this he was sent as a missionary to Upper Canada, where he laid the foundation of Methodism, and after some years returned to the United States with a broken constitution, and for many years sustained a superannuate relation to the New York Conference, and then fell asleep. Dr. Bangs makes honorable mention of him in his history of the Methodist Episcopal Church. Peace be to his memory! O may I meet him in heaven! When I went to join the society, I arose from a small chest behind the door, which was the seat I had frequently occupied before, with a guilty conscience, an aching heart, and weeping eyes. Those days, and that seat, I have not yet forgotten and think I never shall. After having sustained my private membership, in that vicinity: Capt. Beck's, West Liberty, Kadesh Chapel, and Short Creek—all mentioned by brother Weirich—for some years, I was literally thrust out into the itinerant field, green enough the Lord knows—but he despiseth not the day of small things."

Thirty years later Mr. Quinn visited "old sister Beck," and found the very same chest behind the door from which he had arisen to give his hand to the Church nearly forty years before. He says: "I cannot, and therefore shall not attempt to describe my feelings; but I laughed, and cried, and blessed the Lord whose grace had brought me safe thus far."*—*(Pittsburg Christian Advocate, Feb. 21, 1844.)*

About Christmas, Mr. Quinn was removed and sent to the Pittsburg Circuit, and Joseph A. Shackelford employed in his place. "During the following winter a re-

*The following is a complete record of the work of James Quinn; 1799, Greenfield; 1800, Pittsburg; 1801, Erie; 1802, Winchester; 1803, Redstone; 1804, 1805, Western Conference, Hockhocking; 1806, Scioto; 1807, 1808, located; 1809-12, Muskingum District; 1812-1815, Ohio Conference, Scioto District; 1816, supernumerary; 1817, Pickaway; 1818, 1819, Cincinnati; 1820, 1821, Chillicothe; 1822, Deer Creek; 1823, Brush Creek; 1824, Zanesville station; 1825, 1826, Fairfield; 1827, Chillicothe; 1828, 1829, Hillsborough; 1830, Wilmington; 1831, Straight Creek; 1832, Washington; 1833, Hillsborough; 1834, Sinking Spring; 1835, Lebanon District; 1836-1838, Chillicothe District; 1839, 1840, Wilmington; 1841, name not in the "General Minutes"; 1842, supernumerary; 1843, superannuated.



From Hurst's History of Methodism

by permission of EATON & MAINS

REV. JAMES QUINN.

vival of religion took place in the township of Washington, Erie County, Pa., and a class was formed near the Conneaut Lake by Mr. Shackelford. Rev. Russel Stancliff and wife were among the first members, both of whom have long and well sustained the interests of the Methodist Episcopal Church."

Shackelford and Shane.

"Mr. Shackelford formed another class the same winter about seven miles south of Mr. Mershon's; the leader's name was Blackmar. The names of the members are not known. They were rather transient, and the class became reduced, until 1806, when the Randalls and Keeps, with other substantial persons, became connected with it, since which time its history has been glorious, until it received a crushing blow from Wesleyanism about 1843. Another class was formed about the same time thirteen miles up the Conneaut Valley at McDowell's, but the names of the members are not known. There were four other classes formed on the Erie Circuit this year by Messrs. Quinn and Shackelford, but where they were located, or who were members of any of them, we cannot tell."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 41, 42.)*

Mr. Shackelford was a local preacher at the time, and is the same as the "Joseph A. Shackelford, Jr.," mentioned later by Mr. Gregg, who was admitted on trial in the Baltimore Conference in 1804, ordained deacon in 1806, and located in 1808. His appointments were: 1804, Ohio Circuit, with Thomas Daughaday, preacher in charge; 1805, Erie and Deerfield, with David Best in charge of the circuit; 1806, Pendleton; and 1807, Monongahela, with Asa Shinn, preacher in charge. "He was an excellent preacher, and greatly beloved by the people on the Erie Circuit, where he was instrumental in the conversion to God of a large number of souls."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 65.)*

Joseph Shane was admitted on trial in the Baltimore Conference in 1800, and was appointed third preacher on Federal Circuit, Christopher Spry, presiding elder. His later appointments were: 1801, Shenango; 1802, Nantucket, New England Conference. His health would not permit him to take an appointment in 1803. His name

appears in the list of deacons, but is not connected with any work. In 1804, we find his name recorded under the question: "Who are under a location through weakness of body, or family concerns?"

The Old Erie Circuit.

Joshua Monroe—in 1855—writes of the old Erie Circuit in a reminiscent mood:

"The tract of country lying between the Allegheny river and the Ohio line, and embracing Erie and Crawford Counties, and part of Venango and Mercer Counties, was explored in 1800 by Joseph Rowen, of the Baltimore Conference, assisted, to some extent, by Peter B. Davis, who was then on the Shenango Circuit. A few societies were organized and a circuit formed, which they named 'Erie,' which was returned to conference in the spring of 1801, with thirty-seven members, and James Quinn was appointed to the charge of it. This was a judicious appointment; there were but few men in the Baltimore Conference better qualified to represent the interests of Methodism, and present in a strong and forcible manner the claims of Christianity, than the said James Quinn, whose history is well known in the western country, and who, though he be dead, yet lives in the memory and affection of thousands. Under his faithful labors souls were converted, new societies were formed, and the circuit enlarged. And he reported to the next conference sixty-five members.

"From this time up to 1810 the circuit had the services of John Cullison, Noah Fidler, David Best, J. A. Shackelford. Robert R. Roberts, James Watts, Caleb Reynolds, Job Guest, James Charles, and others. Some of them men of mighty faith and burning zeal; and under their labors the work was greatly enlarged so as to embrace a number of towns in the State of Ohio, and required the labors of three preachers. At the conference in the spring of 1810 the circuit was divided, and that part lying in Ohio was called Hartford Circuit, and James Charles and James Ewen were appointed to it, and I was appointed alone to Erie—a four weeks' circuit of twenty-four appointments and between four and five hundred members—among these there were many persons of deep experience in the things of God, whose lives and conversation

furnished the most conclusive evidence that the seed sown by Christ's ambassadors had fallen on good ground. I am persuaded that there was at that time more vital godliness among the Methodists of Erie Circuit than I ever witnessed in any other circuit on which it was my lot to labor, and there are but few circuits which have given to the Church more ministers. I could count ten or twelve, and one of them who filled the Episcopal chair with honor to himself and usefulness to the Church.

"Among those most noted in this circuit for their deep experience and lively faith was Nicholas Charlton, known commonly as 'Father Nicholas.' He was a native of Sweden, who had been among the early settlers on French Creek, where he had secured a title to a small tract of valuable land, on which he had erected a cabin, where he lived by himself. In this state of solitude he was by some means brought to a sense of his guilty and lost estate as a sinner, and began in good earnest to seek relief for his burdened heart, but being alone and having no one to counsel or assist him, he became so overwhelmed with a sense of his guilt and corruption, that he concluded there was no mercy for a sinner so vile as he saw himself to be and the temptation was presented to his mind that he was a reprobate for whom no atonement was made, or that he had sinned away his day of grace. Under this temptation, he sunk into dark despair, his suffering became insupportable, and he concluded that hell itself could be no worse than the anguish he now endured, and he would put an end to his present sufferings and risk what awaited him hereafter. Accordingly he prepared the fatal rope, and the time fixed upon for this dreadful deed had come, when he concluded he would once more try the strength of prayer; accordingly he fell upon his knees and cried mightily to God for help, hope sprang up in his breast, the snare of the devil was broken, and soon after this he found peace in believing and received the evidence of his adoption as a child of God. So thorough was the work of grace, and so clear the witness of his acceptance, that he seemed never to doubt, but was 'strong in the faith, giving glory to God.' When I saw him his light seemed always to burn brightly, his sky was ever serene and clear, and no change of season or place seemed to make any change in his mind. And so, as I have been informed, he

continued for many years after that, always rejoicing in hope of the glory of God, until he was called to join the redeemed in the heavenly state, to renew with them his anthems of praise to his Almighty Redeemer.

"The twenty-four appointments on this circuit were all in private houses, except one. In Springfield township, Erie County, they had a meeting-house built of logs, and covered with clap-boards. Nor had we any preaching place in Meadville, nor Erie. In Franklin we preached in a part of the old prison, and stopped with William Connelly, the keeper, and during the year we organized a class of six members. We occasionally visited Mercer and preached in the school house, but we had no society there. I preached twice in Erie in the Court House. I stopped at a tavern kept by a Mr. Bealer, who treated me with great politeness, and on my second visit he introduced me to 'Squire Colt, and invited him to chat with me after preaching at night, having stated to me before the introduction, that the 'Squire was the only religious man they had in town—judge what was the state of morals. No church organization of any kind, and only one man who made a profession of religion! To what extent he was influenced by religious principles I cannot say. He treated me like I would expect to be treated by a gentleman, but he gave me to understand that, though they were pleased to have me preach for them occasionally, they were not disposed to become Methodists, and we need not expect to establish a society there. My subsequent afflictions prevented me from visiting the place again. However, I introduced preaching in a neighborhood some four miles up the road from Erie, where we met with but little encouragement, yet we returned it as a preaching place, and I have since learned that after some years of labor bestowed on this sterile spot, the seed sprang up and became quite productive, so that a fine society was established there."—*(Joshua Monroe in Pittsburg Christian Advocate, Feb. 6, 1855; Feb. 13, 1855.)*

John Cullison and Asa Shinn.

The Baltimore Conference met in Baltimore, April 1, 1802. Bishop Asbury presiding. Thornton Fleming was returned to the Pittsburg District; John Cullison was sent to Erie, and Asa Shinn to Shenango.

John Cullison was admitted on trial in the Baltimore Conference in 1797, though his name does not appear in the "General Minutes" until the next year, when it is recorded under the question: "Who remain on trial?" He was appointed junior preacher on the Calvert Circuit under Thornton Fleming, preacher in charge. In 1799 he was appointed to Allegheny—having Peter B. Davis as an associate and was ordained deacon. In 1800 he traveled the Ohio Circuit, Joseph Rowen preacher-in-charge; and in 1801, Federal, with Peter B. Davis as an associate, and was ordained elder. In 1802 his appointment was Erie; in 1803, West Wheeling; and in 1804, he located.

Asa Shinn.

The father of Asa Shinn was J. Shinn, who was of Quaker origin. He settled in Clarksburg, Virginia, where he resided when visited by James Quinn. Writing in 1839, Mr. Quinn says: "Forty years have passed away since I preached and met class in this good man's house. At that time Asa was seeking salvation with a broken spirit—a broken and a contrite heart; we prayed together in the woods, and I have loved him ever since. This young man was admitted on trial in 1801, although he had never seen a meeting house or a pulpit before he left his father's house to become a traveling preacher."

Gregg says: "He was quite awkward in his appearance, but possessed a mind of uncommon strength and brilliancy, which he cultivated with commendable diligence, which soon brought him into public notice and favor, and placed him among the first ministers of the famed Baltimore Conference."

Stevens gives an appreciative sketch of his life. "He began to itinerate in 1800 on Pittsburg Circuit, though he was not received in the Conference until the next year. *(Sprague, p. 363.)* He was a pioneer of Methodism in many regions in Pennsylvania, Ohio, Virginia and Kentucky, suffering much from miasmatic fevers and mobs. In his later ministry he occupied prominent appointments in the Eastern States. He wielded a strong and sharp pen, and became a champion of the secession which led to the organization of the Methodist Protestant Church. Four times he suffered attacks of mental derangement,

and died in an insane asylum in 1853. He published several works of no ordinary ability; in 1813, 'An Essay on the Plan of Salvation;' in 1820 a treatise on 'The Benevolence and Rectitude of the Divine Being;' in 1824 he commenced his numerous and spirited articles on Methodist 'reform' in the 'Mutual Rights,' a periodical of Baltimore. He was, at least in his later years, a robust, corpulent man, with an expressive eye, an ample forehead, large mouth, pale complexion, black hair and rich, mellow voice; his intellect was of the highest order found among the strong but uneducated men of the Methodist ministry of his time. As a preacher he was pre-eminently able and powerful; logical, clear and full of suasive force. 'Among all the sons of men, I never found one superior to him in ministerial qualifications,' writes one who knew him during forty years—Rev. Geo. Brown, D.D. He had no imagination, no poetical ornamentation; his power arose solely from concentrated thought and moral feeling. Throughout the remainder of the present period he did brave service for the Church on Redstone, Shenango, Hockhocking and Guyandotte Circuits."—*(Stevens, History of the Methodist Episcopal Church. Vol. 2, pp. 343-344; Vol. 4, p. 83; Gregg, History of Methodism, Erie Conference, Vol. 1, p. 48.)*

The Dicksonburg Church.

Joseph A. Shackelford, in the spring of 1802, organized a class at the house of James McDowell, in what is now Summerhill township, consisting of James McDowell and wife, George Nelson and wife, and Mrs. Johnson. When the Meadville Circuit was formed—in 1826—it probably became an appointment on that circuit. The Summerhill Circuit was formed in 1833, and belonged to the Meadville District. The circuit was a large one, and comprised the following classes: Conneautville, McDowell's, Harmonsburg, Spring, Pierpont, Huntley's, Penn Line, Frey's, Moorehouse, Cussawago, Hickernell's, Thomas', Holton's and Smith's. Theodore Stowe was the preacher in charge of "Somerhill," as the name appears in the General Minutes, and Reuben Peck, who was admitted to the Conference the year following, was employed as an assistant. Mr. Gregg does not mention this circuit. The name of the circuit was changed to Harmonsburg in

1834. Each preacher held service at each appointment once in four weeks. Many of the services were held on week days. It was one hundred and fifty miles around the circuit. The journey was made on horseback, the preacher carrying Bible, hymn book, and two or three works on theology in his saddle bags. Much of his preparation for the pulpit was made in the saddle or at his places of entertainment. Services were held in school houses and cabins until the people were able to erect houses of worship.

This was the origin of the Dicksonburg Church. The charge called by that name comprises Dicksonburg, Harmonsburg, Little's Corners and Smith's. Little's Corners Methodist Episcopal Church was organized at Hayfield in 1852 with nine members by J. K. Halleck, the first pastor. The early meetings were held in a school house, but in 1853 a church edifice was erected at a cost of $1,700.

The Smith Methodist Episcopal Church was organized in 1825 with the following members: Nelson Smith, a local preacher; Edmund Greenlee, Andreas Bagley, Daniel Bagley and Elisha Curtis. The services were held in an old log school house until the erection of a church in the 50's.

The Coon's Corners Church was organized about a mile east of Hayfield by I. T. C. McClelland with twelve members. In 1848 a neat frame church was built at a cost of $700.

Noah Fidler.

The Baltimore Conference held its annual session in Baltimore, April 1, 1803, Bishop Asbury presiding. Thornton Fleming was re-appointed to the Pittsburg District. Noah Fidler was sent to the Erie Circuit, and George Askins to the Shenango. The Deerfield Circuit was formed, to which Shadrack Bostwick was appointed.

Noah Fidler was received on trial in 1801, and located in 1807. He formed a class at Henry Kinnear's, near where the Titusville and Meadville road crosses Sugar creek, in Crawford County. The class was afterward removed to the house of Jonathan Benn, who became a useful local preacher. Another class was formed in the Daniels neighborhood, about twelve miles northeast of

Meadville. One of the early members was Abram Daniels, who became a traveling preacher. His circuit took Mr. Fidler into Ohio, and he formed a class in the town of Hubbard. Two useful local preachers and their wives belonged to this place—Amos Smith and William Veach. Besides these, there were Mr. Parish and wife, Mr. Frazier and wife, Amos Snyder, Thomas Snyder, Joshua Snyder, William Burnet, Enos Burnet, and a few others. This class met about one and a half miles west of the center of the town; and, at a later date, a class was formed about the same distance east of the center. These classes united in the center of the town some years afterwards.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 51-53.)*

Noah Fidler was admitted on trial in the Baltimore Conference in 1801; ordained deacon in 1803, and elder in 1805. His appointments were: 1801, Frederick, second preacher, Joseph Stone in charge of the Circuit and H. Willis, third preacher; 1802, Pittsburg, junior preacher with Benjamin Essex; 1803, Erie; 1804, Prince George's; 1805, Bottetourt, with Samuel Phillips as an associate; 1806, Staunton; 1807, located. He was a conscientious worker, earnest and plodding rather than brilliant. Joshua Monroe says—I think it was Mr. Monroe, I have mislaid the reference: "His sermons were brief and not delivered with much energy."

George Askins.

George Askins was appointed to the Shenango Circuit in 1803. He had been admitted to the Baltimore Conference, according to the "General Minutes," in 1801; and had served the Montgomery and the Ohio Circuits. From the Shenango Circuit he passed to those of Muskingum and Little Kanawha. He labored in Kentucky on the Limestone, Kinkstone, Lexington, Danville, and Shelby Circuits. Then he was appointed to the Scioto Circuit; and in 1810, returned to the Baltimore Conference, and traveled the Bottetourt, Staunton, Berkley, Chambersburg, and Frederick Circuits. He served sixteen circuits in sixteen years.

"His last discourse was delivered on Sabbath evening, the 18th of February, 1816, in Fredericktown, to a large congregation, with more than usual zeal and acceptability,

when an inflammatory fever immediately ensued, which he bore with great patience and resignation to the will of Heaven.

"On the evening of the 26th, he had a severe conflict with the enemy of his soul; but was enabled to declare that God had delivered him, and immediately commenced singing, 'Glory! glory! glory! hallelujah!'

"The evening preceding his death, his afflicted companion asked him: 'My dear, are you going to leave us?' To which he replied, 'Leave that to the Lord—if I go, I shall go happy.' A few minutes before his departure, he saw his affectionate wife kneeling by the bed, and asked her if she was willing to let him go. She replied: 'That is hard to say, but I desire to be resigned to the will of God.'" He answered, 'That is right,' and took his leave of her. During his illness, he continually gave himself up to his God in prayer, frequently calling upon the surrounding friends to sing and pray, expressing an unshaken confidence in God, and a desire to depart and be with Christ, and even to his last moments would raise his hands and praise God.

"He retained his senses to the last, and about ten minutes before his exit, asked his Christian friends to sing, 'O glorious hope of perfect love.' Some of his last words were, 'The Lord our God is my God.' 'O what a beautiful prospect lies before me!' 'Holiness is the way to Heaven.' 'Be ye clean that bear the vessels of the Lord—get all you can in the way to heaven—my God is mine and I am his—I have been in the dark mountains, but King Jesus has given me complete victory—glory, honor, praise, and power be to God!'

"He died on Wednesday morning, about four o'clock, the 28th of February, 1816, in the triumphs of faith, and with a hope full of glorious immortality."—*(Minutes of Conferences, Vol. I., 1816, pp. 277, 278.)*

The Rev. Jonathan Stamper, in his "Autumn Leaves," in speaking of Mr. Askins, says:

"George Askins was another one of the early preachers in this country, although he was a native of Ireland. I am not able to say when he came to the United States, but he joined our traveling connection in 1801, and spent the greater part of his ministerial life in the west. He was a man of small stature, and a cripple, one of his legs being

withered up to the hip; yet he was more active on foot than any cripple I ever saw. Notwithstanding this bodily infirmity, he was full of spirit, and a stranger to fear. No threats could deter him from speaking his sentiments, no matter who might hear them, and he would reprove sin wherever or by whomsoever committed. In doing this he often gave great offense, and on one or two occasions suffered personal injury. He was a great stickler for the peculiarities of Methodism, and used to say that class and love-feast meetings were green pastures beside the still waters. I remember when I was a boy to have gone with my mother to class-meeting held by him, and received impressions under his admonitions which were never erased from my mind, and, I have no doubt, had a salutary influence on my after life.

"Askins was a good preacher because he preached a pure gospel in the power and demonstration of the Spirit. He was fond of combating the various doctrines opposed to Methodism, and managed his subjects with considerable adroitness, although he was sometimes a little too severe, especially when pursued by an opponent. He was an impassioned and often eloquent orator, and I have seen whole congregations stand aghast while he was descanting upon the punishment of the wicked. A certain man, after hearing him upon one occasion, said: 'I do not like to hear Askins: he makes me feel as if I was in the very suburbs of hell; and that is a position I do not like to occupy.' From those harrowing descriptions of torment, he often passed to an eloquent discourse on the joys and triumphs of heaven, growing more and more rapt until he and his audience together broke forth into the joyous exclamation, 'Hallelujah! The Lord God Omnipotent reigneth!' "—*(Rev. Jonathan Stamper, in his "Autumn Leaves" published in "Home Circle," Vol. III., pp. 213, 214.)*

Dr. Shadrack Bostwick.

In 1803, Shadrack Bostwick was the first preacher sent out to the Western Reserve. He was appointed to a mission circuit with Deerfield, Ohio, as its centre. Mr. Bostwick was born in Kent County, Maryland, in 1769; he was admitted on trial in the Baltimore Conference in 1791, and his labors had already extended over Delaware,

Maryland, New Jersey, New York, Connecticut, and Massachusetts. He served the Pittsfield District three years; and it was while employed in this work that he called Bishop Elijah Hedding into the active ministry. The latter was indebted to Mr. Bostwick for wise counsel and appreciative encouragement, and speaks of him as "a glorious man.'" Mr. Bostwick "had been educated for a physician; and his talents were of a commanding order that would have secured him eminence in any department of life. As a preacher he stood foremost in rank, and through all the extensive regions of his labors he was famous for the intellectual and evangelical power of his sermons. His discourses were systematic, profound, luminous, and often overwhelming; his piety was deep and pure; his manners were dignified and amiable. Hundreds will rise up and call him blessed in the final day. His example and talents could not but fire the hearts and stimulate the energies of his young preachers."—*(D. W. Clark, Life and Times of Rev. Elijah Hedding, D.D., pp. 82, 83.)*

Mr. Bostwick married a daughter of Mr. Daniel Diver. The latter removed to Ohio and settled at Deerfield where in 1802 he assisted Henry Shewel, a local preacher, in organizing a Methodist class. Mr. Diver, while endeavoring to pacify several Indians who had a grievance against his brother John, was shot by one of their number, John Mohawk, and both eyes destroyed. This was in 1806.—*(Howe, Historical Collections of Ohio, Vol. II., p. 436.)* It was through the invitation of his father-in-law that Mr. Bostwick came to this western wilderness. He was eminently a pioneer preacher. His circuit in this wild region extended among sparse villages, far distant, the one from the other, and required extraordinary labors and sacrifices. He followed Indian trails or was guided by "blazed trees" as he pushed his way through mud and snow, across rivers and through forests, in fulfilling his mission to the lost. He formed the first societies in that new, rich and populous country. At the next Conference he was able to report sixteen church members. He continued these Herculean labors until 1805, when because of domestic necessities he was granted a location, and the appointments he had made were connected with the Erie Circuit, then under the charge of

David Best and Joseph A. Shackelford. From the date of the pioneer labors of Dr. Shadrack Bostwick Methodism has kept " an even pace with the progress of the settlements and the improvements of society."—*(Bangs, History of the Methodist Episcopal Church, Vol. II., p. 80.)* Methodism was already fully on its march across the continent, leaving everywhere a song of triumph and shout of victory in the air. During the labors of Mr. Bostwick on Deerfield Circuit, he visited Youngstown, Mahoning County, Ohio, but was refused a place to preach. At length Judge Ragen, who was not a professor of religion, offered his barn, and here the first Methodist sermon was preached. Mr. Bostwick formed a class consisting of Moses Crawford and wife, and John Hogue and wife, Isaac Powers, a Mr. Braden, and some others. He was returned to Deerfield Circuit the second year and extended his labors as far west as Hudson, Summit County, where he preached in the home of Capt. Gaylord. In 1807 he removed with his family to Canfield, Mahoning County, where he continued to serve the Church as a minister and the community as a physician.

His labors as a local preacher were extensive and greatly blessed of God. J. B. Finley met him at the Zuver Camp-ground on Beaver Circuit and calls him "that veteran pioneer preacher," and says further: "He was a most amiable man, and had a lovely family, beloved and respected by all. Such was his piety, and uniform consistency of character, that he won the affection and esteem of all. His letters breathe an ardent spirit of piety. I have several, which I shall keep as precious mementos of affection." He met him again at the Deerfield camp-meeting in 1818, and says: "He seemed as Moses on the Summit of Pisgah."—*(Finley, Autobiography, pp. 295-301.)**

The work on Deerfield Circuit was prepared for Dr. Bostwick. Henry Shewel, a local preacher, whom we have already met, a native of New Jersey, had resided for some time in Redstone, Pa., but removed in the spring

*Mr. Bostwick served the following appointments: 1791, Milford; 1792, Talbot; 1793, Bethel; 1794, Flanders; 1795, Elizabethtown; 1796, Cambridge and Saratoga; 1797, New London; 1798-1802, presiding elder on districts afterwards named New London and Pittsfield, two years on the former, three years on the latter; 1803, 1804, Deerfield, missionary; 1805, located.

of 1802 to Ohio and settled at Deerfield. Methodist families from Deerfield, Massachusetts, had settled on this distant frontier as early as 1799, and gave Mr. Shewel a glad welcome to the young community. He was a fine specimen of an old fashioned Methodist local preacher—not educated, faulty in language, but well-read in the Holy Scriptures, with a good memory, a deep religious experience, an ardent temperament, and boundless zeal He preached with divine unction and holy enthusiasm, and thrilled and moved his audience with his powerful and melting appeals. He formed a little class consisting of Henry Shewel and wife, Lewis Ely and wife, Ephraim Hubbard and wife, Simeon Card and wife, Daniel Diver and wife, and Lewis Day. The first child born in the township was the granddaughter of Lewis Day; and the first wedding was the marriage of Lewis Ely's daughter to John Campbell—the justice, Calvin Austin, Esq., walking from Warren, Ohio, a distance of twenty-seven miles, to perform the ceremony.—*(Howe, Historical Collections of Ohio, Vol. II., pp. 435, 436.)*

"Father Shewel," the Methodist Pioneer.

In the spring of 1814, "Father Shewel" removed his family to Rootstown, Portage County, Ohio, and commenced preaching at several points in the vicinity. He formed a class at Bacon Hill in the southern part of Randolph. This consisted of the following members: John Tickner, leader, and his wife and father, Cozans Bacon, Sally Bacon, Ebenezer Cutler and wife, and Ezekiel Tupper and wife. He also established an appointment in his own log-cabin, and formed a class of eleven members; Nathan Sears and wife, Stephen Coulton and wife, Samuel Redfield and wife, Margaret Shewel, Salina Shewel, and Nancy Coe. Mr. Shewel preached in an old log school house in Rootstown, near the place where the Cleveland and Pittsburg Railroad Depot was subsequently located. Another appointment was established in the western part of the town of Ravenna, where he formed a class consisting of Mr. Abel and wife, and his son and wife, Mr. Granger and wife, and Mr. Greer. "Father Shewel" was a faithful pioneer, pushing his way into new settlements, preaching the gospel to the little groups of settlers which he might be able to call together, forming new societies,

and preparing the way for the coming of the regular itinerants.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 118, 119.)*

Thomas Carr says: "Henry Shewel was born in Greenwich, Hunterdon County, New Jersey, June 13, 1765. At the age of thirteen he was converted to God under the ministry of Ezekiel Cooper, and soon united with the Methodist Episcopal Church. He was married to Miss Mercy Hagan soon after he experienced religion. She was the daughter of Daniel Hagan, who was the first to take in the Methodist preachers in Hackettstown, Warren County, on Flanders Circuit. The preachers who labored then in those parts were Hagerty, Fidler, Phoebus, Cox, Ezekiel Cooper, Jesse Lee and John Lee, of whom he often spoke with the most grateful and affectionate recollection, until the time of his death. In 1795 he removed to Waynesburg, Pennsylvania, where the number in class was but five. But few as they were they continued steadfast in the faith, and the Lord was good to them, and they increased in grace and numbers. When he left them there were thirty in the society. In 1810 he moved to Deerfield, Ohio. About this time he became a local preacher, and finding only three here who had ever professed religion before, he had ample scope for all his zeal, grace and talents, which he put forth with all diligence, and the Lord often manifested His favor and power to some. This country was all new at that time, and he went into every open door, improving every opportunity to help on the traveling preachers, and the enlargement of the Church." *(Pittsburg Christian Advocate, December 4, 1844.)*

"Mr. Shewel was one of the very best specimens of old-fashioned local preachers. His education was quite limited, and his language very imperfect. But his strong memory was well stored with a knowledge of the Holy Scriptures, which enabled him to bring out 'the treasury things, new and old.' His great theme was Christian experience. Enjoying a deep and rich experience himself, and possessing an ardent temperament, with almost unbounded zeal, attended with much of the divine unction, enabled him when dwelling upon this subject especially, to produce a most thrilling effect upon his congregation; and for many years he served as a pioneer in carrying

the gospel into the new settlements as they were being formed." *(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 49-50.)*

Introduction of Methodism in the Western Reserve.

In the summer of 1801, Obed Crosby, a local preacher, organized in the township of Vernon, Trumbull County, Ohio, a Methodist class, which was the first in the Connecticut Reserve; in fact, in all of that part of the State north of a line drawn westward from Jefferson County. The class met in Mr. Crosby's cabin some six months, and then in Mr. Crosby's hewed log house about a year. After this, meetings were held in the extreme north part of Hartford, about one and a half miles south of Mr. Crosby's, in a log barn belonging to Colonel Richard Hayes, and subsequently in school houses. The settlement in the north part of Hartford was early called Burgh Hill, and took the name of "the Burgh," by which it was and is now known.

Joseph Shane was the first regularly ordained Methodist minister that ever preached in Vernon. This was in 1801, at Mr. Crosby's house. Robert R. Roberts was the regular circuit preacher for the Crosby class in 1806. An off-shoot from this class was organized about 1816 in the east part of Vernon, about one mile east of the Pymatuning creek, and known as "No. 4." After some twenty years it was either divided or abandoned, part of the members going to Orangeville, and the remainder to the most convenient points. Hartford was another off-shoot, and a church was built at the center about 1836.

The Burgh was an appointment probably as late as 1848, when it was abandoned as a regular preaching place by the Methodists. In 1826 the Presbyterians built a brick church at the center of Vernon. At the time the Burgh was abandoned a class was undoubtedly formed at Vernon Center, and met in the old brick church. In the summer of 1853 they fitted up a warehouse, and met there one year, after which they went back to the "old brick." In 1864 the Burgh school house was again made a regular preaching point, and in 1867 the center of Vernon was discontinued. In November, 1869, the class rented the building now occupied by Mr. Pruden in the village

of Burgh Hill. In 1871 they used an old building a little north of where Mr. Moran lived until a church was built in June, 1872, and dedicated September 7, 1876. In 1897 this building was abandoned, and a fine church built at Vernon Center. With the exception of from five to seven years, this old class has had nearly one hundred consecutive years' existence, and has met all that time at less than two and one-half miles from the spot where it organized in 1801.

As Mr. Crosby preached in Vernon in 1800, before the class was formed, he, so far as the writer can learn, is entitled to the distinction of having preached the first sermon ever delivered by any Methodist preacher in that part of Ohio north and west of Jefferson County.

Older members will remember the labors of Milton Graham, a local preacher, at the center of Vernon, and of David King and wife, through whose instrumentality principally the church erected in 1872 was built at Burgh Hill. Calvin Kingsley, afterwards bishop, and intimate friend of Rev. David King, at one time taught school in Vernon, and thus was associated with this old class. *(Barker, History of Ohio Methodism, pp. 438-440.)*

Mr. Crosby came from Connecticut. He visited the town of Vernon in 1800, and spent a few weeks making preparations for the settlement of his family. He undoubtedly preached a few times during this visit. The year following he brought his family. They came by the way of Pittsburg in an open wagon drawn by an ox team. One of the oxen died soon after leaving Pittsburg, but our pioneers were full of expedients, and Mr. Crosby yoked up a cow with the other ox, and continued the journey in triumph. He found one Methodist family in Vernon. The first class, consisting of himself and wife, Ewing Wright and wife, and a Miss Bushnell.

Crosby, Shewel and the Western Reserve.

J. Truesdale, of Canfield, Ohio, writes of the introduction of Methodism in the Western Reserve:

"The beginnings of important events are often more or less clouded in obscurity and uncertainty; but in relation to the case in hand there can be no reasonable doubt as to who is entitled to the honor of having preached the first sermon and organized the first class of Methodists

within the limits of the Reserve. In the spring of 1800, Obed, or Obediah Crosby, a local preacher, came from Connecticut to a settlement commenced in 1798 in what afterwards came to be known as Vernon township, Trumbull County, adjoining the Pennsylvania line. His purpose was to select and purchase a tract of land, erect a cabin, and make other improvements preparatory for a permanent home for himself and family. While thus engaged he embraced the opportunity to proclaim the word of life to his fellow settlers. In the fall of the same year he returned to his native State, and in the spring of 1801 came back with his family. We doubt not he immediately resumed his ministerial work, for we learn that during the summer he organized a class of Methodist believers consisting of himself and wife, Ewing Wright and wife, and Eunice Bushnell. As new additions to the settlement were constantly being made, Mr. Crosby found a growing field of labor, not only in Vernon, but also in adjacent settlements, in preaching, visiting the sick, and speaking words of comfort and hope to the bereaved; and so continued up to the time of his death, which occurred in 1813. He was one of the victims of the terrible epidemic of that year, which was a year of pestilence and death, added to the panic and dread caused by a mismanaged war. The historical records of Vernon township speak of Mr. Crosby as a man held in high esteem for his many excellent traits of character. Most truly his works have followed him; the band of five has increased to a great multitude in the vicinity of his faithful ministrations. An ordinary church bell, centrally located, would suffice to call together for worship the members of four distinct Methodist congregations.

"The lay preacher of John Wesley's day, and the local Methodist preacher in the new settlements of this country, have done more to advance 'Christianity in earnest' than we at present apprehend. There was a necessity for such men. In this country this class of preachers, especially on the Reserve, were mostly landowners, and labored during the week, and on Sabbath went where opportunity presented, breaking the bread of life to the spiritually destitute dwellers in the wilderness. Having themselves a rich and warm experience, it was natural for them to offer to others what they possessed them-

selves. It is true they were generally unlettered, but the same was true of their audiences. They could pray with power and unction, and make a plain presentation of the plan of salvation.

"We have space barely to refer to one more local preacher of the kind described. In 1802 Rev. Henry Shewel came from the East and settled in Deerfield, Portage County. A few settlers from Connecticut had preceded him, among whom were two or three Methodist families, who greeted Mr. Shewel with genuine Methodist cordiality. Without delay, under the leadership of Mr. Shewel, these were organized into a class made up of eleven persons. This class, formed in 1802, no doubt was the second one on the Reserve, and for years after the largest and most influential one, and gave its name to the first circuit formed within its limits. In passing we may say that this church thus founded in Deerfield, lacking but a few months of being one hundred years old, still exists in a flourishing condition, and from the first has been the dominant Christian church in that township. Just when we are not able to state, a large and roomy edifice for worship was erected, and for long years it served its purpose until a few years ago it was abandoned for a more modern edifice.

"Deerfield has been the home and final resting place of several itinerants. I have no doubt that the Revs. Caleb Brown and Stephen Hubbard lie beneath its soil, and maybe that noted evangelist, William Swayze; we know certainly that when an old man he made his home on the Mahoning river south of the village. If I may be allowed this personal reference, I would like to say that Father Swayze's face is fresh in my memory. It was at a meeting conducted by him in the village of Poland, in 1835. I gave my name and adherence to the Methodist Church. Perhaps no minister that has appeared among us from the beginning to this time has been more instrumental in winning souls to Christ in our frontier settlements than William Swayze.

"Father Shewel did not confine his labor of love and zeal to Deerfield, but pushed out 'into all the religious roundabout,' breaking the bread of life in destitute and neglected communities, and where possible organizing converts into classes. In this way he continued his work

in and about Deerfield for about twelve years, when he removed to Rootstown, where he renewed and continued his successful labors until disabled by the infirmities of age. I am unable at this late day to state the number of societies formed by Mr. Shewel, more than to say there were many, and when formed, where possible, these classes were handed over to the minister in charge of a circuit.

"We learn from the sketches of the Rev. S. Gregg, that Mr. Shewel formed a class of the kind referred to, in 1810, at Milton, on the Mahoning river. This class, after some changes in location and an entire change of membership, still lives in a substantial form at Pricetown. This society furnished two former members of the old Erie Conference, namely, Isaac and Henry Winans, the first of whom was an able and influential member in his day, with a fine physique and good mental powers, was more than once intrusted with the charge of a district but being a hater of American slavery, and not being disposed to yield to the unreasonable demands of his Conference to abstain from agitating the question, he with other good men with similar views voluntarily withdrew from the Conference. Oh what a change since!"

"The settlements on the Western Reserve can scarcely be said to have begun before 1798, after which the immigrants increased in number year after year up to and including 1803. During this interval of five years many townships in the eastern half of the Reserve were occupied by families in numbers from one to twenty, and perhaps in a few places even more, though many townships as they now exist were totally unsettled.

"This strong current of immigration, mostly from Connecticut, attracted the attention of Christian people of various denominations, among them the Methodists. At the annual session of the Baltimore Conference held in the spring of 1803 it was decided to send one of their number to this opening field of missionary enterprise. The one selected for the work was the Rev. Shadrack Bostwick, who, we have reason to believe, volunteered his services, and perhaps suggested the idea. Mr. Bostwick was born on the eastern shore of Maryland, March 9, 1769. We learn from Bishop Simpson's 'Cyclopedia of Methodism,' that in early manhood Mr. Bostwick had pre-

pared himself for the practice of medicine, and had even begun the practice of it; but after his conversion, deeming he had a call to the ministry, he was admitted to the Baltimore Conference in 1791, and given work which gradually pushed him northward, until we find him in 1802 presiding elder on Pittsfield District, embracing a vast region of wild country, taking in parts of three states and a slice of Upper Canada. While on this district, he came across a young exhorter by the name of Elijah Hedding, to whom he gave the charge of one of his circuits. This young man in after years developed such power and ability that in 1824 he was selected bishop. Near the close of Bishop Hedding's life, at the request of the General Conference, he prepared the materials for a biography of himself, to be edited and published after his death. In this he was pleased to speak in the most complimentary way of first presiding elder, using such phrases as 'a glorious man,' 'a prince and great man in Israel,' 'foremost in rank,' 'discourses systematic, profound and luminous, often overwhelming,' 'hundreds in the last day will rise up to call him blessed.' Other writers and men of note who knew Doctor Bostwick speak of him as one entitled to be honored as an able and successful pioneer of Methodism.

"Bishop Asbury by precept and example, dissuaded the young preachers from encumbering themselves with a family. There were good reasons for so doing. It was often found in his day that efficient ministers with families were compelled to abandon their itinerant work, and seek other employments, in order to procure an adequate support for those dependent upon them. Mr. Bostwick complied with this usage until he was thirty-three years of age, when he married Miss Maria Diver, of Granville, Massachusetts, February 14, 1802.

"In the spring of 1803, in compliance with his appointment to Deerfield Circuit, Mr. Bostwick and his wife made their wearisome journey of many weeks to that place. The reason that Deerfield was chosen as their place of residence, and which gave name to the proposed circuit, no doubt grew out of the fact that a Methodist class was already in existence there of which Mrs. Bostwick's parents were members. In one respect it was not a favorable place to operate from. Deerfield at that time

was an isolated settlement, separated from other and stronger ones by many miles of dense forests. The first care and duty of the doctor would be to provide a home for his family on a small tract of land donated by Mrs. Bostwick's father.

"That he was joyfully received by the little band of Methodists in the place as their spiritual guide, we can have no doubt, but away from there it is likely none could be found in sympathy with him in church relationship. The classes at Vernon and Hubbard, on the eastern border of the Reserve, were not included in Deerfield Circuit. These were cared for by the preacher in charge of Erie Circuit, nearly all of which was in Pennsylvania. However, without these he had ample room for work. He might if he chose, go a thousand miles to the west and fifty miles to the east without trespassing upon the work of others.

"As soon as possible our missionary began his work, preaching at places where a Methodist minister had never been seen before, and to a people who had never heard one. We are unable to state all the points he reached further than a few of the more important settlements, such as Youngstown, Warren, Ravenna, Hudson and Mantua. At the end of his first year he reported a membership on the charge of sixteen, and at the close of his second year, of thirty. These returns indicate that no new classes were formed during his first year—the sixteen mentioned evidently embraced only the class at Deerfield; the second year he organized a class in Youngstown, which swelled the number to thirty. In 1805 Doctor Bostwick, at his own request, located, but did not cease from ministerial work, and we are inclined to believe that his labor and influence in the eastern part of the Reserve during his after life of twenty-two years constituted the more valuable part of his work in developing and strengthening Methodistic sentiment among our people.

"The fruit gathered while on Deerfield charge may seem at first sight to be meager, when compared with Dr. Bostwick's former success. We do not think so. His field required careful preparation for the seed sown which has since ripened into a product-harvest. Even if only one small class was formed, that one has grown to the magnitude of the present Trinity Church of Youngs-

town, with its twelve hundred members and a church property valued at $86,000. And then again, Trinity may be said to be the mother of a number of other strong and promising churches in that city."—*(Pittsburg Christian Advocate, 1902, March 6; March 13.)*

Amos Smith.

Amos Smith was one of the band of useful local ministers providentially raised up to become the advanced heralds of Methodism in our western country. He was born in Kent County, Maryland, in 1757, and made his way westward where the barbarity of the Indians awakened him to a sense of his lost condition as a sinner. He sought and found redemption in the blood of Jesus, and began to hold meetings in which many souls were converted. Soon after, the itinerating Methodist preachers found him, and encouraged him in his work. A class was formed in Hubbard, Ohio, and he became the first leader. He was licensed to preach, and in 1795 ordained to the office of local deacon. "In the discharge of his Christian and ministerial duties he was faithful and successful. But the seven last years of his life he suffered much, and exhibited an undeviating example of patience and resignation, continuing to preach as long as his strength would permit. The complaint of which he died was dropsy. His attendant physician, Rev. Shadrack Bostwick, did all in his power to alleviate his distress without, however, any hope of seeing him restored to health. At the request of Brother Smith, Brother Bostwick appointed meetings at his house. The evening previous his physician spent with him, principally occupied in conversing on the subject of death and the things of eternity, in all which he manifested a perfect resignation. 'From a particular impression,' says Brother Bostwick, 'I was led to choose for my text,' "I am now ready to be offered," etc. After sermon the old man requested the people to take their seats, as he had a message to deliver them. Sitting in his chair, he then addressed them in substance as follows: 'With most of you, my brethren, I have had many happy meetings, and in all probability this will be the last in this world. I have been satisfied for more than twenty-five years that the most dangerous ground to build our hopes of heavon on is merely a de-

sire for religion; a present salvation from sin being essential to future happiness.' He concluded his address by observing that 'there is nothing like the religion of Jesus to support one under the afflictions of this life; and I now leave it as my last will and testament, for the comfort of my family and friends, that I would not exchange what I now feel in my soul for a thousand worlds like this! I feel no disposition to murmur or complain on account of my affliction. If it should please the Lord to permit me to get well I am contented; if it please Him that I should linger along for two or three years, I am resigned; or if it please Him to remove me in a few minutes—Amen.' He then reclined his head back in the chair and said: 'My strength is gone'—and he instantly expired without a struggle or groan, in the presence of most of his family and the congregation. His affectionate physician exclaimed, 'Oh! he has often prayed that he might die in a meeting with his brethren, and his prayer is now answered.' A solemn awe pervaded the assembly, such as cannot be described. Thus ended the mortal pilgrimage of this man of God. His talents as a preacher were good, though not splendid. He was a faithful steward over his household, scrupulously applying what was entrusted to his care with economy, and administering according to his ability for the support of God's sacred cause." His death took place March 1, 1821.—*(Methodist Magazine, Vol. 5, pp. 39-40.)*

John Mershon.

John Mershon was born in Trenton, New Jersey, and died at Springfield, Pennsylvania, May 29, 1851, in the seventy-eighth year of his age. He settled at Springfield when twenty-three years of age. In 1799 he married Miss Brush, an ardent Methodist. In 1800 he wrote to Joseph Rowen, who was preaching in Franklin, Ohio, to visit his neighborhood. He came and preached, and formed the Erie Circuit, and in 1801 James Quinn formed the first class at West Springfield, consisting of five members. John Cullison succeeded Mr. Quinn the following year, and under his labors Mr. Mershon was converted. "Father Mershon has ever been regarded a worthy member of the church of his choice. . . . Liberal in his contributions to the support of Christian institutions,

courteous and hospitable in his intercourse with men, and ardent and unwavering in his love of God and his Church, we have good hope that he has gone to reap the reward of those who die in the Lord."—*(M. H. Bettes, in Pittsburg Christian Advocate, July 8, 1851.)*

Preachers Appointed in 1804.

The Baltimore Conference met in session in Alexandria, Virginia, under the presidency of Bishop Asbury, April 23, 1804. The name of the Pittsburg District was changed to "Monongahela," to which Thornton Fleming was returned. A new circuit was formed called "Deerfield," but remained as a separate circuit only one year. Shadrack Bostwick was appointed to take charge of the work on this new circuit. Andrew Hemphill was appointed to the Erie Circuit, and Joseph Hall to the Shenango.

Andrew Hemphill was admitted on trial in the Baltimore Conference in 1803, and continued in the active work until his decease, August 27, 1837. "He was in the best sense of the word a revival preacher; affectionate in his address, simple in his manners, original in thought, pure in heart; his only aim seemed to be to see how many souls he could bring to Christ." We have given his biography in another connection.

Joseph Hall was admitted on trial in the Baltimore Conference in 1801. He located at the close of the year's service on the Shenango Circuit, "most likely for the want of sufficient health to endure the hardships of the itinerancy in so new and rough a country."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 57-59.)*

He was ordained deacon in 1803. His appointments previous to his introduction to Erie Conference territory were: In 1801, Ohio Circuit, with Benjamin Essex in charge; in 1802, West Wheeling, and in 1803, Lancaster.

William Richard, an exhorter of the Methodist Episcopal church, came from Center county, Pennsylvania, to Lawrence county, and settled four miles north of New Castle and one mile east of Shenango creek. He held religious services in his own house, and invited the circuit preacher to visit the neighborhood. A class was soon formed consisting of William Burchard and wife, Robert

Simonton and wife, Arthur Chineworth and wife, Mary Ray, Rachel Fisher, John Bibben and wife, Michael Carman and wife, William Underwood and wife, Robert Wallace and wife, Philip Painter and wife and Rebecca Farber—nineteen members. Marinus King and family moved into the neighborhood and united with the little society soon after its organization; and in 1830 gave an acre of land for church purposes. A little log schoolhouse was occupied as a place of worship, and was known as "King's Chapel."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 59-60.)*

The centennial anniversary of "King's Chapel" was duly celebrated on July 2 and 3, 1904. There were sermons, addresses, greetings, music, testimonies, and picnic dinners—a time of congratulations and rejoicings.

The Baltimore Conference met in session in Winchester, Virginia, April 1, 1805, Bishop Asbury presiding. James Hunter was appointed to the Monongahela District, Robert R. Roberts to the Shenango and David Best and Joseph A. Shackelford to the Erie and Deerfield Circuit. Soon after conference David Best and Robert R. Roberts exchanged places. The latter had already served the Carlisle, Monongahela and Frederick Circuits, and was now ensconced again in his own log cabin, and traveled a circuit four hundred miles in circumference.

James Hunter and David Best.

James Hunter, the presiding elder of the district, was admitted on trial in the Baltimore Conference in 1796, and ordained deacon and elder in regular course. Previous to his introduction to Monongahela District, his appointments were: 1796, Huntingdon; 1797-1798, Berkley; 1799, Harford; 1800, Green; 1801, Holston and Russell; 1802, Russell, it would appear, but six months and then transferred to Harford; 1803, Clarksburg; 1804, Redstone; 1805, Monongahela District; 1806, Redstone; and later appointments beyond our borders as follows: 1807, Carlisle; 1808-1810, Carlisle District; 1811-1812, Lyttleton; 1813-1814, Auchwhick; 1815, located.

David Best was a native of Ireland, where he joined the Wesleyan Methodist Society. He came to this country when he was about twenty-two years of age, and in

1801 was admitted on trial in the Philadelphia Conference and appointed to the Newburgh Circuit. In 1802 we find him on the Broadkiln Circuit, with Samuel Budd as an associate; in 1803, he was the third preacher on the Cecil Circuit, the others being Edward Larkins and T. Everard; in 1804, he was preacher in charge of the Lyttleton station, with Nicholas Willis as an associate; in 1805, as we have seen, he traveled the Erie and Deerfield Circuit; in 1806, Federal and Annapolis, third preacher, with Nelson Reed and Hezekiah Harriman; in 1807, had charge of Berkley Circuit, with Alfred Griffith as second preacher; and in 1808, he was re-transferred to the Philadelphia Conference.

"He filled various appointments with honor to himself, and profit to the people, until in the spring of 1835 he yielded to increasing infirmities, and attained a supernumerary relation, and continued to preach as his health permitted. He was warmly attached to the doctrines and discipline of the Methodist Episcopal Church, and heartily engaged with her ministers and members in spreading peace and prosperity through all her borders. He was a man of strong mind, sound judgment, and unflinching firmness in the cause of truth. As a preacher, his talents were more than ordinary, and, according to his ability, he declared the whole counsel of God. Many, we believe, will shine as stars in his crown of rejoicing, and praise the Rock of their Salvation, that they were directed by his preaching to the sacrifice of Calvary. His last illness was painful and protracted, but he bore it with Christian resignation, and while happy in the love of God shed abroad in his heart by the Holy Ghost given unto him, and exulting in the clear prospect of a glorious immortality, he met the king of terrors with fortitude and triumph, and finished his earthly career on the 23d of December, 1841, in the forty-first year of his itinerant ministry, and about the sixty-seventh year of his age, leaving an affectionate wife and seven children to mourn his loss."*—*(Minutes of Conferences, Vol. 3, 1842, p. 250.)*

*Mr. Best's later appointments were: In 1808, Tioga; 1809, Somerset; 1810, Caroline; 1811, Dorchester; 1812, Kent; 1813, Dauphin; 1814, Philadelphia; 1815, Bergen; 1816, Lancaster; 1817, Antalany; 1818, Burlington; 1819-20, Sussex; 1821, Free-

The Baltimore Conference met in Baltimore March 14, 1806, Bishop Asbury presiding. Thornton Fleming was again appointed to his old tramping ground on the Monongahela District. Robert R. Roberts, with James Watts as junior preacher, was appointed to the Erie Circuit of six weeks; and James Reid to the Shenango Circuit.

Mantua Methodism.

A class was formed in Mantua, Portage County, Ohio, in 1806 by Robert R. Roberts and Joseph A. Shackelford, consisting of Baser Winsor, Joshua Mills, Paschal P. McIntosh and wife, Rufus Edwards, and Silas Pinney and wife. The way had been prepared by Shadrack Bostwick, who had preached the gospel in Mantua in 1803. Mr. Shackelford was admitted on trial in the Baltimore Conference in 1804 and located in 1808. "He was an excellent preacher, and greatly beloved by the people on the Erie District, where he was instrumental in the conversion to God of a large number of souls."

L. Chapin writes in the Pittsburg Christian Advocate on "Early Methodism in Mantua, Ohio:" (His memory may have been at fault in one name.)

"In the summer of 1798 two men and one woman penetrated through a vast wilderness and came to this town to make themselves homes. Their names were Rufus Edwards and Abraham Honey and wife. It was not long before others followed them here—the Harmons, Atwaters, Snows, Judsons and others. The first death that occurred in the settlement was that of a Mrs. Judson, by taking poison accidentally. The faithful Methodist preachers were on the frontier at that day, ready for the Lord's work. Elder Shadrack Bostwick being here, preached the funeral sermon. It was the first ever preached in this town.

"In 1807 we had two faithful servants of the Lord on a vast circuit without roads. Their names were Robert R. Roberts and Brother Shackelford. Their privations must have been great. . . . In September of that year Brother Roberts formed a class of five members in

---

hold; 1822, Lewistown; 1823, Hamburg; 1824-25, Essex and Staten Island; 1826-27, Warren; 1828, Lancaster; 1829, Reading; 1830, Strasburg; 1831-32, Dauphin; 1833, Waynesburg; 1834, Radnor; 1835, supernumerary until his death—frequently supplying work.

this town. Their names were A. Mills, R. Edwards, P. P. McIntosh and wife and Father Winsor. . . . Since that day there have been great delusions in this part of the land. The Mormons came into this town, and Hiram Smith, Joseph Smith, the Prophet, and Sidney Rigdon were their orators. Great crowds followed them, and some good members went off with them. During the stay of these Mormon leaders it is said that about forty men came one dark night to the house of a Mr. Johnson, bringing two buckets of tar and plenty of feathers, and taking Joseph, the Prophet, out of his bed into the field, applied the compound to his acknowledged dissatisfaction. Suffice it to say that Rigdon shared the same fate. The Mormons gave up building their temple here, and located it in Kirtland Flats.

"The next delusion was Millerism, which spread to some extent, taking seven members from the Methodist Episcopal Church of this town.

"After them the Spirit Rappers came here. They also spread rapidly in this part of the country. Some went crazy. One in this town hung himself and was found dead some days after.

"The next delusion was more local, and but few embraced it. They are called Nortonites, and pretend to have angels with them. Sometimes they call them ministering spirits. This delusion had a bad effect on the tongue and passions. Some of them pretend to great purity of heart."—*(Pittsburg Christian Advocate, Sept. 16, 1865.)*

James Watts and His Work.

James Watts was received on trial by the Baltimore Conference in 1804, and appointed third preacher on Stafford Circuit with David Stevens and William Steel. In 1805 he traveled the Ohio Circuit with David Stevens in charge. In 1806 we find him on the Erie Circuit with Robert R. Roberts in charge; in 1807, the Shenango with Thomas Church as assistant; in 1808, the Wills Creek in the Western Conference; 1809, the same circuit six months, and the last six months, on Greenbrier Circuit, Baltimore Conference; 1810, Shenango; 1811, Erie, with James Ewen as an assistant; 1812, the same circuit with Jacob Gorwell as junior preacher; after the meeting of

the Ohio Conference in October, he returned to the Shenango Circuit. He now permanently passes beyond our borders.

There is no memoir of Mr. Watts in the "Minutes of Conferences." Mr. Gregg says: "Rev. James Watts closed up his valuable labors in this region the present year—1812—but continued to preach within the bounds of the Ohio Conference until 1816, when he was transferred to the Baltimore Conference, where he continued in the regular work until 1827, when he was appointed presiding elder on the Rockingham District, where he remained four years. He then returned to the regular pastoral work until 1852, when on account of declining health he was superannuated. After spending fifty-three years in the ministry, forty-eight of which were in active service, he died in great peace and full assurance of faith and hope in 1857."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 114.)*

James Watts and the Erie Circuit.

James Watts writes of the Erie Circuit in 1806 as follows:

"In the year of our Lord 1806, I was appointed to travel on Erie Circuit, with Rev. Robert R. Roberts. Our circuit was very extensive, taking in parts of Mercer, Crawford, Venango, and Erie Counties, in Pennsylvania, and embracing some part of the state of Ohio also. Brother Nathaniel B. Mills was appointed to Mahoning circuit alone, being a large tract of country called New Connecticut. At the request of our presiding elder we united the two circuits in one, and made a six weeks' circuit. Here we had much labor, many appointments, and long rides. We had bad roads, much mud, and many roots to encounter. We often thought of Dr. Clarke's advice to young preachers about leaving saddlebags, overcoat, etc., in the lobby, and not to take them in the sitting room. But in Erie Circuit, our hall, our bed room and chapel, were sometimes the same room; while the preachers and their friends were glad to see each other, and yielded to many inconveniences. Our friends treated us according to the best of their abilities, and we received their kindness with cheerful and contented minds. We met, however, with opposition, and some

severe trials. I recollect in our town, after preaching to an attentive congregation in a court house, and having retired to rest, a while before day I heard a noise, and paying attention for some time found a company of wild persons had gathered to annoy the preacher; and they cried: 'Where is that Methodist preacher?' And they would say, 'Glory, glory, glory!' Then they would express some word made use of in the sermon, and again shout, 'Glory, glory, glory!' And in this way they continued for a long time, intermingling with all vile words and profane expressions. I had a full view of them, but did not think they saw me. I remained all the time very calm, but pitied their folly.

"Our last quarterly meeting was held in a place called Pithole, about the 7th and 8th of February, 1807. When I started for that meeting I had nearly one hundred miles to ride to get there. The weather was extremely cold, and the day before the meeting began I had one of my ears frozen in crossing French creek, near Meadville, Pa. On Saturday our meeting began, but I had a long ride that morning through the cold to reach the place in time for the meeting, but the Lord met us and comforted our souls. Our friends were kind, and kept up great fires, and made us as comfortable as they could. That year was, in many respects, a good one to our poor souls, for we were the messengers of peace to many who were inquiring the way to God. We had to travel in a new country, where we had but few books, and little time to read; and were not favored with a chamber on the wall, with a bed and a table, a stool and a candlestick, but we fared as we could, and felt grateful to God and his people while we had food and raiment, and the unspeakable pleasure of proclaiming salvation to our dying fellowmen, in the mighty name of Jesus. We were much delighted there to find that the Gospel proved to be the power of God to the salvation of all who did heartily embrace it, and acted according to its sacred principles. Many changes have taken place there since that time, many of our dear brethren have ended their race on earth, and now live in glory: with them I hope to sing salvation to God and the Lamb for ever.

"A Traveling Preacher."*

*Pittsburg Conference Journal, Oct. 1, 1840.

Rev. William Osborne, of the Baltimore Conference, writing from Baltimore under date of February 25, 1907, says:

"The State of Ohio presented an inviting and promising field to the early circuit preachers of fourscore years ago. As early as the last war with Great Britain, Pennsylvania, Maryland, Virginia, and Eastern Ohio were supplied with Methodist itinerants from the Baltimore Conference, among whom were the Revs. Henry Furlong and James Watts, the latter preaching on the 'Western Reserve' as early as 1812, with whose venerable widow (long since deceased), the writer was conversant in her West Virginia home forty years ago and whose incidents of those self-sacrificing years were worthy to be inscribed in letters of gold on our most conspicuous Methodist monuments of the nineteenth century. Mother Watts said: 'They went to their wilderness appointment, partly on horseback, and lived in a humble log cabin, and during the first quarter of the Conference year Brother Watts received only twenty-five cents in money, with sufficient family supplies of provisions to keep absolute want from their humble cabin. The second quarter (she said) he received the sum of twelve dollars in money, and felt they were living on the top shelf.'"—*(Western Christian Advocate, March 13, 1907.)*

James Reid.

James Reid was born in Annapolis, Maryland, January 12, 1780. He was converted at the age of twenty, and admitted to the Baltimore Conference on trial in 1804. Two years later we find him on the Shenango Circuit. He entered into rest on the Holy Sabbath, June 16, 1850. "Brother Reid occupied various fields of labor through a series of years, with ability and usefulness. As a preacher he was remarkably and variously gifted; his intellect was sound by nature and improved by application; his voice was one of uncommon compass and sweetness, and his action and utterance dignified and highly graceful." Among his closing utterances were: "I die in great peace with God and all men." "God is with me, and lights up the gloomy pathway." "Christ is mine, and I am His saved and redeemed servant; for such a hope as this let the world's foundation be cast

away."—*(Minutes of Conferences, Vol. IV, 1851, p. 551.)*

REVS. DIVERS, REYNOLDS, DANIELS AND CHURCH.

March 2, 1807, the Baltimore Conference met in Baltimore under the presidency of Bishop Asbury. No change was made in the eldership of the Monongahela District. The Erie Circuit had three preachers: Caleb Reynolds, Abraham Daniels, and Timothy Divers; and the Shenango Circuit, two, James Watts and Thomas Church.

Mr. Divers was received on trial in the Baltimore Conference in 1806, but was discontinued at the close of the year of service on Erie Circuit.

The "General Minutes" dismiss Caleb Reynolds with this brief mention: "He was born in Anne Arundel County, Maryland, in 1785. In 1802, under the Methodist ministry, he was made a partaker of the pardoning grace of God. In 1805 he entered the traveling ministry in the Baltimore Conference, in which he continued until his death.

"Brother Reynolds was laborious and successful as a minister of the Lord Jesus, as many precious souls can experimentally witness. He departed this life in peace and triumph, on the seventh of October, 1827, at the parsonage house in Montgomery Circuit, Maryland."—*(Minutes of Conferences, Vol. I., 1827, p. 573.)* His appointments previous to that in our conference were: 1805, third preacher on the Stafford Circuit with E. Matthews and J. Smith; 1806, Bottetourt, with Samuel Phillips in charge of the circuit.* He was ordained deacon in 1807, and elder in 1809. He was effective except for four years, sustaining a supernumerary relation two years, and a superannuated relation the same length of time.*

"Abraham Daniels was licensed to preach and recommended to the Baltimore Conference by the quarterly conference of Erie Circuit, and was the second man sent

*His later appointments were: 1808, 1809, Winchester; 1810, Stafford; 1811, Loudoun; 1812, Stafford and Fredericksburg; 1813, 1814, superannuated; 1815, Stafford; 1816, Stafford and Fredericksburg; 1817, Frederick; 1818, Alexandria; 1819, 1820, Chambersburg; 1821, 1822, Carlisle; 1823, 1824, Jefferson; 1825, 1826, Frederick; 1827, Montgomery.

out from this territory into the itinerant ministry. He was received on trial in the Baltimore Conference, March 14, 1806, and appointed junior preacher on the West Wheeling Circuit, and now in 1807, second preacher on the Erie Circuit. At the end of this year he was received into full connection and ordained a deacon, and in 1810 an elder. He served Fell's Point City in 1808; Pittsburg in 1809; New River in 1810; Monongahela in 1811; Grand River in 1812; 1813, his name is among those who located, and is on the roll of the Ohio Conference.

"Mr. Daniels was large in stature, robust in health, possessed a clear, strong mind, and was a stern defender of Methodist doctrines and discipline, and might have become one of our first and best men. But becoming discouraged with the hardships and sacrifices of the itinerant work, he located in 1813, and returned to his former home in Randolph, Crawford County, Pa., where he finally died, we trust, in the Lord."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 77.)*

Thomas Church was admitted on trial in the Baltimore Conference in 1802. He was appointed to Montgomery the same year; to Frederick, in 1803; to Calvert, in 1804; to Pittsburg, in 1805; to Greenfield, in 1806; to Shenango with James Watts, in 1807; to Ohio, in 1808; to West Wheeling in 1809; and located in 1810, and remained in this relation until his death, which occurred in Warrenton, Jefferson County, Ohio, June 8, 1847, in the eighty-first year of his age. "Brother Church maintained a good character while he lived: he was considered in some respects a very singular man, and powerful in prayer. He bore his afflictions with some tolerable degree of patience, and gave evidence that he had not believed in vain on the Savior of Sinners."—*(Pittsburg Christian Advocate, Aug. 18, 1847.)*

The Baltimore Conference met in Georgetown, D. C., March 2, 1808. Thornton Fleming returned to the Monongahela District. Job Guest and William Butler were sent to Erie, and James Charles to Shenango. At the close of the year, there were reported from the district nine hundred eighty-nine members, an increase of sixty-one. "Erie Circuit is again compressed into a four weeks' circuit."

Job Guest.

Job Guest was admitted on trial in the Baltimore Conference in 1806. His first field of service was Harford with Solomon Harris in charge; his second, Huntingdon where he labored as third preacher with Morris Howe, and C. Warfield; and his third, Erie. He was but one year on Erie Conference territory. We take the following from the memoir in the "General Minutes":

"Rev. Job Guest, a man of God, full of days, full of good works, and rich in all the virtues which adorn ministerial character, died December 15, 1857, aged seventy-two years. In the spring of 1806, this faithful servant of God was admitted on trial in the Baltimore Annual Conference. In 1808 he was received into full connection and ordained deacon by Francis Asbury; in 1810 he was ordained elder by William McKendree. As to his toils and sufferings, he might justly have adopted the language of the apostle of the Gentiles: 'In labors abundant, in fastings oft, in persecutions, in afflictions,' etc. From the shores of Lake Erie on the north, with all the intermediate territory on the south to the waters of the Chesapeake Bay, together with all Western Maryland, Western Pennsylvania, and Northern and Southwestern Virginia, was formed the field over which his labors were distributed by the proper authorities; and nobly did he fulfil his mission, 'to testify the Gospel of the grace of God.' And God gave him great acceptability among the people, and much success in winning souls to Christ. He was a man of more than ordinary talents, and was instrumental in adding many hundreds, not to say thousands, to the fold of the Redeemer during a ministry of nearly fifty years of effective service."

William Butler and James Charles.

He was "a man of great amenity of manners, uniformly polite and courteous in his intercourse with society, and was generally regarded as a fine model of a Christian minister and Christian gentleman."—*(Minutes of Conferences, Vol. VII: 1858, pp. 8-9.)*

William Butler was born in the county of Antrim, Ireland, Sep. 13, 1783; and in 1786 his father emigrated with his family to the United States, and settled in Cumberland County, Pennsylvania. In very early life he was

convinced of his need of salvation, but there was no friend to show him the way and lead him into the blessing. In his nineteenth year he moved to Carlisle where he heard Methodist preaching. He united with the Church as a seeker July 22, 1802; and under the preaching of Wilson Lee at a quarterly meeting, his soul was set at liberty. He was received on trial in the Baltimore Conference in 1807. Erie was his second appointment. With the exception of two years, during which he was superannuated by sickness, he continued in the work until 1844 when he was made supernumerary. He died at Carlisle, Pennsylvania, January 11, 1852. "It appears from his own diary, that on the different circuits which he traveled, nearly four thousand souls were added to the Church. William Butler was a man of deep piety, and of great consistency of character. He was esteemed by those who knew him, as a sincere and ardent friend and a holy man of God. As a preacher, though not possessing talents of the first order, he was always acceptable and useful."—*(Minutes of Conferences, Vol. V., 1852, pp. 8, 9.)*

James Charles was admitted on trial in the Baltimore Conference in 1806, ordained deacon in 1808, and elder in 1810. He located in 1815. His appointments were: 1806, Lyttleton, with John Holmes in charge of the circuit; 1807, Lycoming, with William Wolfe as his assistant; 1808, Shenango; 1809, Erie, with J. M. Hanson and J. Decellum as second and third preachers; 1810, Hartford, with James Ewen as second preacher. He served New River in 1811; Randolph in 1812; Greenbrier in 1813; Walker's Creek in 1814, and located in 1815.

Holland Purchase Circuit and George Lane.

"In 1807 the 'Holland Purchase Circuit,' with Batavia for its most important center, was entered on the minutes as mission ground, and two missionaries were appointed to that field"—Peter Van Ness and A. Jenks. In 1810 this circuit returned 260 members.

"The Philadelphia Conference sent out its pioneers along the Susquehanna and Delaware, and their tributaries, and into the region beyond, and held jurisdiction over all the territory of the present Wyoming Conference,

and of all the State of New York west of the meridian of Cayuga Lake, and over the northern tier of counties of Pennsylvania. This resulted simply from the different lines of immigration, and this latter again by the natural facilities of river transportation. The preacher followed the track of the new settlements, close upon the debarkation of the settlers."—*(Hibbard, History of the Late Genesee Conference, pp. 14, 17.)*

George Lane was born near Kingston, Ulster County, N. Y., April 13, 1784. His early life was marked by the toils and hardships common to a new country. His Puritan mother exerted a strong religious influence over his young life. He was convicted in 1803 under the preaching of Rev. James Heron and soon after converted and united with the Methodist Episcopal Church. He was recognized as a man of Christian virtue and mental power. In 1804 he was employed by the presiding elder of the Genesee District to travel the Tioga Circuit as second preacher. In 1805 he was admitted on trial in the Philadelphia Conference, and appointed to Scipio Circuit, New York, which was six hundred miles in circumference. The next year he was appointed to Accomac Circuit, on the eastern shore of Virginia, and in 1808 to the Holland Purchase, embracing all the state of New York west of Canandaigua. This was mission work indeed. Often he would travel thirty or forty miles without seeing a house. Hunger and cold were frequently his companions. His health broke under these toils and exposures and he was obliged to retire from the work. He re-entered the traveling connection in 1819, but was again compelled to locate, after years of toil in the Master's service. He was re-admitted to the Oneida Conference in 1834. Later he became a member of the New Jersey Conference. He continued in the work until 1852, when he was superannuated. In 1836 he was elected Assistant Book Agent, and in 1840 he was elected principal agent. He was connected with our publishing interests sixteen years. After superannuation he lived in Mount Holly, New Jersey. May 6, 1859, "the weary wheels of life stood still, and his blood-washed spirit went home to God."

Preachers for 1809.

The Baltimore Conference held its session in Harrisonburg, Virginia, March 2, 1809. The following appointments were made: Monongahela District, Thornton Fleming; Erie, James Charles, J. M. Hanson, John Decellum; Shenango, Jacob Dowell, Eli Towne. The Erie Circuit became a six weeks' charge. John Decellum was admitted on trial this year, but discontinued at its close.

James M. Hanson.

James M. Hanson served on Erie Circuit as second preacher one year, and his work did not bring him again within our bounds. He was born in Hampshire County, Virginia, in 1783; and died at Reisterstown, Baltimore County, Maryland, March 15, 1860. He was converted when a youth, licensed to preach in 1808, and admitted to the Baltimore Conference on trial in 1809. In 1815 he located, but was re-admitted in 1819. After the conference of 1835, his name was connected with the supernumerary and superannuated relations until the close of his life. He was a delegate to several General Conferences, and on one occasion was elected unanimously. He was "a man of superior ability, both as a preacher and an administrator of ecclesiastical law. He naturally possessed an active and inquiring mind; and though his early educational advantages were limited, he, nevertheless, by industrious effort and studious devotion, so triumphed over discouragement as to achieve an enviable reputation for intelligence as well as piety. . . . Toward the close of his life his mind became very much impaired, which was no less a source of regret to the Church than of affliction to his family. He was, however, favored by a kind providence, during his final affliction, with lucid intervals, when he gave satisfactory evidence of his confidence in the atonement of Christ."*—*(Minutes of Conferences, Vol. VIII., 1861, pp. 11, 12.)*

*Mr. Hanson's appointments were: 1809, Erie; 1810, Monongahela; 1811, Pittsburg; 1812, Ohio; 1813, Baltimore City; 1814, Frederick and Fredericktown; 1815, name disappears from the "General Minutes"; 1819, 1820, Loudoun; 1821, 1822, Jefferson; 1823, 1824, Hagerstown; 1825, 1826, Jefferson; 1827, 1828, Baltimore City; 1829, 1830, East Baltimore; 1831, 1832, Foundry; 1833, 1834, Georgetown; 1835, supernumerary, or superannuated until death.

Jacob Dowell and Eli Towne.

Jacob Dowell joined our itinerant ranks in the Baltimore Conference in 1807, was ordained deacon in 1809, and elder in 1810. In 1807 he was appointed to the Carlisle Circuit with James Hunter in charge; and in 1808, to the Montgomery Circuit with Thomas Budd in charge. He was with us at Shenango in 1809. In 1810, his appointment is "Indiana." Mr. Gregg says that he did not succeed in forming a circuit in the then far west, and was sent by the elder to the Erie Circuit to assist Joshua Monroe. He continued to "travel" and labor until 1816 when he located—having filled the following work: 1811, Ohio; 1812, Pittsburg; 1813, Greenfield; 1814, Connellsville; 1815, Pittsburg.

Eli Town was received on trial in the Baltimore Conference in 1804. He was ordained deacon in 1806, and elder in 1808. His name disappears from the "General Minutes" in 1813 without notation—he having served Federal, West Wheeling, Calvert, Severn, Greenbrier, Shenango, Great Falls, Frederick, and Juniata, each one year.

Origin of Certain Methodist Customs.

A number of customs popularly supposed to have belonged to earliest Methodism were, in fact, introduced at a later date. This may not be an inappropriate place in which to trace the origin of the camp meeting, protracted meeting, and "mourners' bench."

John and William McGhee were brothers, the former a Methodist local preacher, the later an ordained Presbyterian minister who was serving a church in Sumner County, Tennessee. They often arranged to attend meetings together. In 1796, living contiguous to the Green River Country, Kentucky, poorly supplied with ministers, yet rapidly filling with immigrants, in the latter part of the summer, they made appointments for two days' meetings, in a number of places reaching to the Ohio. The first of these appointments was at the Red River Meetinghouse, one of the congregations under the pastoral care of Rev. James McGready, a Presbyterian clergyman. Revs. William Hoge and John Rankin were also present at the meeting. On Saturday, William McGhee preached. On the Sabbath William Hoge officiated with

an opening sermon, and was followed by John McGhee. The congregation filled the old log house, and Mr. McGhee began to sing:

"Come, holy spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

As he sang, he noticed Mrs. Pacely and Mrs. Clarke singularly moved, and apparently responding, the one to the other, in sentiments of praise. He passed down from the pulpit, and began to shake hands with the people as he approached these two happy Christians. Instantly the congregation began to fall to the floor as he passed along, some crying for mercy, others praising God. Among the latter was William McGhee. Astonished at this confusion in the house of the Lord, McGready, Hoge, and Rankin made out of the door, and whispered among themselves as to what was to be done. Mr. Hoge now returned to the door, and seeing all praying or praising, said to his brethren: "We can do nothing. If this be of Satan, it will soon come to an end. But if of God, our efforts and fears are vain! I think it is of God, and will join in giving glory to His name." The three ministers then re-entered the house. There was no place for preaching that day. Cries of mercy, and shouts of praise filled the house. That evening thirty or forty professed conversion.

The next appointment was at the Beech Meeting-house, situated a little southeast of the Cumberland Ridge, ten miles west of Gallatin, Sumner County, Tennessee, and seventeen miles northeast of Nashville. The meetings were held on Saturday and Sabbath. The news of the scenes at the Red River Meeting-house had traveled rapidly. At this point similar scenes were enacted, and about one hundred were saved.

The next meeting was at Muddy River, three miles east of Russellville. Here a vast multitude had gathered from one hundred miles around. The house could hold but a small fraction of a congregation so immense. A temporary pulpit was erected in a contiguous grove, and seats were made of large timbers felled for that purpose. Here the thousands seated themselves, and the scenes of former occasions were repeated. Men, women, and chil-

dren strewed the ground like forest leaves—some in ecstacies of joy and praise; some pleading for mercy. Never had such a meeting been known before—so great was the number of "the slain of the Lord," as it has sometimes been called.

"With some apprehension of mind, some of those who lived nearest the place, saw night approaching, while the meeting grew hourly more solemn and interesting, the seekers of salvation every moment increasing—and began to think how these mighty multitudes, so great a distance from their homes, after night, were to find shelter, and to be fed. It was believed by them, all dwellings for ten miles round, put in requisition, would not give them shelter. What was to be done? 'Eight or ten of us,' said the venerable Mr. Samuel Wilson, 'began to think of the same difficulties at the same time. We hurried together, as if by accident, and began to talk about it. One proposed one thing, and another something else. I proposed that I and my neighbor, Col. Daniel M. Goodwin, should take three or four of the many wagons on the ground, hasten to our treading yards and barns, and bring all the straw we had to spread the ground. Others to go to sewing together wagon sheets, and others cutting forks and poles, on which to spread the same, together with counterpanes, coverlets, and bed-sheets, secured together likewise, to make tents or camps, while others should be dispatched to town, and all the nearest houses, to gather all the bacon, flour, and meal, and cooking utensils necessary, in which to prepare the provisions for the multitudes. In a few hours it was a sight to see how much was gathered together for our encampment, and food for the hungry. Soon we strewed a half acre, at least, with the straw, pushed up a large tent, spreading over the pulpit and for a distance in front, and then ten or twelve smaller ones, in order, ranging round the ground where the straw and people were spread, standing and sitting. Fires were built, cooking begun, and by dark candles lighted and fixed on a hundred trees around and interspersing the ground surrounded by the tents, showing forth the first, and I believe still, one of the most beautiful camp-meetings the world has even seen."

The meeting continued four days and nights, and several hundred professed conversion.—*(Condensed from*

Legends of the West, by T. M. Smith, Esq., as quoted in the Pittsburg Christian Advocate, Oct. 16, 1855.)

THE MOURNERS' BENCH.

Inviting penitents to the altar was not a custom of the primitive Methodism of England or America. Joshua Monroe says: "When I joined the Church in 1803, it was common for penitents to be invited to stay in class, and then the preacher or leader would talk to them, and sometimes special prayer would be offered for them. The same course was sometimes pursued at prayer meetings. But in 1804, Daniel Hitt was superseded in the district by James Ward; and during his term of service on the district, there was a glorious revival. Many were the awakenings and powerful conversions which took place under the labors of this zealous and faithful little man. At camp-meetings, and sometimes at quarterly meetings, humble penitents would be found in different parts of the congregation, and sometimes there would be a cluster here, and another there, all through the congregation, laboring and praying with these penitents. This sometimes produced great confusion, as one company would often be singing while another were engaged in prayer. Sometimes the penitents were so numerous that there was not suitable persons enough present to labor with them in this detached and scattered situation. To avoid these and other inconveniencies, by the direction of Elder Ward, the penitents were collected to one place;—if in a church, they were brought near the pulpit; if at camp-meeting, near the stand, to a place prepared for that purpose. This was sometimes called the 'mourners' bench,' and afterwards it came to be called the 'altar.' In those days it was not common to invite persons to the altar unless there were clear indications of awakenings in the congregation. We then had very few protracted meetings, and those which received that appellation were such in reality, protracted beyond the time originally intended, or ordinarily devoted to one place. Such a meeting they had in Harrisonburg, Rockingham County, Virginia, in 1802, when their quarterly meeting was protracted for nine days, and for many years afterwards was spoken of as a most remarkable season, on account of the marvellous displays of the power and grace

of God in the awakening and conversion of sinners. Such was the state of things that the preachers could not bring the meeting to a close. The church was crowded day and night, the stores and shops in town were closed, all business suspended, and scarce anything talked of but religion. Some went to church full of the spirit of opposition, and in a little time they were seen trembling under the mighty power of God. Some yielded, and obtained pardon and peace. Others fled; and some, after they reached their homes, found no rest for their spirits, and either returned to the church, or sought a secret place to pray. Some found peace along the streets, some in their stables, and some in their own houses, so that the voice of prayer and praise was heard everywhere throughout the town. Another meeting of this kind was held in Cumberland, December, 1804. It commenced on Saturday, and was protracted till Tuesday afternoon, which was New Year's day; during which, sixty-nine persons professed to find peace with God, through faith in Christ Jesus. In these exercises I participated to some extent, being present through most of the meeting. The preachers who were present and labored at this meeting were: James Ward, James Painter, James Reid, Lewis Chastene, William Crowens, and a number of local preachers. This was the most remarkable season that I ever witnessed. While Brother Chastene was preaching on New Year's day, a young woman who was of a very retiring and quiet disposition, but for several years had been a sincere seeker of salvation, broke out in shouts of praise, giving glory to God for her New Year's gift; and she rode home that evening, a distance of fifteen miles, and notwithstanding it was bitter cold, and snowing, she scarcely felt the cold, such was the happy state of her mind.

"The practice of inviting sinners to the altar for prayer, has been continued from that time down to the present, and has no doubt been attended with good results; and it would seem that other denominations have been convinced of the excellency of the plan, for they have adopted a similar custom. For whether we call it 'the mourners' bench,' 'the anxious seat,' or 'the altar of prayer,' the object to be gained is the same."—*(Pittsburg Christian Advocate, Feb. 14, 1854.)*

VI.

TWO JACOBS, ONE JOSHUA, ONE BENJAMIN.

In 1810, the Monongahela District was bounded on the north by Lake Erie, on the east by the Allegheny mountains, on the south by the Greenbrier mountains, and on the west by the setting sun. Jacob Gruber was appointed to this District by the Baltimore Conference, which met, under the presidency of Bishop Asbury, in Baltimore, March 9, 1810. Bishop William McKendree was also present at this Conference. Joshua Monroe was sent to the Erie Circuit. The old Erie Circuit had been divided, and the present circuit was taken from its eastern part. Jacob Dowell was junior preacher. The western part of the old Erie Circuit was called "Hartford Circuit," and James Charles and James Ewen were the circuit preachers. James Watts was appointed to the historic Shenango Circuit.

Mr. Monroe says: "Erie was now a four weeks' circuit, of about two hundred miles, with twenty-three appointments. The most prominent of these were, Brush's meeting-house, in West Springfield, Erie County; Leech's, on Little Shenango; Mumford's, near Meadville; Pithole; Mrs. Mitchell's, in Venango; and Ford's, on French Creek Flats, in Erie County. Our appointments were all in private houses, except Mercer, where we used the school house, and Brush's meeting-house. This was built of round logs and covered with clapboards."

Jacob Gruber and His Eccentricities.

Jacob Gruber, a blacksmith by trade, was an original character, always and everywhere the same. "He never lost his individuality as one of the most humorous, witty, and yet withal grave and earnest preachers of his day." He was born in Bucks County, Pennsylvania, Feb. 3, 1778. He joined the Conference at the beginning of the last century, and was soon recognized as a young man of

great promise. He had listened with amazement to itinerant preachers. "There was such a fervor in their prayers, and such a zeal and earnestness in their preaching, full of home, practical truths, and such a power in their songs, that he was entirely fascinated, and soon became convinced of the need of conversion." He was converted and began to exercise his talent as an exhorter. His family turned against him and he was obliged to leave home. His first appointment was to the Tioga Circuit, and for six months labor he received a salary of five dollars and sixty-seven cents. In 1807 he was made presiding elder of the Greenbrier District of the Baltimore Conference. At the Conference of 1810 he was appointed presiding elder of the Monongahela District which embraced all the country between Laurel Ridge and Lake Erie, including Clarksburg in Virginia, and Armstrong County in Pennsylvania. The circuits of four weeks embraced thirty or forty appointments each, and with one exception were supplied with a single preacher. Mr. Gruber said to his preachers: "Hard work, but good and certain pay; bread and meat given, and water, living water sure, including grace and glory, everything that is good here, and a crown hereafter."

Many stories are related which illustrate his eccentric methods. On coming to one of his Circuits, he heard loud complaints on account of the length of the sermons preached by the young minister who had been appointed to this work. Mr. Gruber concluded to say nothing,but to judge for himself. He requested the young minister to preach the sermon Saturday evening. Mr. Gruber sat more than an hour listening to the first head of the sermon. As he branched off on the second head he remarked, "Here a vast field opens to our view." Gruber could stand it no longer, and raising his hands in fear and dread, exclaimed: "Coot Got, put up dem pars and don't let him into dat pig field or we'll not get him out to-night." The sermon was brought to a speedy close, and the congregation were grateful.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 87, 88.)*

Mr. Gruber was especially severe upon the fashions of the times. He said that some preachers did not hit the mark because their arrow was "stopped in the trimming, rigging, muff, dresses, bustles, and fashionable gear of

their wives and daughters." He did not like the "fashionable flummery" of the cities. He detested as an abomination "the petticoat and habit" of the times. At a camp-meeting held near Franklin, Pennsylvania, a number of ladies appeared in this fashionable attire. He determined to administer a public rebuke, and did this in his original way. During a prayer-meeting, several of these ladies were seated together. He gave out a hymn, which was then popular, with the chorus:

"I want to get to heaven,
My long sought rest."

The ladies sung with animation, and Mr. Gruber joined in the singing, taking a seat near them. It was soon discovered that he had changed the chorus, singing:

"I want to get to heaven,
With my long short dress."

Soon he was left to sing alone, which he did most lustily:

"With my long short dress."

This fashion disturbed him no more.* He was severe in his rebuke, but amusing and quaint.

A young preacher, who held Mr. Gruber in high admiration, wrote him, asking his advice as to how he might improve his oratory in which he took not a little pride. Now, this young man had contracted the habit of prolonging his words, especially when under the influence of great excitement. Mr. Gruber recognized this as his greatest defect in his elocution; and wrote him as follows:

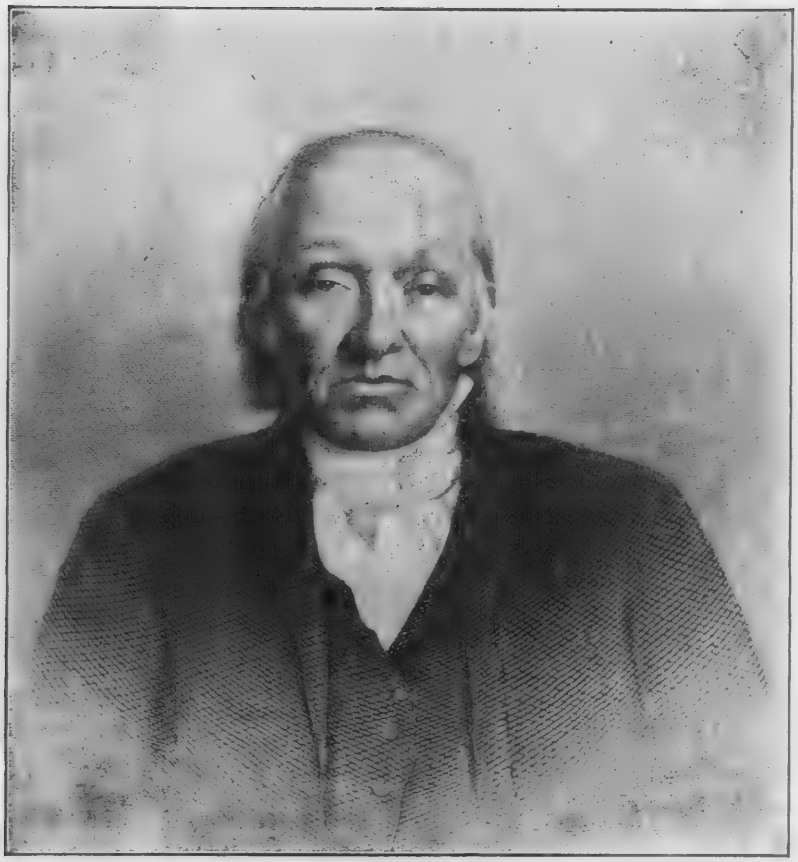
"Dear-Ah! Brother-Ah!—When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah!

"Yours-ah,

"Jacob-ah Gruber-ah."

A cane, a cigar, gloves, anything beyond the severest simplicity in manners and dress greatly afflicted him. He was an enemy to tea and coffee. He liked nothing of gracefulness or polish in sermons. At times he seems to have tried to be rough and uncouth.—*(Strickland, Life*

*Joshua Monroe doubts the historicity of the story; but it at least illustrates the popular belief as to the eccentricities of Mr. Gruber. Mr. Strickland's Life of Gruber was evidently prepared in haste and not worthy of the subject.



From Hurst's History of Methodism by permission of EATON & MAINS

REV. JACOB GRUBER.

of Jacob Gruber, pp. 78-80, 86, 89.) He possessed great versatility of talent, inexhaustible wit, and readiness in powerful repartee which made him a favorite with many.

The following story is still repeated. On one occasion, when ready to commence preaching, he met with considerable difficulty in getting the congregation seated. A number were standing on the seats, and among them were several ladies. Gruber made another effort. Raising his voice, he said: "If those young ladies only knew what great holes they have in their stockings they wouldn't be standing on the bench where they can be seen by everybody." This was effectual. One of the preachers afterwards asked him how he knew the ladies had holes in their stockings. "Why," he replied, "did you ever know stockings without holes in them? How, otherwise, could they get their feet in?"

It has been affirmed that "he performed more work, preached more sermons, endured more fatigue and hardship, with less abatement of mental and physical energy, than perhaps any other minister of his time."—*(Stevens, History of the Methodist Episcopal Church, Vol. III., p. 432.)*

The following rules for a preacher, found among his papers, may still be read with profit:

"1. Let your eye be single; seek nothing but God; let your schemes, plans and views begin and end in Him.

"2. Make not this man or that man your model; be yourself, and aim and reach toward the true model of all excellence, that is, Jesus Christ.

"3. Avoid, as much as may be consistent with your duty, all conversation and unnecessary intercourse with the young, gay, volatile, and vain.

"4. Fly from idleness, lounging, gossiping, etc.; your Bible and other valuable books, prayer and meditation, and your duty as a preacher, will leave no time to run to waste. Weeds, briers, and thorns take possession of uncultivated fields.

"5. Remember, it is a great mercy that although you may be greatly useful in the Church and instrumental in doing much good, yet all this is hid from your eyes, or at least you see no more than barely suffices as an encouragement to proceed in your work. It is a mercy, because if you saw much fruit it might prove a temptation of a most

dangerous kind. Again, if you saw none you would doubt your call, be discouraged, and your spirit sink. Therefore it is good for us to aim high, strive to convert the world, and put out all our strength to pull down the pillars of Dagon's temple. Yet be contented; indeed, rather pray to God that you may see but little in this world, but much in the day of eternity.

"6. Do not forget a Methodist traveling preacher has every year, in every new circuit, a character to establish. The eyes of all are upon him. Do not say, nay, do not even think, I don't care what people say of me. This is not the language of humility. They will indeed, it may be, think and say too much evil of you; but certainly you must be careful to give them no cause. Remember, they that have great objects in view can sacrifice little things. . . . Your dress, your food, your company, your very looks and whole deportment must all say to all men, I am crucified with Christ. Therefore for a man who has thus solemnly devoted himself to God to make a fuss about his food, be nice and particular in his dress, to show a fondness for a fine horse and gaudy trappings about his horse, etc., to sleep and doze away his mornings and evenings when in health, or to be surly, tart, crusty, and hasty in conversation, all show a little, vain mind, and want of grace or want or understanding or both.

"7. Feed your horse, clean your boots, . . . help the family make the fire, be courteous, humble, condescending; let love sparkle in your eyes, expand your heart, give agility to your feet, tune and oil the organs of your speech, and let all your words and works show that your heart and conversation are in heaven.

"8. Call no man master, yet reverence, respect, and greatly venerate men of holy lives, especially the old prophets of the Lord; yet no man's *ipse dixit* is to be your creed. Think for yourself; speak modestly; yet sometimes you must do this firmly, in matters of great moment; and a man may maintain a firm, unshaken mind, when at the same time his words and manners may be all meekness, humility, and condescension; and this, in fact, is the very spirit and temper of a Methodist preacher if he has the spirit of his station."

The following sketch is from the "General Minutes":

"Rev. Jacob Gruber, the subject of the following memoir, who has been so long and so extensively known as a laborious and faithful watchman on the walls of Zion, and who in the early part of the past year closed his protracted career, was born in ——— County, Pennsylvania, February 3, 1778.

"His parents, Peter and Plantina Gruber, were natives of Pennsylvania, of German descent and dialect, and members of the Lutheran Church. His religious experience dates back to his juvenile years; for he was awakened and converted to God, as nearly as can be ascertained, when about fourteen or fifteen years old, through the instrumentality of the Methodist ministry. So deep, thorough, and genuine was the work of God in his heart, and so consistent was his life, even at this early period, that no trials, no afflictions, however severe, not even expulsion from the parental roof, could shake his consistency, or frighten him from duty. At the earliest opportunity, and against the remonstrances of his parents, he threw himself into the bosom of the Methodist Episcopal Church; and his strong and ardent attachment to her doctrines, discipline, and usages, never afterwards abated. As a class-leader and exhorter, though but a youth, his faithfulness and zeal were crowned with remarkable success; and when pressed to the necessity of making his election between an abandonment of his religion, or of his father's house, he did not hesitate to choose the latter. Such were the circumstances under which he was literally thrust into the ministry, being a little more than twenty-two years old.

"He was admitted on trial, as a travelling preacher, in the Methodist Episcopal Church, in the spring of 1800, and continued to labor with almost unparalleled zeal and industry for fifty years, without an intermission of four consecutive weeks at any one time from any cause whatever. The General Minutes show, that his work was distributed as follows: The circuits he traveled were: Tioga, Oneida, Cayuga, Dauphin, Carlisle, Winchester, Rockingham, Frederick, Bristol, Lancaster, Burlington, Chester, Gloucester, Salem, Waynesburg, Port Deposit, Lewiston, Mifflin, Trough Creek, Warrior's Mark, Shirleysburg, and Huntingdon. The stations he

filled were: Baltimore City, St. George's in Philadelphia, Sharp Street and Asbury, in Baltimore, and Ebenezer, in Washington. He was presiding elder on Greenbrier, Monongahela, and Carlisle Districts, making thirty-two years on circuits, seven on stations, and eleven on districts.

"It may well be said that he was a singular and extraordinary man,—singular as well for his strength and originality of mind, energy of character, depth of piety, prodigious labors, powers of endurance, and extensive usefulness, as for the abstemiousness, simplicity, economy, and regularity of his habits.

"He was a man of untiring energy and industry. His energy was kindled, his principles moulded, and his habits formed in the school of early Methodism, and after the model of some of the most efficient Methodist preachers. And though generally harsh, and often severe, perhaps to an excess, yet he was always sincere and honest. Of him it may be said with truth, that he was 'in labors more abundant.'

"His naturally strong and vigorous mind, which seemed to ripen and mature with his years, exhibited no diminution of strength up to the last hour of his earthly existence.

"As a theologian he was sound and orthodox. Thoroughly read up in the doctrines of Methodism from the works of Wesley and Fletcher, and catching the living inspiration from the lips of Asbury, Whatcoat, McKendree, and others, these doctrines became his system of divinity, in the defense of which he never faltered. As a preacher his pulpit discourses were generally good, and sometimes overwhelming. In exposing false doctrine, or unmasking false religion, he was always caustic, and often successful.

"Though provided by Providence with a constitution of extraordinary strength, and favored with good health for half a century, yet gathering infirmities admonished him that the evening of his life of toil was at hand. He finished his work on Lewiston Circuit. Unable to attend the Conference at its last session, he sent on a request that he might be permitted to retire from active service, and enjoy his *jubilee* after fifty years of hard work, which was granted, and his name was transferred

to the superannuated list. But disease, which had been gradually undermining his constitution for a considerable time, hastened in its progress by excessive toil and exposure, soon developed fearful symptoms, that baffled all medical skill, and in less than three months reached its fatal termination.

"Not allowing himself to indulge any certain hope of recovery, he adjusted his temporal affairs, anticipated approaching dissolution with great composure, and joyfully awaited the summons of his Lord from a couch of suffering to a crown of glory. He was graciously sustained throughout his extreme affliction, and often rejoiced amid paroxysms of agony. The hour of his departure came, and found him ready to meet it, calm, peaceful, and happy.

"A few hours before he expired, he inquired of a preacher at his bedside whether he thought it possible for him to survive through another night, and was answered in the negative, whereupon he exclaimed: 'Then, tomorrow I shall spend my first Sabbath in Heaven; last Sabbath in the Church on earth, next Sabbath in the Church above'; and with great emotion continued, 'where congregations ne'er break up, and Sabbaths never end.'

"He had expressed a wish, that when he was about to depart, if it could be ascertained, a few brethren and sisters should be present and '*see him safe off,*' and all join and sing in full chorus:

> **'On Jordan's stormy banks I stand,**
> **And cast a wishful eye,' etc.**

This, his *last wish,* was gratified. Perceiving that he was fast sinking, he was asked if he felt that he was on the banks of Jordan, to which with great difficulty he replied, (and these were his last words,) *'I feel that I am.'* The hymn he had selected was commenced, and before it was concluded, his consciousness was gone, an overwhelming sense of God's presence filled the room and melted every heart—a minute more, and his happy spirit passed away to its long-sought rest, without a struggle or a groan. So calmly, so peacefully, did he fall asleep in Jesus, on the 25th day of May, 1850, aged seventy-two years, three months, and twenty-two days.

"His divine Master, in His infinite wisdom, deemed it proper to change the *place,* the *period,* and the character of his much-desired *jubilee,* from earth to Heaven; from

a year to an eternity of rest: instead of a body of infirmity and suffering to mar its enjoyment, he has received a crown of glory, honor, and immortality."—*(Minutes of Conferences, Vol. IV., 1851, pp. 549, 550.)*

James Ewen was admitted on trial in the Baltimore Conference in 1809, ordained deacon in 1811, and elder in 1813. He located in 1814. His appointments were: 1809, Huntingdon, with David Stevens in charge; 1810, Hartford, with James Charles in charge; 1811, Erie; 1812, third preacher on Carlisle Circuit, with W. Houston and N. Lodge; 1813, Harford, with Jacob Snyder in charge.

Joshua Monroe.

During the session of the Baltimore Conference in 1810, one day Bishop Asbury looked over the assembly of preachers and said: "Hard times, who will go to New River? Who will go to Monroe? And who will go to Erie?" Joshua Monroe was sitting near Jacob Gruber, and leaning over whispered in his ear, 'Tell him I will go to Erie." The next day the Bishop, raising his glasses, asked: "Who is this Brother Monroe? I want to see him." Mr. Monroe arose and bowed, and resumed his seat. The Bishop said nothing, but resumed the business of the Conference. Mr. Monroe went by way of Pittsburg, through Harmony and Mercer, to Mr. Crows on the Little Shenango, and on Sunday, April 18th, preached at Jared Brush's, Springfield Township. It was a four weeks' circuit embracing Mercer, Franklin, Meadville, and Erie. He says: "At that time we had no society in any of the above named towns, nor any regular preaching except in Franklin, where I formed a class of six members before I left the circuit." Jacob Dowell, his colleague, was removed from the District before the close of the year and his place supplied by a local preacher. Mr. Monroe preached in Erie but once. There was little to encourage work in that place. He continued to preach in Mercer but formed no society; and preached occasionally in Meadville. He speaks of his attempt to reach Kinzua: "I set off from Mitchell's on Oil creek, about the second of January, 1811, and late in the evening, by a most lonely route. I reached 'Squire Mead's on Brokenstraw, where I was hospitably entertained. Next day, pursuing

my way to Warren, a very small village, I stopped and fed my horse at a tavern. And now I found the Conewango river to be impassable, so that I had to abandon my purpose of visiting Kinzua." He preached at 'Squire Jackson's, in Warren, at Mr. Murphy's, "up the Conewango," and at Mr. Meddaugh's, "in the Beech Woods," eight miles out from Mr. Murphy's. He then returned to 'Squire Mead's and preached, and turned his face toward his circuit, stopping over night "up Brokenstraw in a westerly direction." The snow was melting rapidly and a heavy rain was falling in torrents. In the morning he found the house surrounded with water, the streams overflowing their banks, the bottoms covered with water, and it seemed hazardous to proceed. Mr. Monroe, however, determined to make the effort. His host accompanied him to the place of crossing. "When we reached the main current," continues the narrative, "it had a frightful appearance indeed, being exceedingly rapid; but as I had great confidence in the goodness of my horse, and the gentleman thought it would not require him to swim, I ventured, and had proceeded but a few steps until my horse was swimming, and I was carried by the weight of the current far below the landing, to where the banks were abrupt, and I found it impossible to gain the landing, the water still reaching my saddle skirts; after a fruitless attempt to ascend the bank in which I was in great danger of falling backward into the rolling stream, I succeeded, by the help of a bush which grew on the bank, in gaining it myself, and then bracing myself I assisted my poor horse with all my strength, and by a mighty effort, he gained the bank also. . . . I pursued my way, having twelve miles of dismal road, without a house, at which to refresh or to dry my clothes; but the weather was still very mild for the season. When I reached the waters of French creek, I found they overflowed all the bottoms, and in many places spread over the roads, so that I was in great danger of passing where bridges had been swept from their places." But the intrepid Methodist pressed on, only once his horse being forced to swim, until at eight o'clock at night he reached the house of Andrew Simson. He says thankfully that the good family "seemed desirous to make me forget the perils of the day in the enjoyment of their hospitalities." Mr. Monroe

continued his work on the circuit till the latter part of February. Afterward he said of this year of hard labor for the Master: "And now, after having spent more than thirty years in the ministry, and had the opportunity of forming an acquaintance with many pious people in different places, if I were asked where I had seen Christianity in all its spirit and power most clearly and fully developed, I should answer, on Old Erie Circuit in 1810 and 1811."—*(Reminiscences in Pittsburg Conference Journal, Vol. VII., Feb. 27, 1840.)*

Joshua Monroe was of stanch Scotch descent, and was one of eight brothers, four of whom became Methodist preachers. He was born in Allegheny County, Maryland, January 14, 1786; and died in Beaver, Pennsylvania, January 5, 1874. He was received on probation in the Baltimore Conference in 1808, and became a member of the Pittsburg Conference at its organization. "As a preacher, Brother Monroe was of fair medium abilities—sound in doctrine, sober in judgment, concise and industrious in the application of the truth, dealing honestly and faithfully with his hearers and parishioners. In his hortatory efforts he was often exceedingly forcible and impressive. His prayers were appropriate, solemn and fervent. As an administrator of the discipline he was careful, prudent and strict. In his intercourse with families his gravity and decorum were tempered with cheerfulness and quiet pleasantry. He carried his piety with him wherever he went. He was extremely regular and temperate in his habits, very conscientious and devout. His Christian character was held in high estimation by all who knew him, and highest by those who knew him best." —*(Minutes of Conferences, Vol. XV., 1874, p. 28.)*

"He was a wise counsellor, greatly concerned for the prosperity and welfare of the church. No man commanded more respect and attention in conference business than Brother Monroe. He had a tender, loving heart; in appearance he was grave, plain in his dress, stern and uniform in habit, not given to levity, but sober and watchful. His everyday life was in accord with the divine requirement."—*(Rev. J. Montgomery, in Pittsburg Christian Advocate, March 28, 1889.)*

Mr. Monroe, speaking of his conversion, says: "On Sabbath morning I was pondering the subject of my

thoughts, when the following words were powerfully impressed upon my mind:

> 'Be wise to know your gracious hour,
> And fight against your God no more.'

"I was deeply afflicted and concluded that probably the Spirit which had been so often grieved by me was striving for the last time, unless I turned at once to the Lord. I went to church under these solemn thoughts, and heard a sermon by Rev. D. Hitt. His thought was: 'The kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof.' This was followed with an exhortation by Rev. J. Pitts, under which the assembly were deeply affected." *(Pittsburg Christian Advocate, March 21, 1868.)*

On his seventy-ninth birthday Joshua Monroe writes: "Seventy-nine years ago, in a cabin on Cresap's Bottom, on the north branch of the Potomac, about ten miles from Cumberland, I was born. Three years after my father moved with his family over into Virginia—Hampshire County—where I lived and worked on a farm until the twenty-second year of my age, when Rev. Jacob Gruber employed me to fill a vacancy on Pendleton Circuit, in charge of Rev. N. B. Mills. Since that time full forty years of my life, including the time I was employed by the Presiding Elder, have been spent in the active duties of a Methodist itinerant. Four years I was the second on the circuit, fourteen years I had charge of circuits, eight in stations, and fourteen on districts. Five years I was local, during which I preached nearly every Sunday when my health would allow it; and I led two classes—one on Sunday morning at six o'clock, and the other Thursday afternoon. In those days we had class meetings. Now I have been on the superannuated list ten or eleven years. This, I believe, was an error. I could have rendered efficient services to the church at least five years longer. I do not mention it as a matter of complaint, but it is my settled conviction that our Conference has erred in placing men on that list who are neither physically nor mentally superannuated.

"Now, in reviewing my life, I see much that is cause for deep humility and self-abasement, and nothing that is matter of self-commendation; all I have, all I am, all that I now enjoy or hope to enjoy in the future, I owe to

the grace of God, bestowed on me through Jesus Christ, my Savior.

"There are a few things connected with my history, which I will mention, for which I feel no regret. I do not regret that I never learned to smoke or chew tobacco; that I never learned to dance or play at cards, nor any other species of gambling. I never united with any secret society; how much I have lost by this omission I know not, nor do I care to inquire; regrets could avail me nothing now; I must remain in ignorance of their mysteries. But if I can be numbered among those to whom 'it is given to know the mysteries of the kingdom of heaven' I shall be satisfied. If spared I may in a subsequent paper trouble you with some incidents in my life and experience."—*(Pittsburg Christian Advocate, January 21, 1865.)*

Monroe's Experience on the Erie Circuit.

Mr. Monroe favors us with an account of his journey to his new appointment, Erie Circuit: "Soon the preachers were on their way to their new fields of labor, and Bishop Asbury, as his custom was, was soon far out of the city and of hearing any complaints about the appointments. In leaving the city I missed the company and felt very lonely as I was pursuing my way and thinking of the long journey which lay before me, when I providentially fell in with a kind man returning from market, who lived near the road. He invited me to go home and spend the Sabbath with him, stating that his wife was a Methodist, and they had a meeting house near them, where they expected preaching the next day. I gladly accepted the invitation, and was kindly received and entertained by the good sister and her friendly husband. Sunday I attended church, tried to preach, and attended prayer meeting in the evening. Before daylight on Monday morning I was on the road, pushing westward, anxious to reach as soon as possible the scene of my future toils. By hard riding I reached home on Wednesday, and after spending a few days to rest and refit, I started in company with J. M. Hanson to cross the Allegheny mountains, and in two days we got to Uniontown. Here I met with Thornton Fleming, to whose kindness I was greatly indebted for information as to the best route,

suitable stopping places, etc. Saturday evening I got to Pittsburg and put up at Thomas Cooper's, who resided in the stone house on the bank of the Monongahela, above Smithfield street. I was received and entertained with great cordiality and kindness which was peculiar to Brother Cooper and his excellent wife. Their house was the home of the traveling preachers when in the city, and it was also the preaching house. On Sabbath I preached in the morning and again at night, when we had a moving time. Several persons presented themselves as seekers of salvation, and two or three professed to find peace in believing. By invitation I remained on Monday, visited some of their manufactories, and formed an acquaintance with a number of pious friends, most of whom are gone to the spirit land; among these were J. Wrenshall, Edw. Hazelton, N. Holmes, J. Phillips and wife, Thomas Tackaberry's family, McElheny's, and Walker's. These, with their families, were the principal members of the Methodist Episcopal Church in the city, and a noble band they were, of zealous, devoted Christians, whose light shone around them, and their religious influence was felt wherever they were known. These were the days in which Methodism appeared in its native simplicity and its original dignity and grandeur, and it is not strange that some of us old people should sigh and wish for the return of those days of primitive Methodism. But our wishes are fruitless, and we only have to wait a short season till we shall be united with the society of those with whom we shared in the trials and triumphs of those early days. Courage, my fellow pilgrims! deliverance soon will come.

"Tuesday I left the city, and in bidding farewell with Father Wrenshall he very kindly admonished me to be more temperate in my exercises, stating that I would bring upon myself premature old age. At the time I thought lightly of his kind advice, but I subsequently learned by sad experience that I had greatly needed such admonition. I crossed the Allegheny river in a ferry boat and had a lonely ride—passing through Harmony, then a new settlement, and stopped for the night with 'Squire Christy, a pious seceder, where I had the privilege of uniting with the family in their devotions. Wednesday I passed through Mercer, and in the evening I

reached Mr. Edward Crow's, in the Leech's settlement, on the Little Shenango. Here I was most cordially and kindly received. And now I was within the bounds of Erie Circuit, but I pushed forward the next day toward the farther side of the circuit on the lake shore, a distance of forty miles."—*(Pittsburg Christian Advocate, June 9, 1857.)*

The experience of Mr. Monroe on the Erie Circuit was very trying. He continues his narrative: "Thursday I rode to Father McDowell's. The old folks were from Scotland, and retained much of their native dialect. They received me with kindness and the old lady by inquiry found out that I was brother to Daniel Monroe, with whom they were well acquainted, of whom she said he was a 'guid mon.' This woman, before her conversion, had been bitterly opposed to Methodism, but now she was one of its firmest adherents, and one of the most deeply devoted and pious persons that I have had the privilege of becoming acquainted with. Here my health, which had been declining for several months, gave way, and I was taken with diarrhœa, from which I suffered much for several months, and for many years I had frequent returns of it.

"Friday, in a feeble state, I reached my brother-in-law's, and had the pleasure of greeting my sister, whom I had not seen for nine years. When I rode up and inquired if A. Talbott lived there, my sister supposed I might be the preacher sent by the Conference to the circuit; but she did not know who I was until I informed her. This greatly affected me, to think that in so short a period she should have lost all recollection of my countenance and appearance.

"Sabbath came and I commenced my labors at Brush's meeting house, the only meeting house on the circuit, and it was built of rough logs and covered with clapboards. Here I consulted Dr. Hastings, a member of our church; he advised medicine, the relief from which was very transient. But I went on to fill the appointments which I had made on my way out. I was now on a four weeks' circuit, embracing parts of Erie, Crawford and Venango counties. At that time there was no church of any sort in any of these county towns. We preached in Franklin, but had no society; and it added much to my affliction

that I had no colleague to share with me the labors and responsibilities of the charge.

"When I got to Meadville I consulted Dr. Kennedy, who gave me an emetic and directed the use of wine and barks. This gave me temporary relief, but the emetic increased my debility, which now became so great that I frequently had to lie down immediately on reaching my appointment; then, when the people were gathered, I would rise, preach and meet class, and directly return to my bed. And now, in addition to my bodily sufferings, my mind became subject to deep depression, and the most painful and distressing doubts respecting the genuineness of my experience and my call to the sacred office. Sometimes I was strangely tempted to abandon my charge and return home, but I had 'set my hand to the plow' and I did not dare to look back. I was also frequently greatly blessed in my exercises, both in preaching and in class meetings."

Mr. Monroe visited Harmony and consulted with Dr. Miller, who gave him "some physic and a parcel of bitter roots and herbs," but the relief found in these remedies was but of transient duration. He again visited Harmony in August, and later went to Pittsburg to consult Dr. Vandershot. Jacob Gruber, the Presiding Elder, upon his first visit to hold the quarterly meeting, brought Jacob Dowell as an assistant on the Erie Circuit, and the work was left with him. Dr. Vandershot requiring some time to prepare the medicine, Mr. Monroe visited the camp meeting on Pike run, Washington County, where he met with Bishop Asbury and other prominent ministers. Here he preached once and exhorted once, and remarks: "I believe the Lord gave me one seal at least to my feeble ministry." He continues his narrative: "I returned to Pittsburg, got the medicine which the doctor had prepared for me, and returned to my sister's, where I used the means prescribed and soon found some improvement in my health and strength. . . . From that time I was able to attend regularly to appointments to the end of the year; and although I traveled through great difficulties, in consequence of bodily weakness, bad roads, high waters and great temptations, yet the Lord owned my labors, and we had a blessed work of grace on many parts of the circuit, and a goodly num-

ber were converted and added to the Church, and we organized a society in Franklin of six members. I often reflect with pleasure of the time spent on the old Erie Circuit. So much godly sincerity, so much of primitive Christianity in all simplicity and spirituality, I have never since witnessed among many people."—*(Pittsburg Christian Advocate, June 16, 1857.)*

Monroe's Early Life.

At a still later date Mr. Monroe writes:

"Twenty-one years of my life were spent on a farm, and from the time I could lift a hoe or axe I was taught to earn my bread by my labor. During this period I indulged in the innocent amusements of backwoods country life. A portion of this time was spent at school—the best we had, and that was very indifferent. In the eighteenth year of my age I united with the Church as a seeker of religion. This I considered as one of the most important transactions of my life, for, as I heard a man once say, 'I enlisted during the war.' And now, after having tried the service over fifty-seven years I have never repented taking that step at that time. In the twenty-second year of my age I commenced my itinerant career, and having traveled nine years and seven months I located, in feeble health, with shattered constitution. During the nine years I had traveled Pendleton, Rockingham, Randolph, Erie, Ohio, Redstone and Greenfield Circuits. Then we had circuits requiring a travel every four weeks of from two to three hundred miles, and to preach and meet class nearly every day, and commonly twice on the Sabbath. I had hard toiling, poor fare, and great exposure of health and life, but I also had great satisfaction in my labors and comfort in my own soul. God gave me satisfactory assurances that I had not mistaken my calling. And now, in reviewing that part of my history I feel thankful that it was my lot to share with many holy, self-denying men in the hardships incident to that period in our history, most of whom have finished their course and received their reward. My life has been marvelously lengthened out, so that I seem to be left behind by most of those who were my fellow laborers in that period of our history.

"My five years' experience as a local preacher taught me some useful lessons, and although I was called to drink deep of the cup of affliction, I was graciously supported under the severe trials through which it pleased God to lead me. The lessons I then learned have been of special benefit to me through all my subsequent life and labors. Though my relation was that of a local preacher, I was not idle. I usually preached once each Sabbath when my health would admit of it. I also led two classes, one met at six o'clock Sunday morning in summer and winter, and the other met on Thursday; and besides this, I often had to visit the sick and bury the dead in both town and country around.

"My health having greatly improved, my conviction of duty to return to the work of the ministry, which I had left for the want of health, came back with great force, and after many struggles and much prayer for divine direction, I applied for and was re-admitted into Baltimore Conference at its session in Baltimore, in April, 1822. I was appointed to Chartiers Circuit, and had Norval Wilson for my colleague. This was in many respects a pleasant and prosperous year; a goodly number were added to the Church, and many were made partakers of the faith which justifies and gives peace of conscience.

"In 1823 I was appointed to the charge of Pittsburg District, on which I continued to travel and labor till the organization of the Pittsburg Conference in the fall of 1825, when I was appointed to Steubenville Circuit. Since that time I held the relation to the Conference of effective, twenty-eight years; supernumerary, one year, and superannuate, seven years."—*(Pittsburg Christian Advocate, June 11, 1861.)*

Catharine Monroe, wife of Joshua Monroe, was a noble specimen of Christian womanhood. In an appreciative tribute to her memory, Rev. J. Murray says:

"Mother Monroe was of a retiring spirit, modest in her professions, and humble in her pretentions, though strong in her confidence in God, she felt that she was nothing in herself. Others would say for her, in the language of Paul, 'If others have whereof they may boast,' she more. In natural parts she was equal to most of her sex; but in the improvement of her mind, she was excelled by few. She carefully read Coke's, Clarke's and

Benson's Commentaries regularly through from first to last. Watson's Institutes and Sermons, Wesley's, Morris' and Massilon's Sermons, Biographies and Church Histories; in short, there was nothing in Methodist theology to which she was a stranger; but the great excellency of her reading has yet to be named; she read the Bible through in order every year. After saying what I have it might be thought superfluous to add that she was deeply pious. The unconverted said when she died: 'If Mother Monroe does not go to heaven there is no use in any one trying.' It is not enough to say that she had no enemies, but the idea is better expressed when I say she was loved and admired by all who knew her. Bishops and distinguished divines were her guests, both in early and later years, and through all her life it was her delight to entertain them, and enjoy their spiritual conversation. But she is gone to the home of the pure and the blessed, and has left behind, for a short space, the companion of her youth. For forty-seven years they walked together, united by the bonds of a purest wedlock. These bonds have been severed by death, and that which seemed by long association to have became a unit, has been divided; part has gone and part remains; but the separation will not be long. The strong man trembles, sight and hearing are nearly gone, but faith more than supplies the place of defective vision, and as earth fades in the shadowy distance the heavenly appears in sight."—*(Pittsburg Christian Advocate, May 25,1867.)*

"Billy" Brown.

William Brown was admitted on trial in the New York Conference in 1809, and appointed to Herkimer, with Joseph Willis in charge of the circuit. In 1810 we find him in the newly organized Genesee Conference and appointed to the Holland Purchase, with John Kimberlin in charge. F. W. Conable, in his "History of the Genesee Annual Conference," p. 40, says that Mr. Brown was not admitted into full connection in 1811 "owing to some oddities in his *manners,* and instability in his mind." He was admitted in 1812, and ordained deacon. His eldership ordination was in 1814. He was superannuated in 1818, and located in 1819. Mr. Gregg says he located in 1817, but this is another William Brown who was ad-

mitted to the Genesee Conference on trial in 1815. Mr. Gregg says of "Billy" Brown, as he was familiarly called: "Mr. Brown possessed a great knowledge of the Holy Scriptures, and loved to search and expound difficult and obscure passages that other people would pass over with indifference. He was also remarkable for his faith in prayer; was very odd in his actions and gestures, eccentric in his ideas and illustrations, was much sought after by some and greatly disliked by others." His work on the "Holland Purchase" brought him into Chautauqua County. He removed into the State of Ohio in 1823, where he did efficient service in the local ranks until his death, which occurred suddenly in 1850. He was sent to Chautauqua in answer to the earnest request of John P. Kent, of the Villenovia class, and Justin Hinman, of the Sheridan, who visited the session of the Genesee Conference held in Father Dorsey's corn barn in the village of Lyons, N. Y., in 1810.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 94-95.)*

The Sharon Methodist Episcopal Church.

It is probable that there was Methodist preaching by the itinerants who traveled the Shenango Circuit in the vicinity of Sharon not much later than the year 1800. "Isaac Patterson, one of the organizers of the Church, came to this region from the eastern part of the State in 1802 or 1803, and was an early convert to Methodism. In an address made in the church on the present site, in 1855, he announced that he was converted on their grounds among the hazel bushes fifty years ago. From this statement it is inferred that Methodism had some advocates in the vicinity of Sharon as early as 1805 or 1806. The venerable James Bentley informed the writer that the earliest opening in the dense forest of hazel bushes which covered the present borough of Sharon, was on the site of the Methodist Church. It was a small Indian bean patch, about 30x40, the cultivating being done by the dusky savages with sharpened sticks. As a mere boy he joined with them in their crude agricultural employment. As early as 1820 meetings were held in a log school house which stood on the site of the present Exchange Hotel. Afterward they were conducted in Reno's barn. The first class was organized, it is said, in 1810, though

individual members had lived here prior to that date, but had membership elsewhere. Among the original members of the congregation were: Isaac Patterson and his wife, Margaret; Hezekiah Reader, James Reader and his wife, Nancy; Matthias Mount, John Dunlap and his wife, Elizabeth; James Patterson, Joseph McDowell and his wife, Esther; William Ulp, Sarah Newcomb and others. The first church structure was erected on State street, above the present Baptist house, in 1831. Isaac Patterson and Matthias Mount were trustees. It was a frame building, and is now used by George Burnett as a livery stable on Dock street, in the rear of the American House. The next was likewise a frame structure, about 36x50, erected in 1842. It stood on the site of the present building. In 1866 it was repaired and enlarged at a cost of $3,300, a basement being put under it for Sunday school purposes. It was burned down on New Year's eve, 1877, during the pastorate of Rev. O. L. Mead. The present comfortable and commodious frame structure was erected in 1878 at a cost of some $14,000. The parsonage was bought in 1880 for $2,200, and repaired at an expense of about $400. In 1887 the building of the Lake Shore railroad branch in front of the church occurred, resulting in a damage of $3,000 to the property. This sum was invested by the trustees in several lots, together with the accompanying buildings, near the Central school building. The rents afford quite a handsome dividend on the investment. Some day the church hopes to build on the newly acquired site."

R. S. Borland says that a log church preceded that of 1831 on the same site, and also states that "in 1862 a small house was purchased opposite the church for a parsonage. In 1872 a house on South Water street was procured, and in 1882 this gave way in turn to one at North Water and Boyce streets. This house was sold in 1889, and in 1891 the present house on South Penn street was purchased and re-fitted for the pastor's residence."

Among the additional members in early years were: William Moore, Septimus Dunlap and Esther Dunlap. In later years were: William Budd and wife, Gersham DeForest and wife, Samuel DeForest and wife, Jones Blackstone and wife, Henry Boyd and wife, David Clark, Mary Clark (afterwards Mrs. Rev. W. M. Bear), the

Reno family, from whom came the Rev. W. R. Reno and the Rev. Perry A. Reno; Isaac Reynolds and family, David Strawbridge and wife, Susan Strawbridge, George Morris and family, W. C. DeForest and wife, and J. DeForest and wife.

In 1906 the building was enlarged by the addition of Reno Chapel, at an expense of some $3,000.

The present membership of the church is about 600, and the Sunday school membership, including the Home Department, is 1,075. The estimated value of the church building and grounds is $20,000. The parsonage is valued at $3,500.

In 1849 the name "Sharon" first appears, the circuit stands as Clarksville and Sharon. In 1851 the circuit is called Clarksville. In 1852 Sharon stands alone. From 1854 onward Sharon is managed as a station till the close of 1860. The three following years Brookfield was connected with Sharon. From 1864 it has continued as a station.—*(History of Mercer County, Brown, Rusk & Co., 1888, pp. 386-387; Sharon Daily Telegram, Industrial Number, March, 1903; History of the First Methodist Episcopal Church in Sharon, Pa., compiled by Rev. R. S. Borland, D.D.)*

Rockville, Gravel Run, Mumford's.

Rockville Methodist Episcopal church was organized as the Gravel Run church in 1810 by Joshua Monroe at the dwelling of John Shearer, in the southwest corner of Cambridge Township. In 1817 a log meeting house was built immediately northwest of the Woodcock borough limits, and therein services were held until 1839. This church was the scene of many glorious meetings to which the Methodist classes would gather from all the surrounding country. A parsonage was built in the early days of the church, but was not used after 1871, and in 1879 a new one was erected at a cost of $700. We were acquainted with an old Methodist saint—Mrs. Hannah DeWoody, of Franklin, Pennsylvania—who dreamed that she was in Heaven, and while she was passing from place to place, she saw many groups of glorified saints, their souls filled with endless joy. Her attention was especially directed to one group, whose countenances lighted up with a brighter glory, and whose songs possessed a

sweeter harmony. She inquired of her celestial guide who these happy people were. He replied: "Why, do you not know? Those are the Gravel Run Methodists." Indeed many early Methodists considered this humble church as near Heaven as they ever expected to be while on earth. In 1839 a brick church was erected within the Borough of Woodcock at a cost of $1,800. Rockville Circuit was formed in 1844. In 1885 the Circuit embraced the following appointments: New Richmond, Old Richmond, Van Scoders', Jarvis', and Pinney's.—*(History of Crawford County, Warner, Beers & Co., pp. 701, 705.)*

David Mumford was a native of New Jersey. He came to Pennsylvania and settled in Washington County, but in 1797 removed to Crawford County and took up land near the center of Union Township. He had been a soldier in the Revolutionary War, and was a Methodist. "He was one of the most prominent and intelligent of the pioneer settlers, and continued the work of clearing and tilling the soil until his death, in 1816. His descendants still reside in the township." Soon after the year 1800, a Methodist society was organized in his cabin. It included three families, those of David Mumford, Andrew McFadden, and John Leech, but the latter lived in Mercer County. Meetings were held for many years in Mumford's cabin, and it became a center of much religious influence. At a later date services were held in school houses. In 1826, the Mount Pleasant Methodist Episcopal church was organized by Rev. John Leech and Hiram Kinsley, of the Mercer Circuit, with twelve members. Services were still held in cabins and school houses until about 1858, when a house of worship was erected.—*(Bates, Our County and its People, 1899, pp. 637, 639.)*

The original class at Mumford's seems not to have been permanent. Indeed Mr. Gregg says: "It did not continue many years." The name, however, remained. Another Mumford's chapel was erected in 1861 at a cost of $1,200. The class was organized with twenty-five members two years previous by John Abbott, of the Cochranton Circuit, and the appointment was attached to this circuit. Methodist services had been held in this locality as early as 1830. Among the early Methodists were Newell Bligh, William Hart, Perry Jewell, Irwin May, and Wil-

liam Armour.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 552.)*

Mill Village.

The Methodist Episcopal church at Mill Village dates in its beginning prior to 1810 when the Erie Circuit required four weeks to make the "round" of twenty-four appointments requiring two hundred miles of travel. At that time Joshua Monroe was in charge, and Jacob Dowell was second preacher. The chief appointments were: Brush's meeting-house in West Springfield; Leech's, on Little Shenango; Mumford's, near Meadville; Pithole; Mrs. Mitchell's, in Venango County; and Ford's, on French Creek Flats. The last named formed the nucleus of the Mill Village church. The first preaching was in the dwelling of Capt. Robert King, and subsequently in that of one of the Fords. The first church building was erected in 1850, and was located about one-half mile south of the village. Some years later this was destroyed by fire, when a more substantial and commodious edifice was erected in the village which was enlarged in 1878. The appointment belonged to the Waterford Circuit for a number of years, but the Mill Village Circuit was formed in 1865.—*(History of Erie County, Warner, Beers & Co., Chicago, 1884, p. 703.)*

Services were held in a school house at Edenville in 1839, and the present church building erected in 1855.

The present church building was erected at Manross by J. W. Manross, and given for the use of any religious body which might desire to hold divine service. The first minister was C. L. Barnhart, of the Methodist Episcopal Church, and the church has been used almost exclusively by that denomination since its erection in 1869.

Villenovia.

D. R. Palmer has given a history so full of information that we present it with but few changes and omissions:

"The first three or four families who settled in Villenovia, Chautauqua County, New York, in 1810, were Methodists. Daniel Whipple who came first, knelt by the stump of the first tree he cut down and prayed for the establishment of the Christian Church in the new settle-

ment. The first sermon was preached by Rev. Dunham, of Nashville, a local preacher. He also preached the first funeral sermon. These settlers soon commenced to hold religious meetings and in 1810 a society was organized. This territory appears to have been included in Chautauqua Circuit from 1810 to 1819, when it was changed to Lake Circuit.

"Bishop Asbury appointed William Brown, better known as 'Billy Brown,' who is known to have visited this settlement. No records of the organization or early history of the society are to be found, but the following persons are known to have been members of the Church at or about that time: Daniel Whipple, and Betsy, his wife; Revs. John and Eli Arnold, Anna and Wealthy, their wives; John and Mary Kent, Roderick and Mary Wells, Electa Wells, and John P. Kent. Soon after there were added, Daniel Whipple, Jr., and Eliza, his wife, David and Mary Arnold, Mrs. Mary Dighton, Anna Kent, Wealthy and Rachel Arnold. In 1813, after the death of his wife, John Arnold returned East, joined the Genesee Conference and commenced the work of an itinerant preacher, receiving his first appointment from Bishop Asbury. He died a member of the Oneida Conference, aged ninety-two years. Eli Arnold remained here until his death at eighty-five years, serving the Church as a local preacher. He was universally beloved and esteemed and was largely instrumental in maintaining the stability and growth of the Church. Roderick Wells was for many years a class-leader, and also an exhorter; was a faithful, zealous and useful man. John Arnold was the first class leader.

"John P. Kent entered the traveling ministry in 1815, receiving his first appointment from Bishop McKendree. He supposed himself to be the first man in Chautauqua County who was licensed to preach. He and John Arnold at one time went on foot to Warren, Pennsylvania, to attend a quarterly meeting, praying, rejoicing and praising God as they went; and the first night slept on the floor without supper. John P. Kent was a member of the Genesee Conference at the time of his death, which occurred in 1880. Leonidas L. Hamline—afterwards Bishop—was converted at an evening prayer meeting held at the house of Daniel Whipple, through the instrumentality,

in part at least, of Mrs. Mary Moffat, sister of John P. Kent. The meeting was led by William Barris, a local preacher and member of the society at the time. After fifteen or twenty years the society was divided, so that there was a class at Wright's Corners as well as at Kent's or Whipple's. The leaders of the class at Wright's Corners were Daniel Wright, an influential man, many years, William Pierce, both leader and steward several years, John Wayne and others. At the Whipple appointment Luther Peck, father of the Bishop Jesse T. Peck, was leader some years, then his son William was leader until he went east to prepare for the ministry.

"A class was formed, probably between 1820 and 1825 at John Prosser's, in the northeast part of Villenovia, which was afterwards known as the 'Block School House Society.' It stood as an appointment of Forestville and Villenovia circuits until 1852, when it was disbanded and the remaining members transferred to Nashville. Leaders of this society were John Prosser, James McIntyre, Daniel Stillson, I. L. Ostrom and others. Ostrom was also steward several years.

"On Christmas night, December 25, 1823, at Hamlet, in Obadiah Warner's house, John Prosser organized a class, consisting of the following named persons: P. T. Judd and Polly his wife, Obadiah and Rebecca Warner, Diadema Warner, Polly Smith, Milton and Lois Foote, Lura Nunn, Polly Baker, and soon after Hiram Kinsley, afterward Rev. Hiram Kinsley, D.D., of the Erie Conference. P. T. Judd was the first leader and held the office until his death in 1871. He was a pillar of the society. The members of the class were baptized the following spring after organization by Rev. Richard Wright. Hamlet—formerly Omar— became an appointment about 1828 and in 1846 the appointments in the east part of the town—Whipple's and Wright's Corners—were taken up and the societies merged into the Hamlet society. This society in 1838 commenced gathering material for a church. Obadiah Warner had deeded to the society a piece of ground for church purposes. The building was raised in 1839, when Revs. Theodore Stowe and E. J. L. Baker were circuit preachers. Brother J. Tiffany, who was putting on the roof, said one morning: 'If I had a man to help me that could lay as many shingles as I can.

we could finish the roof to-day.' Brother Baker, then a young and energetic man, said 'I'm your man,' and they went at it, finishing the roof, but Brother Baker did very little getting around for a week after. Some rough temporary seats were put in and they commenced using the church. It was three years before it was completed. The men worked by day's work in every way to get their church, and thus struggling and toiling, completed a 'House for the Lord,' in 1842, at a cost of about $1,500. The names of the trustees were P. T. Judd, Dr. Pierce, Obadiah Warner, Jesse M. Tiffany and Nathaniel Smith.

"In 1828 the name of the Circuit was changed from 'Lake' to 'Forestville,' and in 1842 Forestville Circuit was divided and Hamlet Circuit formed. In 1867 Hamlet Charge was divided and Dayton Charge formed.

"Rev. John Akers, in April, 1861, organized a class at Pine Valley, consisting of twenty-four members, Franklin Brown, leader. J. Brown, George Brown, Clark Oakes, Jesse Pyle and H. C. Mason have been leaders of this society. In 1859 the church at Hamlet was enlarged and otherwise repaired at a cost of $1,200, the women spinning the yarn and weaving the carpet, thus giving the church a much more modern air. When Forestville Circuit was divided, a parsonage at Hamlet became a necessity, but not until 1848 did the society secure one. This they bought of Jesse M. Tiffany for five hundred dollars. In 1862, when J. R. Lyon was sent to this charge, the house was so much out of repair that the trustees sold the main part which was moved off and then a new upright was built at a cost of about $600, which made a very comfortable place for a Methodist preacher's family. Meanwhile the society at Pine Valley had been using the school house for their meetings. The Buffalo and South Western Railroad was built and Pine Valley began to develop quite a village. The school house was too small to accommodate the people. A church building began to be talked about. The proper notice was given and the society came together in the little schoolhouse on September 22, 1879, elected five trustees according to law, and incorporated themselves into the First M. E. Society of Pine Valley, G. W. Chesbro, pastor, and Jesse Pyle, Clark Oakes, George Young, Jr., E. A. Chase and Luther

Pierce, Trustees. A subscription of seven or eight hundred dollars was secured and then the project halted. In September, 1881, the Conference sent D. R. Palmer, who took hold of the matter with energy and persistency, pushing the building on to completion. It was dedicated by Rev. R. W. Scott, presiding elder of the District. The building is a neat, commodious Gothic structure, costing about $2,000.

Camp Meetings and Revivals.

"The camp meetings held in this vicinity number nine. Doubtless there will be found some errors in this account, but we believe it to be substantially correct. The first one was in June, 1825, near Forestville, Henry Knapp and John Scott, circuit preachers, and William Swayze, presiding elder. It was a good meeting, but at this date—January 22, 1883—it is impossible to ascertain the number of conversions.

"The next was held on Ira Jones' farm, near Wright's Corners, and was called 'John Kent's camp meeting.' Job Wilson and John P. Kent were circuit preachers, and William Swayze Presiding Elder. It was a powerful meeting. Scores thronged the prayer altar until more than two hundred were converted. Francis A. Dighton and Alexander Barris, afterward members of Erie Conference, were converted at this camp meeting, June 4, 1827.

"The third camp meeting was on the old grounds near Wright's Corners, July, 1828, William Swayze, Presiding Elder. It was a season of very great religious interest. Leonidas L. Hamline, afterward Bishop, attended this meeting and read to the rowdies the statutes of New York State, concerning disturbing religious meetings. At the close of the first sermon the preacher made a most pathetic and successful appeal to both saints and sinners. A rush was made for the altar and scores were seeking God. Mr. Hamline says he felt a 'solemnity, an awe so great that a faintness came over him.'

"The fourth camp meeting was held in June, 1832. The circuit preachers were David Preston, John Robinson and Nelson Henry; Presiding Elder, W. B. Mack. This meeting was on the old grounds near Wright's

Corners. It was a good meeting, the conversions numbering about two hundred.

"The fifth camp meeting was held on Fred Smith's place, south of Hamlet, in June, 1838. Timothy Goodwin and Moses Hill were the circuit preachers, and R. A. Aylworth, the Presiding Elder. About sixteen conversions and an excellent meeting.

"Just before the Conference of August, 1842, as David Preston was closing his work on Jamestown District and Darius Smith and Daniel Pritchard were circuit preachers on Forestville Charge, they planned a camp meeting to be held near the Block school house in Villenovia. It resulted in a great number of conversions, mostly young people and children.

"The Conference, August, 1842, divided Forestville Circuit, and Hamlet Charge was formed. H. J. Moore, a Canadian, was sent to Hamlet. Dillon Prosser told the Presiding Elder, J. J. Steadman, that that would not answer. Mr. Moore went back to Canada, and Potter Sullivan, through the efforts and suggestions of Mr. Prosser, was employed by the elder to fill the work for the year. He was quite acceptable and secured another camp meeting near the Block school house, June 27, 1843. There were about twelve conversions.

"This camp meeting was held on P. T. Judd's place, near Hamlet, September 6, 1858. John Crum was the circuit preacher, and J. H. Whallon, the Presiding Elder. There were about thirty preachers in attendance. The outlook was barren, indeed, until Sabbath evening. The elder said: 'Brother Crum, you must preach to-night,' and Brother Crum preached a wonderful and powerful sermon. The congregation would not break up. Soon the announcement was made for prayer meeting in one of the tents, but none of the preachers would lead it. After some effort, some one was engaged to pray. The prayer meeting lasted nearly all night and there were a few conversions; but during Monday and Tuesday conversions multiplied until two hundred and one professed faith in Christ. The oldest people confessed never before to have seen it on this fashion. The meeting was to have broken up Wednesday morning, but such was the rejoicing that it was nearly night before the people could

be induced to go to their homes. The people were called to the church the following week and about twelve more were converted.

"The same preachers were continued the following year and another camp meeting, the ninth, was held on Brother Judd's place September 12, 1859, and resulted in about twenty conversions.

"We may mention three great revivals. A revival occurred in the winter of 1837 and 1838 under the labors principally of Moses Hill. He began the meeting in the Pope school house on the Forestville road. The Lord graciously saved more than a score of souls, and then in the Round House many more were wonderfully converted to God. The quarterly meeting that followed was held in Brother Smith's barn, in Hamlet. Brother Darius Smith, after preaching the Sabbath morning sermon, gave the invitation for candidates for baptism to come forward, and from scaffold, hay and floors, the people came until between fifty and sixty stood before him eager in the gladness of their new life to receive the outward seal of the inward cleansing. This was a sight to rejoice the heart of any toiler in the Master's vineyard.

"In 1842 the Lord greatly blessed the labors of Potter Sullivan, so that many of the hardest cases were converted and added to the Church.

"During the three years, 1864-1866, of W. W. Warner's pastorate, revival succeeded revival until every point on Villenovia Charge was blessed with conversions. At Wright's Corners the people built an addition to the school house to accommodate the multitudes who came thronging night after night to hear the gospel. The record shows two hundred and sixty received on probation, and one hundred and twenty-eight baptisms. Many other revivals of less note occurred in which the societies were greatly quickened and increased.

"When the society at Hamlet had dedicated their church they organized a Sunday school. This was in April, 1840. It continued through the summer months only. Every spring it was reorganized until 1869, when it was continued through the year."

The following preachers have gone out from this circuit besides Bishops Leonidas L. Hamline and Calvin

Kingsley: John P. Kent, F. A. Dighton, Lorenzo Whipple, Alexander Barris, Lorenzo D. Prosser, John Prosser, Dillon Prosser and John Arnold. Eli Arnold was a local preacher. He died at the advanced age of eighty-five years. Roderick Wells and Ira K. Jones were exhorters.

In the summer of 1810, Tillinghast Mowry moved from Connecticut and settled in the town of Milton, Portage County, Ohio, one mile west of the center. The preachers on the Hartford Circuit for many years made his house a home and preaching place. Under the labors of "Father" Shewel a class was formed, consisting of Mr. Mowry and wife, Jacob Allen and wife, Joseph Depue, Margaret Hudson and a Mr. Cole and wife, with perhaps a few others—(*Gregg, History of Methodism, Erie Conference, Vol. 1, p. 93.)*

George Stuntz.

Mr. Gregg gives an account of the conversion of George Stuntz, an eminent local preacher. He was "powerfully awakened by a sermon preached by Jacob Gruber, presiding elder, at a quarterly meeting held in the Brush meeting-house in the month of July, 1810, from the text, 'Be not deceived, God is not mocked,' and immediately joined the class on probation and commenced praying in his family, but obtained no peace of mind until the following September, at a camp-meeting held by Mr. Gruber on the banks of French creek, below Meadville, Pennsylvania, where many souls were converted. He went to the altar repeatedly, but still found no relief; partook of the sacrament, but instead of finding in it a blessing as he expected, was tempted to believe that he had eaten the body of the Lord 'unworthily,' and exclaimed in the bitterness of his anguish, 'Is mercy clear gone? Will He be favorable no more?' In this state of despair he went outside of the encampment and prostrated himself under an oak tree to 'bewail his sad fate.' While there he says 'I ventured my all on Jesus, by faith saw the Savior, was relieved of my burden, light and joy inexpressible filled my soul, and all things appeared new to me.' He was licensed to exhort in April, 1814, and to preach in Salem meeting-house July 22, 1815; was ordained a local deacon

by Bishop Enoch George September 18, 1820, and an elder by Bishop Joshua Soule in 1836." He was an acceptable and efficient local preacher for many years.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 89, 90.)*

Hartford Circuit, Loring Grant and the "Holland Purchase."

The Baltimore Conference met in Baltimore, March 20, 1811, under the presidency of Bishop Asbury. Jacob Gruber was returned to Monongahela District; James Watts and James Ewen were appointed to the Erie Circuit; William Knox to the Hartford, Abel Robinson to the Shenango, and Elijah Metcalf to the Chautauqua. The last appointment was made by the Genesee Conference, which met at Paris, New York, July 20, 1811—Bishops Asbury and McKendree both being present and presiding.

The Hartford Circuit, under the labors of Joshua Monroe and William Knox, extended its bounds toward the west; and a class was formed in the town of Northampton, Summit County, Ohio, consisting of Abraham Vanhining—who was leader—and his wife, William Prier, Elizabeth Perkins, John Cockran, and Catharine Prier. A little later a class was organized in the town of Stow, of which Mr. Vanhining became leader, leaving his wife to lead the former class. The Stow class established preaching on Darrow Street in the town of Hudson where it flourished several years.—*(Gregg, History of Methodism, Erie Conference, Vol I., pp. 98, 99.)*

In 1811 the Genesee Conference sent Loring Grant, Elijah Metcalf and Marmaduke Pearce to the "Holland Purchase and Caledonia." The work of Mr. Metcalf brought him down into Chautauqua County. He extended his labors as far as Warren, Pennsylvania, "preaching in a new settlement on the Conewango, and at Mother Reece's on the Allegheny river, one or two miles below Warren, and also on the Brokenstraw creek," where the parents of Mr. Gregg then resided, having moved from Oil Creek in 1808.—*(Gregg, History of Methodism, Erie Conference, Vol I., p. 98.)*

Mr. Metcalf was admitted on trial in the New York Conference in 1809, but his name does not appear in the

list of appointments. In 1810 he traveled the Wyoming Circuit as junior preacher with Thomas Wright. He was received into full connection in 1811. There is no record of his ordinations. He seems to have been left without appointment in 1812; and in the following year he located.

Of the extent of the "Holland Purchase and Caledonia" Circuit, Mr. Grant says: "This charge included all the present Genesee Conference, and nearly all the Erie Conference; all of Western New York from the Genesee river; one county in Pennsylvania—Erie—and all below Cleveland, in the State of Ohio. This part of Ohio, however, was not explored to any great extent. We had labors more abundant, and, thank God! we had success, the eastern part increasing from three to six hundred." Again he says: "There we had mud, log-houses, smoky cabins, and hard fare." Another writer exclaims: "O the cold houses, the snow, the mud, the sage tea, the baked beans!"—(*Conable, History of the Genesee Annual Conference, pp. 48, 49.*)

The name of the Monongahela District was changed to the "Ohio" at the session of the Baltimore Conference held in Leesburg, Virginia, March 20, 1812, Bishops Asbury and McKendree both being present, and Jacob Young was appointed presiding elder. James Watts and Jacob Gorwell were appointed to the Erie Circuit, and William Knox to the Shenango. The Hartford Circuit was divided. The northern part, extending along the lake shore, was called the "Grand River Circuit"; and the southern part, the "Trumbull." The former was manned by Abraham Daniels, and the latter by Thomas J. Crockwell and John Summerville. The General Conference, which met in May, transferred the district to the Ohio Conference. At the session of this Conference held in Chillicothe, Ohio, October 1, 1812, Jacob Young was continued as presiding elder, but everything else was changed: John Graham to the Erie Circuit, James Watts to the Shenango, James McMahon to the Trumbull, and John McMahon and Robert C. Hatton to the Grand River. Robert C. Hatton was soon transferred to the Erie Circuit, where his services were demanded by the exigencies of the work. Lemuel Lane, a local preacher from the Western Reserve, was employed to labor on the Chautauqua Circuit. He formed a class at

Silver creek "consisting of A. Clothier and wife, S. Spink and wife, and a few others."

Fredonia, New York.

In 1805 the first Methodist Episcopal itinerant made his appearance in Fredonia, New York, but, like the Tishbite of old, he proclaimed his message and passed on, only occasionally returning until 1811, when Elijah Metcalf, preacher in charge of Chautauqua Circuit, organized a class. The territory at that time belonged to the Ohio Conference. Among the members of the society were Justin Hinman and wife, Daniel Gould and wife, William Ensign and wife, and Jeremiah Baldwin and wife. In 1812 Benjamin G. Paddock was pastor. At the General Conference of 1820 the territory was given to the Genesee Conference and Lake Circuit was formed including the territory between North East, Pa., and Silver Creek, N. Y., with John Summerville as pastor.

In 1824 the General Conference transferred Chautauqua County and a part of Cattaraugus to the Pittsburg Conference, and the year following Henry Knapp was sent to the circuit with John Scott as assistant. In 1829 the name of the circuit was changed to Forestville, James Gillmore being sent as pastor and Allured Plimpton, assistant. Fredonia first appears as a charge in 1834, William Todd, pastor, Lorenzo Rodgers, assistant.

August 2, 1843, the annual Conference held its eighth session in Fredonia, Bishop Joshua Soule presiding. The Conference met in the new church on Centre Street, this was the last visit of Bishop Soule to a conference of the Methodist Episcopal Church as he was one of the number that separated from the Church in 1844 and formed the Methodist Episcopal Church, South.

The first church building was begun in 1822 and completed in 1824. It stood on the lot now occupied by Mr. A. Lapham, on East Main Street. Afterward it was moved to the corner of Main and Green Streets. The second church was built in 1839 on the corner of Second and Barker Streets. In the early fifties a parsonage was bought on the opposite corner. The present property was purchased in 1867 and the church erected in 1868-9. The whole costing about $28,000. The dedicatory services

were conducted by Bishop Matthew Simpson and the Rev. B. I. Ives, May 12, 1869. During the pastorate of J. A. Kummer, the present parsonage—the John P. Hall Memorial Parsonage—was built at a cost of $2,700. The Epworth League was organized in 1890, and the Junior League in 1893.

The Notable Jacob Young and His Work.

A notable character appears as Presiding Elder of the Ohio District in 1812. "Jacob Young, a man of such evangelical simplicity and purity, such good sense in counsel, and perspicuity and pertinence in speech, so entertaining in conversation, and of such cordiality in manners, and saintliness of character, that the most obstinate opposers and most fastidious critics were won by him, notwithstanding the faithfulness of his administrations, and some obvious defects made the more obnoxious to criticism by the peculiar recitative tone of his preaching." *(Stevens, History of the Methodist Episcopal Church, Vol. 4, p. 117.)*

He was born in Allegheny County, Pennsylvania, March 19, 1776, near where Adam Poe had his famous conflict with Big Foot, an Indian chief. His childhood was beset with frontier hardships and Indian perils. His mind was early impressed with religious truths and obligations. He says: "One night, after the family were all asleep—I was about ten years of age—I became greatly alarmed; I rose, and sat some time by the fire, in distress of mind almost beyond endurance. But suddenly a change took place, and my burden appeared to fall off; something whispered in my ear, 'Be of good comfort, your sins are forgiven.' I then went to bed with great comfort, and for a number of months was a very happy boy."

When about fifteen years of age, he removed, with his family, into Kentucky, and settled on the frontier of Henry County. He lost his religious enjoyment, and ran into many excesses of sin. When about twenty-one years of age, he was powerfully wrought upon under the preaching of young Lewis William Hunt, "one of the earliest martyrs to the western itinerancy." Listening to

another sermon Sunday morning, he "wept bitterly." In the evening Daniel Woodfield preached, and the circuit preacher exhorted. The congregation were moved as by "a storm of wind." Nearly all fell to the floor, crying for mercy, or shouting for joy. "A pious man" spoke to Jacob. He attempted to reply, but had lost the power of speech. His tears flowed; his knees trembled; his strength failed; he fell to the floor—the great deep of his heart broken up. For several hours he cried unto God—it availed nothing. He met with a cold reception upon his return to his home. He says: "I soon retired to the solitary grove and sought the Lord with all my heart—wandering from tree to tree, moaning like a dove that had lost its mate, and crying like the crane in the desert." In the evening he returned to the scene of his conviction. The lady of the house began to sing a hymn. Mr. Young relates: "I fell to the floor, and there I lay many hours, having no recollection of anything that passed, only that my mind was dark and my soul greatly distressed. Toward midnight, the light appeared to shine from the south part of Heaven, and God, in mercy, lifted up the light of his countenance upon me, and I was translated from the power of darkness into the kingdom of God's dear Son, and rejoiced with joy unspeakable and full of glory. I arose from the floor praising God with a loud voice."—*(Jacob Young, Autobiography of a Pioneer, pp. 27, 40-43.)*

In 1799, he labored as an exhorter in the great revivals then prevailing in Kentucky; in 1801, he was licensed to preach by William McKendree, afterwards Bishop McKendree; in 1802, he was called to the itinerancy, and appointed to the Salt River Circuit. In six weeks, he traveled five hundred miles, preached fifty sermons, held many class and prayer meetings, visited many families, and rejoiced over his field of labors as the happiest scene of his life. Such were his labors until he was transferred from the Western to the Baltimore Conference in 1810. The Baltimore Conference held its session in Leesburg, Loudoun County, Virginia, and Mr. Young was appointed to the Ohio District.

Mr. Young says: "About the first of May, 1812, I crossed the Ohio river and went to Steubenville. Here I formed a plan of my district; I found it covered a very

large territory; part of the country very rough—another part might with propriety have been called a swamp. I went by the way of New Lisbon, Canfield, Youngstown, on the Mahoning, Hubbardsville, and Smithfield—here I crossed the Pennsylvania line—Salem Township, Mercer County, moved on through mud and water till I came to Oil Creek, Crawford County, Pennsylvania. Here I held my first quarterly meeting, in a barn. The alarm of war was spreading through that country. Crowds of people attended the quarterly meeting. James Watts and William Connelly were my helpers. I found the neighborhood under revival influence, and had a very comfortable quarterly meeting.

"Next week I returned again to the Western Reserve, and held quarterly meeting in the town of Hartford. Thomas Crockwell and John Summerfield were the circuit preachers. Nothing out of the common order took place at this meeting. The prospect looked rather discouraging.

"Next week, through mud and water, I made my way to the town of Burton, and held quarterly meeting in Seth Hays' barn. Here I found a very large congregation, considering the newness of the country. This was a profitable meeting. Abram Daniels was circuit preacher. After keeping up the meeting for several days, we closed it, and parted in great harmony. So I passed on by the way of Canton, New Philadelphia, Coshocton, Zanesville, Cambridge, in Guernsey County, Barnesville, in Belmont, St. Clairsville; thence to my little home, on Pleasant Point, Ohio County, Virginia.

"I had a long and laborious tour. My horse was nearly worn out, and looked as if he never would recover. My clothes were pretty ragged, and my pockets nearly empty. During the whole time I did not receive twenty dollars. I found my wife in very good health, and our little house well filled with good things. I spent a few days at home, had my garments repaired, obtained another good horse, and set out on my second round of quarterly meetings, pursuing nearly the same route, holding quarterly meetings every week, often preaching at night, and, frequently, our meetings would continue till after midnight. Revivals became common throughout the whole District, es-

pecially on Shenango Circuit, under the labors of the pious Abel Robinson. The work prospered well on Erie Circuit this year.

"I had not proceeded far on this round, till I heard the cry of distress from many families. Bread-stuff had become very scarce, and sold at very high prices; flour, in some places, was sixteen dollars per barrel. Most of the families were poorly supplied with bread, and, report said, some lived without it. Meat was then about as scarce and high as bread. Along the Lake shore the alarm of war spread terror among the inhabitants.

"I went next to the mouth of French creek, on the Allegheny river. Here William Connelly, a local preacher, undertook a mission to Brokenstraw, and the mouth of Conawango, where the people were expecting a quarterly meeting, though there were no traveling preachers in that part of the country at that time. The Genesee preachers had left them out, and they were like sheep having no shepherd. When I came on to the appointed ground, I found a stand erected near the bank of the river, very convenient seats, and a kind of a large tent, into which we could retire. About ten o'clock the people began to gather, in great numbers. Some on horseback and some on foot, and a goodly number came down the Allegheny in canoes.

"Here, for the first time, I met with John P. Kent, who was then a smooth-faced boy, and, I suppose, about as polite as any young French gentleman in Paris, and as kind and accommodating. He had a large company with him, of which he appeared to be the chief man. One of his company was a local preacher, by the name of Arnold.

"Just about the time I was going to commence divine service, up rode Bishop McKendree, as large as life, filled with health and animation. He had two preachers with him, George Harmon and Brother Metcalf. He just took time to shake hands and ask me how I was, then mounted the stand and commenced services, in the course of which he preached one of his flaming and awakening sermons. Harmon exhorted. We had a prayer meeting. Many tears were shed, and a good deal of shouting was heard.

"McKendree and all the preachers but myself, rode off to a small town called Warren, to procure refreshments. There were two places called public houses there, but I



REV. JACOB YOUNG.

called them low grog-shops. The Bishop rode up to the first, and they played the fiddle at him. He went on to the next, where he made out to stay all night. I suppose they got their supper and something for their horses, and left me to hold quarterly conference."—*(Jacob Young, Autobiography of a Pioneer, pp. 279-282.)*

"I preached in the evening, and held a prayer meeting —the congregation dispersed, and, leaving me a little like my Divine Master, in one respect, for I had not where to lay my head. No one asked me to go with him. After wandering awhile, I found an old log barn, with some half-rotten hay in it. There I laid me down and slept till daylight.

"Before sunrise, I was invited to take breakfast on the bank of Allegheny river, where a number of people had encamped. They had neither tables nor chairs, but they spread their clothes on the ground. We worshiped God together, took a hearty breakfast, and conversed freely on our prospects for getting to another world. The congregation gathered early, and the preachers with them, and we had an excellent love-feast. There was certainly the shout of the King in the camp.

"Having dismissed the congregation, after preaching the next morning, we mounted our horses, rode away to Brokenstraw—upward of twenty miles—that night, and staid with 'Squire Mead. The Bishop preached again a good little sermon, and we all retired to rest."—*(Jacob Young, Autobiography of a Pioneer, pp. 283, 284.)*

"We took our breakfast, and rode down to William Connelly's, Franklinton, mouth of French creek. Next day, we rode to Edward Crow's, Salem Township, Mercer County, Pennsylvania, and tarried there that night.

"I accompanied the Bishop to Youngstown, on the Western Reserve; Harmon and Metcalf having turned back. From this place we went on to Steubenville. Here I turned my course toward Ashtabula; held my quarterly meeting in the court house. Methodism was very new in that part of the country at that time. On Saturday and Saturday night, everything went on very smoothly.

"On Sunday morning we had a pleasant love-feast. While I was preaching, the congregation began leaving the house, sometimes as many as nine or ten at a time. I could not tell what was the matter, but closed services

as soon as I could conveniently. When I went to the door, I met one gentleman dressed in uniform, another beating the drum, another playing the fife, one holding a banner—the stars and stripes flying. I asked them what all that meant? They told me that Hull had surrendered Detroit to the British, and that nine hundred British and Indians were on their way down the Lake toward that country; that they had no time to lose; they must try to raise force enough to hold them in check till we could organize the militia.

"I staid all night, and tried to comfort the people in the best manner I could. Next day I crossed the Pennsylvania line, and stopped at a little kind of village to get our horses shod, and told the doleful news. Some believed it, and some did not; some were frightened, and some were very angry. One man swore most profanely, loud and long. I tried to reason with him, and to reprove him, but to no advantage. He said it was right to swear, and he would swear; if Hull had sworn more, he would not have lost Detroit.

"I rode on to 'Squire John Leech's, and put up for the night. Here I found the people greatly alarmed; a good many preparing to leave the country, and go to Pittsburg—some had actually began to pack up their goods. I called them together, and tried to preach to them; then endeavored to dissuade them from their purpose of leaving their homes, alleging, in the first place, that it was impossible for the Indians or British to get where we were, and that if they were still afraid, they had better set up pickets and make a strong fort, than for a part of the families to go off and leave the rest exposed. The gentlemen all appeared to approve of the suggestion, and were well satisfied.

"After I had taken my seat, a large lady approached me with a very angry countenance and uplifted hand. The first word she spoke was: 'Sir, I believe the devil sent you here to-day, for we had just, by much persuasion, prevailed on our husbands to go to Pittsburg, and now you have confirmed them in their old opinions, and they will not go. We shall be murdered, and our children—and our blood will be upon your head.' My reply was: 'O! madam, there is no danger.' She replied: 'I know

better. We and our families are all in danger of being destroyed.'

"I left her, clamoring away, and crossed over into the Western Reserve, where we had appointed a camp meeting; but the news of Hull's surrender had so alarmed the people that they had given up holding any camp meeting. I, thinking they had acted very improperly in giving up the meeting, gave them two or three severe lectures, and they lectured back; so we parted."—(*Jacob Young, Autobiography of a Pioneer, pp. 285-288.*)

In May the General Conference transferred the Ohio District from the Baltimore to the Ohio Conference. The Ohio Conference met in Chillicothe, Ohio, and Mr. Young was returned to the same district.

Among the many camp meetings held during this year, one near Meadville may be mentioned.

"The people in that section appeared to be both hungry and thirsty for camp meeting. They selected a beautiful spot of ground, and built a great many very comfortable tents. The congregation was very large on the first day. Many ministers were present.

"Bishop McKendree was with us and preached every day, and took a lively interest in our night meetings. The literati of Meadville were nearly all in attendance. General Mead himself made one of the company. They were delighted above measure with the Bishop's preaching. The rowdies, as we then called them, began to behave disorderly on Saturday, in the afternoon. I took the usual course to preserve order, reading the rules, expounding them, and then used my influence by walking round the congregation, using moral suasion as I went along to every one, gentle and simple.

"In one of my rounds I was met by two gentlemen from Meadville, who requested me to give myself no trouble about keeping order, but carry on religious exercises as we had been doing, and they would preserve order throughout the congregation. Old General Mead went on the stand and requested the people to be orderly, showing them the consequence if they did not comply with the rules. We had no more trouble during the meeting. The good work of the Lord went on with very little intermission day and night. Many professed to be converted. Backsliders were reclaimed, and the Church edi-

fied. Sabbath was a great day. The Bishop gave us the Lord's Supper. The Lord honored His table by pouring His Spirit on the congregation.

"We continued the meeting with success till Tuesday morning, then the Bishop gave us his valedictory. We closed the meeting under pleasing circumstances, took our departure, rode to John Leech's, where the Bishop preached to a small congregation."—*(Jacob Young, Autobiography of a Pioneer, pp. 300, 301.)*

The Western Conference in 1813 was held at Steubenville, Ohio, in October, Bishop Asbury in the chair. Mr. Young again returned to his labors. "The District remained in pretty much the same form as it was last year: Shenango, James Watts; Erie, John Graham; Trumbull, James McMahon; Grand River, John McMahon, Robert C. Hatton; Beaver, Jacob Gorwell; Barnesville, Archibald McElroy; Cross Creek, Abel Robinson, William Knox; West Wheeling, James B. Finley.

"I pursued my regular round. By the time I came to Erie, on the Lake, the weather had become intensely cold. The war was still going on between England and the United States. The people were still very uneasy along the Lake shore, more than half way down toward Pittsburg. They had not recovered from the panic of last year, occasioned by Hull's surrender of Detroit; and, to heighten our trouble through the country, the fever had broken out in the camp at Black Rock, run up the Lake, and spread out through the country. They called it the cold plague. It was far worse than either the British or Indians. There was no guarding against it. It was almost as bad as the cholera in later days. The doctors did not understand it. The first they would do was to bleed, and I know of but one but that died soon after blood letting. It made its appearance in Hartford, Trumbull County, Ohio. The first that fell a victim to it in that place was an eminent minister, by the name of Crosby. I preached his funeral sermon, and buried him. I went on to the town of Burton, returned the next week to Hartford, and found another of the old citizens lying a corpse—preached his funeral and buried him. Went to Youngstown, and held my quarterly meeting, then, by the way of Canfield and Lisbon, to Steubenville—found the cold plague spreading in every direction; it was nearly as bad

in Wheeling as in Meadville. It spread throughout the great western valley, and carried thousands of our fellow citizens to their graves.

"This was, in some respects, a dreadful winter. The war still raged furiously, and all kinds of provisions were scarce and high. I suppose many poor people suffered for want of bread.

"The people were so much taken up with war and politics, that they lost their zeal in the cause of God. I suffered more with cold this winter than ever before. Sometimes, I would have to give fifty cents for a peck of oats, to feed my weary horse, and I have paid as high as four dollars for getting my horse shod. I was often entirely out of money, but some one always took compassion upon me and supplied my wants. Winter was long and cold: but, finally, spring came on. I commenced my third round under more favorable circumstances, but we had but little revival influence during the whole year. Yet peace and prosperity was in the Church. The God of love and peace was with us.

"During this round, I found the people very much straitened for breadstuff, and some actually suffering. This gave the wealthy an opportunity to take advantage of the poor, for these were times of great speculation. The rich were made richer, and the poor poorer. But, still, we had some benevolent men among us.

"I will give you two cases, which will represent the whole. In these hard times, I preached, one day, in the house of a local preacher, and bore down pretty hard on extortioners, especially on those who took advantage of the poor in the article of breadstuff. Meeting over, the congregation retired. The brother came and took his seat by my side, and said to me: 'You have this day partly ruined me, for I have been selling corn for two dollars per bushel, and the people have all been censuring me. Now they will be worse than ever.' We debated the case all the afternoon. I think he relented some, and I left him in a very good humor.

"Another case I will mention, that took place on the Western Reserve. A Methodist brother had some flour on hand for sale, which he disposed of to certain persons, and took their notes, to be paid in rye, after harvest—twenty-six bushels of rye for a barrel of flour. When he

received the rye, after harvest, he turned it into whisky, at three dollars per bushel, took that whisky to the army, and sold it for three dollars per gallon, getting in the neighborhood of two hundred dollars for a barrel of flour.

"I will now give you a case of another kind. My old colleague, Thomas Church, had located and gone to farming. This year he had on hand a large crop of excellent corn, and sold it out to his poor neighbors for three bushels per dollar; and when they had no money he took work for his corn. This shows the truth of one of the wise sayings of Solomon: 'The righteous is more excellent than his neighbor.'

"I commenced my fourth round early in the summer. During this round, we held many camp meetings—one on that favorite spot, on French creek, near Meadville, where I had a glorious camp meeting the year before. I rode to the meeting in company with Joseph and Matilda Crow, of precious memory. I had heard, previous to this, that that part of Holland Purchase lying west of the Cattaraugus, was destitute of preaching. They had been supplied, for several years, from the Genesee Conference. The preachers had become discouraged, and left them destitute. Some of the young people in that part of the country attended our camp meeting; two young men—one by the name of Bevins, the other Mather—with three young ladies, Anna Kent, and two Misses Smith. They came to see if we could not supply them with preaching. Miss Kent seemed to be the chief speaker. They were resolved to take no denial—they must and would have a preacher. The work of the Lord was going on, and they wanted a preacher to take charge of it. They entered into the spirit of the work, and were very useful among us. The Lord was pleased to give us another good camp meeting, but not quite equal to the one the year before. I sent on a preacher to reconnoiter the ground, and report to the ensuing Conference. He reported favorably, and it was taken into the Ohio Conference, and added to the Ohio District."—*(Jacob Young, Autobiography of a Pioneer, pp. 307-311.)*

The Conference of 1814 was held at Cincinnati, Ohio, and Mr. Young was re-appointed to the same District. But little is said of the work of the first two quarters. Of the third he says: "I began my third round of quar-

terly meetings in fine health and good spirits, till I came to the Mahoning river; here I was attacked with fever and ague. I traveled on, grappled with the disease, and preached almost every day till I reached Warrentown, Trumbull County; there I had to halt and send for the doctor. My next quarterly meeting was in the town of Burton; and as my labors had always been wonderfully blessed in that place, I could not think of missing the meeting. I told the doctor I wanted him to break the fever as soon as he possibly could.

"On Thursday evening I took a large dose of calomel, followed by a large portion of jalap. On Friday morning I obtained a quart of port wine, four ounces of genuine Peruvian red bark, mounted my horse very early in the morning, took a large portion of wine and bark every two hours, rode thirty-two miles, preached at night, went through the labors of the quarterly meeting with comfort; and, the best of all, God was with us.

"On Tuesday morning I went on my way rejoicing, and was troubled no more with ague that year. Nothing remarkable took place during this round.

"I commenced my fourth round under more auspicious circumstances. Our quarterly meetings were attended with great displays of the goodness and mercy of God.

"As I was preparing to leave the District, it became my duty to make a close and thorough examination relative to the Church in every department. First, in regard to the number of Church members. I compared our numerical strength to what it was when I came on, and found it, I think, nearly double—our congregations more than doubled; the attendance in class meetings greatly improved—family religion was on the advance; our preachers appeared to live more holy, and to preach with more zeal and understanding. I may say, in truth, the District, in every respect, was in a better condition than when I came on it. I looked back with renewed satisfaction on the three years and six months I spent on this rough but delightful field of labor."—*(Jacob Young, Autobiography of a Pioneer, pp. 315-317.)*

The memoir presented by the Ohio Conference, at the session immediately following his death, is so accurate a portrait of this good man, that we copy it entire:

"The Rev. Jacob Young, D.D., was born in Allegheny County, Pennsylvania, on the 19th day of March, 1776. His father was of the Church of England, and his mother of the Presbyterian Church, though both were strangers to the converting power of God until brought in after days to the feet of the Savior through the labors of their own son. It has been often said, that the circumstances under which a man is born and reared have much to do in the formation of his future character, and that one coming into life amid great and stirring scenes, the offspring of parents deeply interested in the great questions of human life and human liberty, would more probably be marked in his mental character with the influences of those struggles, and stamped through life with the spirit of the age. The subject of our memoir was ushered into life amid the struggles of a nation for the boon of freedom, and the parents who rejoiced in the birth of a son were permitted in four months more to rejoice in the birth of a nation by the Declaration of Independence. The first years of the life of our brother were passed amid the wildest scenes of frontier peril, and the objects of early familiarity were sites of renowned conflict and the portholes of his father's cabin. The high hopes of his parents, based upon his physical and mental activity, and his uncommon natural courage, were suddenly overcast by malignant disease, followed by confirmed asthma, which lasted until his fifteenth year; but his active mind struggled through the disabilities of bodily affliction, and, under the care of an affectionate mother, he grappled in childhood with many of those great thoughts which afterward swelled his mature and manly heart. The simple grandeur of the New Testament made its impress upon his heart, and love kindled for the Savior as he read the history and design of his sufferings. He looked by faith, and heard the Savior say: 'Be of good comfort, thy sins are all forgiven.' For a while he was joyful and happy, but improper association stole the treasure from his heart. His health having recovered, and his father removing to the State of Kentucky, he for a while divided his time between the hard labor to which duty and honor bound him for the maintenance of his family, and the wild sports of thoughtless frontier men. While thus engaged, he became alarmed at the extent of his own wickedness,

and resolved to seek again the path of life. After a severe struggle with the old doctrines of the Westminster Confession of Faith, he turned to the word of God alone. Under bitter anguish of spirit, and against the wishes of his friends, he attended the preaching of the word by the Methodist ministry, and was guided through his dark and painful struggle into the peace of God which passeth all understanding. His conversion was as strongly marked as his agony had been deep and unutterable. He united soon with the Methodist Episcopal Church, but felt all the power of the tempter, and learned painful and bitter lessons, which were of service to thousands in after days. Holy men in the Church began to point to his future path, and the prayer of faith offered by many claimed gospel qualification from the Holy Spirit for the future minister of Christ. He felt within him an irrepressible thirst for knowledge, and seized with avidity the means of improvement. The fire of the Lord was shut up within his soul, and, under an impression which he dared not farther resist, at the close of a day of fasting and prayer, and without formal authority from the Church, he preached his first sermon, saw a congregation bathed in tears, and felt in his own spirit the anointing from the Holy One. In September, 1801, he was licensed as a local preacher, and on the 17th of February, 1802, under the direction of that great master-spirit, William McKendree, he was thrust out into the active work of the ministry, to fill the place of Gabriel Woodfield, on a large frontier circuit. As an ably written life of this distinguished man of God, with the facts furnished by himself, and revised by Dr. E. Thomson and D. W. Clark, is already before the Christian public, embracing fifty-five years' connection with the itinerant ministry, and affording a rich feast to his personal friends, and the friends of true piety and self-developed greatness, we forbear to refer to the especial fields of his labor, or dwell upon the success which attended the work of this faithful man. It seems to us almost a useless attempt, even to bear a truthful and sincere testimony to his rare abilities, ripe Christianity, and unwearied labors, for the name of Jacob Young, bringing with it an association of excellences, is burned in imperishable characters, and over so wide a territory, that the kindling of our feeble lamp would be obscured by the

already ever-burning light in the mind and memory of his numerous friends. Permit us to say, that as helper on the circuit, in charge of the work, presiding over important districts, in the great councils of the Church, he was ever marked as one chosen of God, and the heart of the Church ever thrilled with gratitude at the thought that God had favored her with his labor and his counsel. We would speak more particularly of that portion of his life from the close of his biography to his happy departure from time. He had fully taught his junior brethren the great lesson, how to battle with all the difficulties which can surround the days of manhood, and which call forth the strength of maturity. It was his to teach us another lesson: how to be truly great, and exhibit the ripe fruit of Christian experience, and the fresh treasures of active old age, amid the shades which often surround the decline of life, and the felt decay of once vigorous and giant power. He was then great in the beautiful symmetry of his Christian character, his sweet submission to the will of God, his deep interest in all the improvements of the Church, and the more than martial fire he infused into the hearts of his junior brethren. His voice fell on the ear of the juniors as that of an oracle, and the full expression of his countenance kindled battle within the depth of their soul. He had long enjoyed the blessing of perfect love, and in his last days that light was clear, and that power was full. One year ago, during the sitting of our Conference in the city of Columbus, he made his last public address in the college campus, at the Ohio Wesleyan University. His survey of early struggle and early privation was full of interest; his rehearsal of desires long pent up within the laboring mind, finding vent, and realizing full satisfaction in the noble provision which there met the eye for the cultivation of the youthful mind of the Church and of the community, was a rich feast to the vast concourse which hung upon his lips. In the love-feast on the next morning, he delivered his last testimony, like Moses about to be gathered to his fathers, while his countenance beamed with the reflection of heaven. In the home-like sick-room, in the house of our Brother Towler, in the city of Columbus, he still spoke such lessons as only fall from the lips of the great and the good; and when removed to the house of his oldest son, sur-

rounded by the loved members of his own family, and a few friends whom strong attraction had drawn to the place, being ready for his departure, on the 16th of September, 1859, he breathed his blessings upon those around him, audibly pronounced the words, 'Sweet heaven! sweet heaven!' and then passed upward at the call of his Master. On the following Sabbath, the Rev. Joseph Casper preached an appropriate funeral discourse in Townstreet Chapel, in the city of Columbus, which fell like a message from eternity upon the hearts of a vast and weeping audience. Devout men bore his remains to his burial, and his body sleeps in the calm quiet of Greenlawn Cemetery. The sigh of the Church responds that a 'prince and a great man has fallen in Israel.' "—*(Minutes of Conferences, Vol. VIII., 1860, pp. 273, 274.)*

Benjamin G. Paddock on the "Shetockway" Circuit. Thrilling Experiences.

At the session of the Genesee Conference held in Judge Dorsey's barn at Lyons, New York, in 1812, Benjamin G. Paddock was sent to the "Shetockway" Circuit. Mr. Paddock says: "In 1812 I labored rather as a missionary. Commencing near Buffalo, I went up Lake Erie to near the Ohio line, then off south and east to Waterford, Meadville, Franklin, Brokenstraw, Warren, Maysville, and other places of less note; taking in Cattaraugus and Chautauqua Counties, in the state of New York, and Erie, Venango, Crawford, and Warren Counties—more properly parts of them—in Pennsylvania. This was a year of hard labor, many privations, and great responsibilities."—*(Z. Paddock, Memoirs of Rev. B. G. Paddock, p. 94.)* Travelling up the Lake, he seems to have opened his mission at the first principal settlement. He meets with the usual experiences of the itinerants of his time. His Memoirs say:

"The next neighborhood visited by the young missionary was on the Canadaway creek, some two miles from the shore of Lake Erie, now the flourishing village of Fredonia. Here he found a society already formed, containing some of the excellent of the earth. He speaks of Gould and Hinman in particular, as men of deep piety and commanding social influence. Further inland, and in the more sparsely populated sections, he found others of

kindred character, some of whom he had known and loved elsewhere. . . . Though not all in the same neighborhood, he found the Rev. David Dunham, an ex-travelling preacher, Eli and John Arnold, and Father Kent, whose son, Rev. J. P. Kent, afterward a member of the old Genesee Conference. But to visit and provide spiritual food for these scattered sheep required hard labor and not a little suffering. On the lake shore the roads were quite passable, and the inhabitants in rather comfortable circumstances; but further back the state of things was very different. For the most part there were no roads, the itinerant being obliged to find his way by marked trees or the mere bridle-paths; and when he reached his place of rest, if such it could be called, it was the merest cabin, supplving no room for either retirement or study. For both he must go to the contiguous forest.

"An incident that occurred near the close of a day, in one of these forest rides is thus described by the missionary: 'I was later than usual at the place, the sun just then going down. On my left there was a sunken vale, covered by remarkably high brakes, higher, indeed, than one's head when standing upon the ground. Though growing a little dark, I could distinctly see, in one direction, and not very far off, the tops of these brakes parting and swaying in a manner that demonstrated the presence of animal life. Conjecture as to the variety was, however, utterly at fault. Nor was I any better informed when such a tumultuous yell was heard emanating from the spot to which my attention had been drawn as never before fell upon my ear. It was as if a score of demons had determined to try the most fearful strains. My poor horse appeared to be as badly terrified as was his master. He not only trembled, but first crouched so low that my feet almost touched the ground, and then started with a momentum that thoroughly tried my horsemanship. Indeed, he was for a time utterly unmanageable The roots cracked, the mud and dirt flew, and the other usual accompaniments of a *single* horse race, supplied me with most comfortable proof that I was making good my flight from at least one field of danger. I was soon out of the woods, and told my good friends where I stopped for the night, from what a *congregation* of enemies I had just made my escape. They smiled at my notions of the

number, alleging that three or four wolves would be all the congregation necessary to make any amount of music of the sort I had just described.'

"Among other physical enemies which occasioned him no little solicitude, though they seem to have done him no harm, were 'Indians and rattlesnakes'—a somewhat unusual, if not amusing, classification, it must be admitted. But, as he had passed his early life where either the one or the other was seldom, if ever, met with, and where stories of their kindred malignity were so often told, it is not surprising that they assumed alarming proportions now that he was in the midst of them. Though the Seneca and Allegheny tribes of Indians were within the limits of what he regarded as his field of labor, and some of their number were not infrequently seen, yet they always appeared friendly enough. It was strongly suspected, therefore, if not actually demonstrated, that much of the wrong done along the lake shore—for depredations were frequently committed—was perpetrated by fictitious Indians. Before Perry's victory, the British had command of the lake, and their shipping often came as near the American shore as the depth of the water would permit. The brig Queen Charlotte, in particular, was almost constantly in sight. My brother speaks of having seen her repeatedly as he rode along the shore. And, as the thefts and pillages complained of generally occurred when this vessel was in the neighborhood, the inference that she supplied the supposed Indians that did the mischief is by no means a very extravagant one.

"As the narrative which supplies our data was written more than half a century after these events occurred, their exact consecutive order cannot always be confidently affirmed. Indeed, the circumstances considered, it would be wonderful if events do not sometimes seem to come together, which, in point of fact, had no immediate connection. The events themselves cannot, however, be reasonably called in question. They made too deep an impression upon the mind at the time of their occurrence, and have since been too frequently made the subject of social remark to have been otherwise remembered than with substantial accuracy.

"It must have been early in the Conference year that he established an appointment at the head of Chautauqua

lake, then the incipient village of Marysville. Whether he then formed a society there does not appear, though it would seem probable he did so before the close of the year. A few miles further down the lake he found a small settlement, composed chiefly of persons from the east. As some of them were members of his communion, his visit was mutually refreshing. To him it was like a green and fertile spot in the midst of a barren and dreary waste: to them it was as the coming of Titus. 'Here,' says he, 'I married the youngest couple I ever did, but by no means the smallest. Though the groom was only eighteen years old, and the bride only fourteen, they came but a little short of being *six-feeters!* The parents on both sides were present, and said the transaction was quite satisfactory.'

"At the outlet of the lake there were a few dwellings, and the place was then called by its present name, Jamestown. It is presumed, however, that no one imagined it would ever be the home of the governor of the Empire State. But, then, neither does Governor Fenton disparage the place, nor does the place disparage him. A good man and a beautiful town alike honor each other. At the time of my brother's labors in Jamestown there were quite a number, as compared with the size of the place, who honored the Christian profession; and to the influence of such a population the town is largely indebted for the prosperity it has always enjoyed.

"Hearing of a destitute settlement, partly white and partly Indian, on the southeast side of the Allegheny river, the missionary determined to visit it. The place was then known as the Kenjua Flats. Starting from near Jamestown, he took an Indian trail that led over a spur of the Allegheny mountains; the most practicable, if not indeed the only, way to the settlement he had in view. Owing to the blindness of the path and the ever-recurring obstructions, his progress was slow; so that, though he started early in the morning, it was beginning to be quite dark when he reached the river, which he found banks full. He says: 'I could not go back, for it would not be possible to follow the trail in the dark; and then the woods were infested with wolves, bears and other ferocious beasts. Nor did it seem possible to go forward, for there was neither bridge nor boat to take me over the

swollen waters. I could hardly avoid exclaiming again and again, "Gracious God! what shall I do?" My condition was not unlike that of the Israelites at the Red Sea—I must pass *through* the waters or perish. Ice had been formed above, and was then floating on the surface, and there was no one familiar with the place to give me the least direction. I was left solely to my own judgment and the care of an overruling Providence. Whether my horse would be obliged to swim or not was problematical; but, reining him to the margin of the water, and bidding him enter, he obeyed with more alacrity than could have been expected. He seemed to understand the emergency about as well as did his master. Much of the way across I found the water up to and even with the skirts of my saddle; but, holding to the horse's mane with one hand and the front of the saddle with the other, and placing my legs on either side of the horse's neck, I escaped with only a slight wetting. Speaking tenderly and encouragingly to my beast, he acted as if he comprehended me, putting down his feet carefully as if feeling his way. Occasionally pieces of ice would come against him with so much force as to cause him to stagger; but in the midst of all, his bearing was calm and resolute. Is there anything superstitious in the supposition that one of those invisible beings who are sometimes directed to "minister to the heirs of salvation," did, in this instance, lead my horse in the way he should go? The supposition harmonizes not only with the plain teaching of the sacred text, but with the avowed convictions of some of the wisest and best of men. But, apart from all speculation, a noble English horse was my "Snip."

" 'That great deliverance has never been forgotten. I never before experienced anything like it, nor have I since. In view of it my full heart has taken me in thanksgiving and praise to the foot of the throne, my God only knows how often.'

"On crossing the Allegheny he soon reached the settlement for whose sake he had made this hazardous journey, and was kindly received by a poor family, who were evidently happy to give him the best their cabin afforded.

"The larger portion of the population were natives of the Cornplanter or Allegheny tribes, few of whom could then be persuaded to listen to the gospel. Since that period, however, considerable numbers have received re-

ligious instruction, and are now either walking in the ways of righteousness, or rejoicing with the redeemed amid the glories of the throne. Among the whites the preacher had success. Souls were saved, and the church built up. The father of Henry B. Bascom, having spent a few years in this settlement, had just left for Kentucky. By those acquainted with the family at that time it could hardly have been expected that the son would achieve such distinction as he subsequently did.

"In this connection the following passage from my brother's memorandum can hardly fail to interest the reader:—'But to return to my mountain ride through the woods. The rattlesnakes were so plenty that I preferred not to trust myself off my horse, save on a high log. But in this elevated region, where the winds had unobstructed sway, it was as easy to find as many of these as the necessities of my case might seem to require. And, as I could not remain in my saddle all the time, I occasionally *perched* myself in the manner indicated, thus finding a place for reading my Bible, for study, and for prayer. During the ride here particularly referred to, the day having worn away to past noon, I began to feel the keen demands of appetite. For such a state of things I was not wholly unprepared. Foreseeing that I must necessarily be out all day, the good sister where I had stayed had charged me as best she could with provisions for both horse and rider. All that was requisite for the repast, therefore, was a little of heaven's own pure beverage. How great was my delight, then, to come to a gushing spring!—evidently the Indians' resting place. The undergrowth of bushes had been cut away, and a considerable spot was covered with sod and grass. It was, indeed, an oasis in the desert. Here, then, I extemporized a manger by spreading my horse blanket upon the grass, upon which I emptied the corn I found in my valise, and invited "Snip" to help himself. Then followed another feast. The good sister aforesaid had sandwiched a piece of broiled pork in a "johnny cake" and tidily put it away in my portmanteau. This, with the water which I took as did Gideon's men (*vide* Judges vii, 6), was received with a relish the pampered epicure might envy. O how sweet are all the Father's gifts when accepted with thanksgiving!'

"Not far from the place where this occurred, and it would seem on the same day, he came directly upon a huge bear. The encounter was not, however, a serious one, as after a little hesitation, bruin quietly retired, and left the way open for the missionary. This incident was made the basis of a story which my brother often told at Sunday school picnics, and on other similar occasions doubtless to the great amusement and profit of children, particularly boys. It was related substantially in this way:

" 'As I was riding along in the woods one day, all at once my horse stopped, trembled and tried to wheel about. I spoke calmly to him, and, looking forward perhaps five or six rods, saw a great bear sitting quietly upon his haunches directly in my path. He appeared to me at first sight as high as my horse. I guess, however, that my glasses were just then a little out of trim. But even now, in the absence of all excitement, I think he must have been as large as a good-sized yearling steer. Thus circumstanced, what was I to do? It was important that I should go forward, as I had an appointment to preach that evening. After a little reflection I determined to try mild and pleasant words. Accordingly I said, speaking as tenderly as I could: "Mr. Bruin, I do not wish to trespass upon your rights, but really I want to go just where you are now sitting. If you can make it quite convenient to get out of my way I shall be much obliged to you, but if you cannot, or will not, why then I must give you the path, and get out of the way myself." He sat a short time, as if pausing to deliberate on what I had said to him, and then apparently well pleased both with my proposition and the manner of it, turned and quietly walked off. The moral: Treat everybody tenderly and kindly, and you will get along all the better for it. "A soft answer turneth away wrath," whether in man or beast. I have always found it so during my long and somewhat eventful life.'

"My brother visited another new settlement, still further south, on the Brokenstraw creek, Warren County, Pa. Here he preached at the house of a Mr. Mead, whose dwelling, it would seem, had been occasionally used for a similar purpose by other preachers. Robert R. Roberts, afterward Bishop Roberts, preached in the same



Rev. B. G. Paddock, D.D.

house at an earlier day. During that service there was a very singular transaction, of which it is fair to presume my brother gives the version then current in that portion of country. But, as the writer hereof had the facts from the lips of the bishop himself, a few years subsequently, differing in some particulars from the version reported by my brother, what follows is doubtless the true history of that unique transaction.

"At any early period in his public life, and when he was yet quite a young man, Mr. Roberts had preached a few times in the neighborhood referred to above. Mr. Mead (I am not certain that Bishop Roberts gave the name of Mead, or, indeed, any name at all. The name, then, is wholly by my brother's authority), who kept what was then called a tavern, invited Mr. Roberts to preach at his house. As there were then no churches in all that region, Mr. Roberts did not hesitate to promise to do so the next time he should come in that part of his circuit. The appointment was accordingly given out. Many people supposed it possible that the innkeeper was governed in what he did quite as much by the hope of temporal gain as by any higher motive. It would not be likely to secure increased patronage at his 'bar,' but would give a sort of respectability to his house to have religious services held in it. But whatever were the motives, when the day for preaching came there was a much larger attendance than had been usual in the neighborhood, especially from that part of the community who rather liked to visit the tavern. Some of these were on hand quite early, evidently for other reasons than those connected with a fear that they might disturb quiet worshippers by coming late. At any rate, it was observed that when Mr. Roberts arrived and was ready to commence exercises there were quite a number of persons, including the landlord himself, who were more or less under the influence of intoxicating liquor. All, however, came speedily to order in the bar-room, for there the meeting was held. When Mr. Roberts was part way through his discourse a man, evidently somnolent from strong drink, so far awoke as to feel the pressing need of additional stimulant, and cried out very audibly, 'Landlord, give me a grog!' The host, responsive to the call, hastened into his bar and began to prepare the coveted potation. Mr. Roberts paused and mildly said to

him: 'I think you had better omit that till the meeting is closed.' The landlord looked up, and, cocking his eye and striking a very grotesque attitude, said: 'Mr. Roberts, you appear to be doing well; I would thank you to mind your own business, and I will mine.' Under the circumstances the preacher could not do otherwise than act in harmony with the suggestion, but was careful not to put himself again in similar relation to the same individual. Possibly, however, this very service led to his reformation; for my brother says, 'When I preached at his house —probably not now a tavern—he had learned better manners, as I was treated by him like a gentleman.'

"My brother preached regularly in the town of North East, Pa., and while there was always cordially entertained at the house of Col. Timothy Tuttle, a gentleman in high repute, who went to that place a few years previously from Oneida County, N. Y. His sudden death caused great sorrow throughout the entire community. My brother, having know him at the East, and being a special friend of the family, was called upon to officiate at the funeral. The discourse delivered on the occasion gave so much satisfaction, at least to the family, that he was requested to write out a copy of it for publication. He complied so far as he could recall what was pronounced extemporaneously, and the only printer then in all that part of the State, Thomas Atkinson, Esq., of Meadville, printed for the family. This was, I think, the only thing of the kind my brother ever attempted during his long life. That was sixty years since, and probably not a single copy of the discourse could now anywhere be found.

"My brother was in Erie, then an inconsiderable village, a short time before the memorable battle between the American and British fleets at Put-in Bay, in the summer of 1813. The Hon. Judge Moore, of the Eighth Judicial District, was holding court there at the time. Hearing that a missionary was in the place, and ascertaining that he was willing to preach, he adjourned his court, so that the court house might be used for the service and he himself have the privilege of attending. To the preacher it was an occasion of rare interest, as Commodore Perry and many of his officers, as well as the marines, perhaps pretty generally, were present. The next morn-

ing he was introduced to the Commodore, and by him invited to visit the navy yard, where preparations were being made for a conflict, the issue of which electrified the nation. My authority—the memorandum so often referred to—speaking of the Commodore says: 'He appeared very modest, speaking with much reserve, and using few words. The impression then made on my mind now leads me to think that, in size, personal appearance, and general manner, he much resembled President Grant.' The account of the victory, achieved not long after, need not be transcribed, as the published history of the times is so specific and ample in respect to it. My brother does not hesitate to ascribe it to the interposition of heaven, whose attributes always incline him to stand by the right. Humanly speaking, the advantage was all on the side of the British. Their squadron, commanded by Commodore Barclay, an experienced and gallant officer, carried sixty-eight guns, while that commanded by Perry mounted but fifty-four. The issue of the conflict gave great satisfaction to the American people, and the name of Oliver H. Perry will ever occupy a large space in the annals of the nation. The applause he everywhere received did not in the least affect his characteristic humility, unless, indeed, it were to make that virtue the more conspicuous. He is now gone, but he died as a Christian.

"Our subject also preached in Meadville, then, as now, the seat of justice for Crawford County, Pennsylvania. He may have made a good impression on the community, but no society was formed; at least, such is the inference, as none was found there ten years afterward, when the writer regularly visited the place as a part of the French Creek Circuit. Nor was there, in 1812, a single place of public worship in Meadville. The Rev. Mr. Johnson, whose Church relations are not given, had a small membership but no church edifice. He occupied the court house in the forenoon, upon each successive Sabbath; and my brother, when in the place, did so in the afternoon. Since that day matters and things have wonderfully changed. Meadville is now not only a highly respectable town in size, but the seat of learning for a large section of prosperous country. The college there is an honor as well as a blessing to the Methodist Episcopal Church. How little did those who toiled there fifty or sixty years

ago, imagine that such a state of facts would exist in Meadville to-day?

"Franklin, then a small village but now a considerable town, situated at the confluence of French creek with the Allegheny river, also shared my brother's labors. Here he made the acquaintance and secured the friendship of some of the leading citizens. William Connelly, Esq., who afterward became a distinguished member of the Pennsylvania Legislature, was long afterward his correspondent.

"The following extract of a letter from Mr. Connelly to my brother, dated December 15, 1813, shows how the latter was appreciated in Franklin at that early day: 'I received your letter from the St. Lawrence Circuit in October last, and was most happy to hear from you. The Conference Minutes gave us your appointment, and it is pleasing to know that you are still determined to toil on in the great Master's vineyard. When I look at the allurements held out to young men, and the many temptations to which they are exposed, it is matter of thankfulness that "none of these things move you." . . . I wish, Brother Paddock, that you would prevail on your Conference to allow you to come to ours, (Franklin was now in the Philadelphia Conference,) so that you may take our Circuit again. I am sure such a measure would give everybody here great satisfaction. Your acquaintances often inquire about you, and I am thankful I can now answer at least some of their inquiries.'

"He left his impression, too, upon Waterford, a beautiful village in Erie County. Judge Vincent, though not a Methodist, made him welcome at his house, and otherwise treated him with gratifying consideration. My brother records an incident, in this connection, which shows somewhat forcibly the spirit of the times. An appointment had been given out for him, on Sabbath afternoon, at the Block House, a building that had been erected as far back as the time of General Washington's visit to the place, during the French war, and now the only place for public meetings in the little village. The resident minister and his wife attended, each having a child in charge. Something was said by the preacher, rather incidentally, about the universality of the atonement and the freedom of salvation, when the reverend gentleman arose, and laying

down his sleeping child upon the seat, very deliberately walked out. The next morning he called at Judge Vincent's, not to apologize for his rudeness, but to convince the young preacher of his grievous error. So it appeared after the introduction. He began: 'Mr. Paddock, I suppose you thought it strange that I left the meeting yesterday?' 'I did,' was the reply. 'Well,' said he, 'I did not believe what you advanced, and thought best to leave.' Without at all replying to that part of my discourse which had such a moving effect upon him, he struck off upon the doctrine of predestination, referring to those of whom St. Jude says, 'they were of old ordained to this condemnation.' 'Please observe,' I replied, 'that the Apostle says nothing about the character of the wicked men of whom he speaks being 'of old ordained,' but simply of their doom. It involves a high reflection upon the character of God to suppose that he would first 'ordain' that men should do wickedly, and then 'condemn' them for doing just what he foreordained they should do. It was not only ordained 'of old,' but is a standing decree of God, that those who willingly and wilfully sin against him shall be 'condemned' and punished. But all of this is in perfect harmony with what I said yesterday.' No. reply being made, I continued: 'Mr. M., your leaving meeting did me no harm; and yet for your own sake, as well as that of the common cause, I am sorry you did it. You cannot reasonably suppose that all of your hearers will agree with you in everything you may think it right to say. In this imperfect state, men do and must differ in respect to what is merely speculative, or even doctrinal, in the Christian system. Now suppose some of your hearers on Sabbath next, disagreeing with you in something you may utter, shall get up, take their hats, and walk out, can you complain, seeing you have set them the example?' He paused a short time, and then said, 'I think I was a little too fast.' On leaving he appeared much better than he did when he came." Nearly sixty years after this occurrence my brother spent a winter in this same village, and speaks of the treatment he received from everybody there with great satisfaction.

"From this condensed view of my brother's labors, during 1812-13, it will be seen that what was then called the Chautauqua Circuit embraced the larger portion of the

territory now covered by the Erie Conference. But no adequate idea has been given—or, indeed, can be given—of the amount of labor performed, or of the privations and sufferings endured, while in that large mission field. Some portions of the southern part of the Circuit had been previously visited by preachers from the Philadelphia Conference, who had formed a few small societies in different and distant neighborhoods. Some of the northern portions of it had also been visited by the preachers who labored in what was called 'Holland Purchase Mission.'

"It could hardly be said that the subject of this memoir passed through any one scene of personal suffering and danger, while on the Chautauqua Circuit, still, however, it was, from beginning to end, a year of trial. What would now be regarded as in a sense the essential comforts of life were then, for the most part, wholly unknown. The people were as kind as could be desired, but they could not give what they themselves did not possess. Outside of the little scattered villages, retirement could be found only in the woods. Either there or on horseback secret prayer must be offered, the Bible read, and sermons made. Streams were to be forded, a ride of four hundred miles to be performed every four weeks, and that, too, through swamps, over mountains, generally without roads, frequently destitute of food, and always more or less exposed to beasts of prey. Though in going around his circuit he had to preach from thirty-five to forty times, this was regarded as mere pastime when compared with the severity of his other trials. It is not wonderful that such a year of labor and suffering should have told, as it did very materially, upon his bodily health in all after life."—*(Memoir of Rev. B. G. Paddock, by Z. Paddock, D.D., pp. 93-124.)*

Knox, Crockwell, Summerville and Gorwell.

William Knox was born in the county of Tyrone, Ireland, June 8, 1767, and departed this life June 16, 1851. In his seventeenth year he united with the Methodist Episcopal Church. In 1787 he was authorized to preach and labored as a local preacher during a period of thirteen years. He came to the United States in 1791, and in 1800 began his itinerant career as a probationer in the

Baltimore Conference. His appointments in that Conference were: Allegheny, Stafford, Pendleton, Rockingham, Pittsburg (at different times three years), Redstone, Ohio, West Wheeling, Monongahela, Hartford and Shenango. His appointments in the Ohio Conference were: Cross Creek, three years; Knox, Barnesville, Zanesville, West Wheeling, Steubenville and Duck Creek. His appointments in the Pittsburg Conference were: Lisbon, Barnesville, Leesburg, Cross Creek, St. Clairsville, Grave Creek, Dover, Ohio; Moorefield, three years; Deersville, Richmond, New Philadelphia and Smithfield. From 1800 until he was granted a superannuate relation in 1844, he was, excepting one year (1820) always effective, and that year he had a supernumerary relation.

"Never, perhaps, has the Methodist Episcopal Church been blessed with the labors of a minister more diligent or punctual than Father Knox. To perform with fidelity the work assigned him, was for forty-four years his only business. Rarely, if ever, while effective, did the most inclement weather cause him to disappoint a congregation. Even when burdened with the infirmities of age, with a promptness and regularity worthy of imitation, he was exceedingly careful to fill, if possible, every appointment. . . . In and out of the pulpit his deportment was uniformly that of an ambassador of God. Habitually artless and cheerful, affable and dignified in his manners, and strictly conscientious in his walk and conversation, he won and retained the affection of his brethren, and the veneration of all who knew him. During the last two years of his life his pains and afflictions were very great, but they were all borne with becoming patience and resignation. In tranquility and hope his soul reposed upon the atonement of Christ, and the precious promises of that gospel which for about sixty-four years he had so faithfully preached to others, were his support and his consolation." *(Pittsburg Christian Advocate, July 8, 1851; Minutes of Conference, Vol. 4, 1851, pp. 601-602.)*

Thomas J. Crockwell was received on trial by the Virginia Conference in 1807, though his name does not appear in the General Minutes in the list of appointments, nor yet under the question: "Who are admitted on trial?" In 1808 his name appears under the question,

"who remain on trial?" He traveled the Guilford Circuit, with Edmund Henly in charge. He was appointed to the Orange Circuit, with Joel Avington in charge, in 1809. The same year he was ordained deacon. In 1810 he was second preacher on the Williamsburg Circuit, with Cannellem H. Hines, and the following year he was ordained elder and located. He was re-admitted by the Baltimore Conference and came to our territory in 1812. We find, however, in the General Minutes no notation of his re-admission. In 1813 he was transferred to the Ohio Conference and appointed to the Paint Creek Circuit, Isaac Pavey in charge. In 1814 he again located.

John Summerville was born in the County of Tyrone, Ireland, March 1, 1782. His father belonged to the Church of England, but united with the Methodists when Wesley's preachers visited that part of the country. When John was eleven years of age, the family emigrated to the United States. His father dying, he was apprenticed to a tailor whose treatment of the boy was so cruel that his mother was obliged to secure his release, and a more kind master was found. When his time had expired, he followed his friends and settled in Beaver County, Pennsylvania. He was converted at Chambersburg, returned to the west, and united with the Methodist Episcopal Church. He was licensed to preach in the year 1810 or 1811, and two years later admitted on trial in the Baltimore Conference and appointed second preacher on Trumbull Circuit, Ohio. He became a member of the Ohio Conference, and the Pittsburg Conference at their organization. He travelled in Ohio, Indiana, Kentucky, and Pennsylvania on very laborious charges.

In 1825 he was united in marriage with Miss Mary Kane.

He filled the following charges in the Pittsburg Conference: Deerfield, New Lisbon, Canton, Hartford, Butler, Mercer, Centerville, Kittanning, Elizabeth, Waynesburg, and Birmingham. He was superannuated in 1837, and settled near Beaver, on the road leading to New Castle. Here he was instrumental in the erection of a new church. He passed to his reward October 6, 1850—a Sabbath day on which he had two appointments to preach.

Joshua Monroe says: "Brother Summerville was a man of great probity and uprightness; plain and artless in his manners; pleasant and agreeable as a companion. As a Christian, he was without guile, humble and deeply devoted to God and to his cause. . . . The writer had a long and intimate acquaintance with him, and he is free to say that he was among the holiest and happiest men with whom it has been his privilege to form an acquaintance, and he feels that in his death he has lost a special friend."—*(Joshua Monroe in the Pittsburg Christian Advocate, Nov. 13, 1850.)*

Jacob Gorwell was admitted on trial in the Baltimore Conference in 1811, and appointed to Connellsville. In 1813 he was ordained deacon and received into full connection. He served Erie, James Watts in charge, in 1812; at the organization of the Ohio Conference he was sent to Beaver; 1813, Shenango; 1814, located.

Thomas Branch—Our First Martyr, and North East Methodism.

Thomas Branch was doubtless the first Methodist preacher within the bounds of the present charge at North East, Pennsylvania. He was born in Preston, Connecticut, commenced preaching in the winter of 1800, and was admitted on trial in the New York Conference in 1801. "So rapid was his progress, and eminent his talents, and great his usefulness, that in 1806, he was appointed presiding elder on the New London District, outstripping both his illustrious compeers. In 1807 he was transferred to the Vermont District, where he continued to labor with great success for four years. His zeal was too great for his strength, and toward the close of his term on this district his excessive labor brought on pulmonary consumption. Hoping to improve his fast declining health by a change of climate, he obtained a transfer to the 'Western Conference,' and was stationed in Marietta, Ohio. In the spring of 1812, he started on horseback for his new distant field of labor. On arriving at North East, Erie County, Pennsylvania, he found himself so far reduced in strength that he could proceed no further. There were no Methodists in this town at that time, or within twenty miles of it, with whom he could stop, or of whom to receive kind attention. A Presbyterian Church had

been organized, and occupied a small log house as a place of worship but a short distance from where their present more sightly edifice now stands. As soon as Mr. Branch's condition became known, some of the citizens visited the sick room. It was his constant practice to converse on the subject of religion, and pray with all who called; and when several persons happened in together he would preach to them, sometimes sitting in his chair, and at other times lying upon his bed. In this way an extensive religious awakening was produced in the settlement, which called forth the most determined opposition, especially from the Presbyterians. But this precious man of God soon died, and, like Lazarus, was 'carried by angels to Abraham's bosom.' The day of his burial found a few of his friends present who had been blessed through his instrumentality, and who desired in turn to give him a respectable Christian funeral and burial. But the little log church could not be procured for that purpose, nor were they permitted to inter his body in the newly inclosed cemetery, nor could they procure a respectable team or carriage with which to carry the corpse to the grave. At the hour appointed a prayer was offered, and the coffin placed on a wood-sled and drawn by a yoke of oxen about one mile and a quarter west from the present village of North East, and on the north side of the Erie and Buffalo road this sainted man was buried in a beautiful grove. To the honor of the people of that town be is said, they have long since so enlarged the cemetery as to bring within its enclosure the grave of the lamented Branch. . . . Soon after the death of Mr. Branch the preachers in the Erie District established an appointment for preaching in North East, and formed a class consisting of Perrin Ross (leader) and wife, Mr. Russell and wife, Mrs. Brown, and a few others, to which in a short time, the Tuttles, Nashes, and Sillimans were added, and Enoch Burdick, a local preacher from Canada, settled there, a small brick church was erected, and the church has maintained a prosperous existence there ever since, and many happy spirits have gone up from that town to join the triumphant host in heaven."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 108-110.)*

Bishop Hedding visited his grave in 1826, and says: "He fell in the wilderness, on his way to this country, in

the month of June, 1812. His grave is in the woods, in the state of Pennsylvania, near the shore of Lake Erie, between the states of New York and Ohio. As I came through that part of the country I made inquiry respecting the sickness, death, and burial of our once beloved fellow-laborer in the cause of Christ. An intelligent friend, who said he had frequently visited and watched with him in his last sickness, and attended his funeral, gave me, in substance, the following circumstances. When he came into the neighborhood where he died it was a new settlement, where there was no Methodist society, and but few professors of religion of any name. He preached on a Sabbath, and at the close of the service stated to the strangers that he was on a journey, that he was ill, and unable to proceed, and desired that some one would entertain him till he should recover his strength sufficiently to pursue his journey. There was a long time of silence in the congregation. At last one man came forward and invited him home. This was an eccentric doctor, one Tristram Brown, Sr., and a Mrs. Brown is among the members of the first Methodist class. At that house he lingered many weeks, and finally expired. The accommodations were poor for a sick man—a small log house, containing a large family, consisting in part of small children; but doubtless it was the best the place could afford. In his sickness (which was a pulmonary consumption) his sufferings were severe; but his patience and religious consolations were great also. He frequently preached, prayed, and exhorted, sitting on his bed, when he was unable to go out, or even to stand. And so he continued laboring for the salvation of men while his strength would permit, and rejoicing in the Lord to the hour of his death. The above-named eye and ear witness informed me that he frequently said to him: 'It is an inscrutable providence that brought me here to die in this wilderness.' 'But,' said the witness, 'that providence was explained after his death; for, through the instrumentality of his labors, his patience, fortitude, and religious joys in his sickness, a glorious revival of religion shortly after took place, and a large Methodist society was organized after his death.' That society continues to prosper, and they have now a good house for worship. After the soul of our brother had gone to

heaven, his body was conveyed to the grave on a sled, drawn by oxen. The corpse was carried to a log building in the woods, called a meeting-house; but the proprietors denied admittance, and the funeral solemnities were performed without. As I came through the woodland in company with a preacher, having been informed where the place of his interment was, leaving our horse and carriage by the road, we walked some rods into the forest, and found the old log meeting-house, which had refused the stranger the rites of a funeral; but it was partly fallen, and forsaken. Then following a narrow path some distance further through the woods, we came to a small opening, which appeared to have been cleared of the wood for a habitation for the dead. After walking and looking some time, a decent stone, near one corner of the yard, under the shade of the thick-set, tall forest, informed us where the body of our dear departed friend had been laid. A large oak tree had fallen, and lay across two of the adjoining tenants of that lonely place. We kneeled, prayed, and left the quiet spot, in joyful hope of meeting our brother again at the resurrection of the just. The circumstances of the place carried my thoughts back to the northern parts of New Hampshire and Vermont, where many years since, I had rode, walked, talked, and prayed in company with Thomas Branch. From these circumstances two important reflections have since often impressed my mind. One is in how many circumstances a faithful minister of Christ may be useful—even in his most severe sufferings, and under the darkest dispensations of Providence which he may be called to endure. Little did Thomas Branch think that the fruits of his last labors and sufferings would be so abundant after his death. The other is, how much good may be done by the remembrance of the virtues of a faithful Christian, long after he is dead. The memory of the example of Thomas Branch, revived in my mind by visiting his grave, has been a means of quickening my desires to live as he lived, and of strengthening my hopes of finally reaching that heaven to which, I trust, he has gone."—*(Letter published in Zion's Herald, October 11, 1826—written at Zanesville, Ohio, September 17, 1826; see also Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 67-69.)*

The following obituary appears in the "General Minutes" of 1813:

"Thomas Branch was a native of Preston, in Connecticut. He commenced travelling in the winter of 1800, and continued until June, when he was received at the New York Conference, and filled the following stations: 1801, Vershire Circuit; 1802, Lunenburg; 1803, Landaff; 1804, Pomfret; 1805, New London; 1806, was appointed presiding elder of New London District; 1807, he presided on Vermont District, where he continued four years successively, notwithstanding the greatest part of his time he suffered great affliction from bodily infirmities. In 1811 he was considered as a supernumerary, and being advised by physicians, and in hopes of regaining his health by a change of climate, he set out with an intention to go to the Western Conference, having requested an appointment or station in that part of the work; accordingly he was appointed on Marietta Circuit in 1812; and although he almost reached the place, his strength failed; and after being confined some time, he slept in peace.

"Thomas Branch died in the state of Pennsylvania, in the month of June; an Israelite indeed, in life and in death. Whoever saw him out of the gravity and sincerity of a Christian minister? Always apparently collected and recollected—a child of affliction and a son of resignation; how loved and honored of God and men! For several years a member of our connection, and secretary for the New England Conference. He died on his way to the western country, and to the Ohio Conference. Rest, rest, weary dust! Rest, weary spirit, with the Father of spirits, and live forever! After great heaviness, through manifold temptations, the Sun of righteousness shone bright upon his soul, as persons that visited him could witness, and that he departed in triumph and consolation." —*(Minutes of Conference, Vol. I., 1813, p. 220.)*

In 1888 George H. Humason, pastor at North East, purchased the lot and erected a monument to mark the last resting place of this sainted man of God. This monument bears the following inscription:

SACRUM MEMMORI.

Rev.

THOMAS BRANCH

Was for several years Presiding Elder in New England Conference of the Methodist E. Church, and Secretary of the same. He was a good man, and a useful minister. He closed his eyes in death June 6, 1812, and is (no doubt) triumphing "Where the wicked cease from troubling and the weary are

At Rest."

Aet. 38.

"Yes, his Christian Course is run
Ended in a glorious strife
Fought the fight, His work is done
Death is swallowed up in life."

An inscription follows which it is not possible to read. It appears to have been a verse from the Bible. The stone is a native slate. It is slowly wasting, but will doubtless last fifty years longer with but little change.

"Burial was refused to his remains in the cemetery of the town, and a stone-boat and ox team conveyed his body to a spot outside the usual resting-place of the dead. Here he has lain until now, June 10, 1889, when tenderly his bones (which were found in an excellent state of preservation) have been removed into the lot owned by the Church he founded.

"The remains of Andrew McCammon, who was pastor of the North East church in 1831-2, also have been removed into the church lot. He died of consumption, in North East, May 27, 1834, aged twenty-four years. Both of these faithful servants of God have their resting-places marked with good substantial stones. Their memory lingers in this community, and falls as a benediction upon the Church they loved so well."—*(Rev. G. H. Humason, in Pittsburg Christian Advocate, July 4, 1889.)*

The Rev. Enoch Burdick, a local preacher from Canada, settled here and faithfully nourished the small society from 1812 to 1822. This good man lies buried in the small

graveyard near Orchard Beach, his resting place being marked by a small stone and two large Lombard poplar trees. For ten years the congregation was without a house of worship. In 1822 a brick building was erected on the eastern side of what is now our beautiful park, facing south. This same year Andrew Peck was appointed pastor. In 1852 a much larger and better building was erected where the new and beautiful edifice now stands, which was built in 1903 and 1904. The Church has maintained a prosperous existence here ever since and many happy spirits have gone from this town to join the triumphant hosts in Heaven because of it. Up to 1822 the North East Charge belonged to the Erie District of the Pittsburg Conference. In 1835 the Erie District was divided and this portion called the Jamestown District. The General Conference held at Cincinnati in 1836 divided the Pittsburg Conference into the Pittsburg and Erie Conference, this church being in the Erie Conference. In the Church records, we find the names of seventy-one pastors who have served this church. For nearly a century this society has gone forward in the Master's work and has become one of the best churches in the Erie Conference. Knowing how the good work begun by Rev. Thos. Branch has succeeded, we would heed the injunction to the Hebrews,—"Cast not away therefore your confidence which hath great recompense of reward," —and ever press onward in the work of establishing Christ's Kingdom here in North East.

Henry B. Bascom.

The Bascom family moved from Delaware County, New York, to Little Valley, below Olean, in 1808, when Henry B. was twelve years of age. In 1812, they removed to Kentucky and then to Ohio. The Rev. James Gillmore, who was intimate with Mr. Bascom from the age of ten years, says, that on his return to Little Valley in 1811, he learned that a little before this: "A Methodist exhorter from the east had moved to the Little Valley, and through his instrumentality almost all the families of the valley had embraced religion, young *Henry* with the rest." Simpson's "Cyclopaedia of Methodism," fourth revised edition, says that Bishop Bascom joined the Church in Western Pennsylvania in 1811. The Bascom

family lived for a time at the "Kenjua Flats." Benjamin G. Paddock, appointed from Genesee Conference to the Chautauqua Circuit in 1812, visited the "Flats," and said: "The father of Henry B. Bascom, having spent a few years in this settlement, had just left for Kentucky."

Loring Grant gives another account of the conversion of young Bascom: "In the spring of 1811 Mr. Gillmore and young Bascom came into the waters of Sugar creek, in what is now Bedford County, Pennsylvania. I knew but little of him until the time referred to by Brother Burch, when preaching at Capt. Clark's at Old Sheshegoin. The young man came *ten miles* on *foot* to attend the meeting. While preaching, I noticed on him deep feeling, and in the class-meeting he told us that during the meeting, or under the sermon he had found peace with God, and offered himself for membership in the Church, and was received." "But it was not until," says Mr. Grant in another connection, "the General Conference of 1828, at Pittsburg, that I knew that the green boy that I took into the Church at Captain Grant's was the man of world-wide popularity. This I learned from himself." —*(Henkle, Life of Henry Bidleman Bascom, pp. 19, 20; George Peck, Methodism Within the Bounds of the Old Genesee Conference, pp. 259, 260; Conable, History of the Genesee Annual Conference; Simpson, Cyclopaedia of Methodism, p. 92; Z. Paddock, Memoir of Rev. B. G. Paddock, pp. 104-106.)*

We may reconcile these accounts of the conversion of Bishop Bascom by remembering that there was no church for him to join in Little Valley. He was converted, as above related, while living at Little Valley. He and Mr. Gillmore crossed the mountains and there he joined the Church. When he bore testimony to having received a great blessing, it was not unnatural for Mr. Grant to conclude that was his first public profession of religion. "That this was a misapprehension, however, is evident, for before this time Mr. Gillmore had become satisfied with the soundness of Henry's religious experience, and had called on him to exhort in public." He re-crossed the mountains and returned to his home in Little Valley probably about the end of the summer of 1811. But there is a statement in Bascom's own handwriting which settles the question of his conversion: "August 18, 1814,—

four years to-day since my conversion. Bless God for mercy through Christ our Lord. Henry B. Bascom."—*(Henkle, Life of Henry Bidleman Bascom, pp. 19, 20.)*

James B. Finley gives the following account of the young convert: "Very soon after his conversion, which occurred at a camp-meeting on Oil creek, he gave evidence, in the relation of his religious experience and prayers, of a power and eloquence unusual to boys of his age. At one time he went from home to attend a quarterly meeting at Franklin. His singular appearance, with his fox-skin cap and rude backwoods dress, attracted the attention of every one present; but when, at love-feast, on Sabbath morning, he rose and spoke of his conversion and the love of a Savior, every heart was thrilled, and as the rough exterior sparkled with the light and fire of the soul within, the people wondered more at the boy than they had before been surprised at the rusticity of his appearance.

"On Monday morning Mr. William Connelly, who was a merchant in Franklin, took him to his store and gave him a new hat and some other articles to fit up his wardrobe. Mr. C. was subsequently, for several years, a member of the Pennsylvania Legislature, and from some cause or other lost his property and became poor. Travelling in the west, he stopped at Cincinnati, and, being destitute of means, among strangers, he called upon Dr. Elliott, in Cincinnati, and asked for the loan of a few dollars to take him home. The doctor promptly took out his wallet and handed him all he desired, saying: 'Take that, brother, and welcome, for giving young Bascom a hat.' "—*(Finley, Sketches of Western Methodism, pp. 429, 430.)* We add the following from Henkle: "Mr. William Connelly, residing at Franklin, Pennsylvania, not far from Little Valley, became acquainted with young Bascom after his return from the East, and being greatly pleased with him, invited the youth to make his house his home, and tendered him the free use of a good library. This was a great treat to young Henry, for with a craving appetite for knowledge, he had hitherto enjoyed but small facilities for ministering to its gratification; and he never forgot this kindness of Mr. Connelly, who, in after life, received many a valued letter from the famed orator

as the reward of his courtesy to the untutored youth of the wild frontier."—*(Henkle, Life of Henry Bidleman Bascom, p. 31.)*

VII.

SOLDIERS STILL ENLISTING, AND SOME STIRRING EVENTS.

Ashtabula.

Into the earliest frontier settlements of our country Methodist preachers and lay members were ever on the alert to be among the first to carry the Gospel of peace and good will, and thus assist in the extension and upbuilding of the Master's kingdom. We are not able to state the exact date of the arrival of Methodist itinerants in Ashtabula, Ohio, but a class was organized in 1812, consisting of Thomas Benham and wife, Samuel Benham and wife, and Adna Benham and wife. In 1818 a gracious revival greatly strengthened this society. The first house of worship was built during the Conference year of 1820 and was called the "Block Meeting House." It was the first built by any denomination within the county. In 1831 Ashtabula became for the first time the head of the circuit, the former name "Grand River" passed from the minutes. In 1832 James Gillmore was appointed to the circuit and the frame church on South Main street begun in 1829 was completed.

On the fifth of January, 1835, the following very important action was taken by the society at Ashtabula:

"The members met according to notice for the election of officers for the Church and to present a memorial to the legislature of the state to incorporate them into an incorporate body.

"Rev. John Bain was called to the chair and William Bordutha was chosen secretary, and proceeded to pass the following votes, and then to adopt the following memorial:

"Voted first. That the society shall have five trustees chosen annually by the society for the purpose of attending to its temporal business.

"Voted second. That Chandler Williams, Thomas Stimson, Charles S. Parker, John Bain and Samuel Benham be trustees pro. tem. until the first annual meeting.

"Voted third. Elected Samuel Smith treasurer."

The society was duly incorporated, and held its first annual meeting March 23, 1835.

Ashtabula was first made a station in 1850 and the first quarterly meeting was held in the Chapel August 17, 1850. The following brethren answered to their names at the first session of the quarterly conference: Darius Smith, station preacher; James Phillips, local preacher; W. G. Benham, circuit steward; Samuel Benham, Judson Landon, James Metcalf, class leaders. The pastor reported one Sunday school with two superintendents, six teachers, twenty-five scholars and two hundred volumes in the library. He further reported the "school in a rather low state." Judson Landon, James Metcalf and Isaac Lockwood were added to the Board of Stewards. Mr. Lockwood was appointed Recording Steward. The Quarterly Conference held October 16, 1858, adopted the following resolutions: "That the trustees be, and are hereby authorized to sell the church and parsonage belonging to the Methodist Episcopal Church in the borough of Ashtabula, apply the avails of the same toward the erection of a new church and parsonage for the aforesaid society." At the next Quarterly Conference a committee was appointed "to procure a lot of land upon which to erect a new church." On April 6, 1859, the committee reported that they had contracted for a lot "known as the Mather, situated on Park street, next lot south of Samuel Benham's residence, for eight hundred dollars." This church was built of brick and the basement dedicated April 23, 1861. The auditorium was dedicated in September of the same year. February 2, 1903, Mary A. Smith and James L. Smith, daughter and grandson of the Rev. James Gillmore, presented to the trustees lots on Elm street, between Center and Division streets, for the erection of a new church to be known as the "Gillmore-Smith Memorial Church." The building was erected and dedicated February 11, 1906, by Bishop William F. McDowell. The entire cost of the building, with furnishings and the new pipe organ, was $38,500.

"The Rev. James Gillmore was born in Chester, Hampshire County, Mass., in 1789, and died September 27, 1866, at the residence of his son in Erie, Pa. He was converted when but twelve years of age, baptized and received into the church by Billy Hibbard, one of the first Methodist ministers that preached the gospel in New England. His conversion took place on the summit of a mountain while on his way to a prayer meeting. There beneath the glittering stars he exclaimed, 'The heavens declare the glory of God! Glory to God in the highest!'

"My brother considered it a gracious providence that led him to the Methodist Episcopal Church, against which he had many early prejudices, owing to false reports circulated by its foes. He finally became one of its bold defenders and successful supporters, and in one of his letters addressed to his mother he said, 'I am a Methodist from the crown of my head to the sole of my foot.'

"With many others he had to contend with prejudice, false theology, infidelity, and various forms of vice. But he was firm in his purpose and confident of success. He traveled and held meetings for some time as an exhorter, met with much opposition even from those who ought to have encouraged him, when finally, in view of his great success, he was licensed to preach and joined the Genesee Conference, where he spent about twenty years of his ministry. His first appointment was in 1813, including Buffalo, N. Y., and headquarters of our military officers near that place. The remainders of his labors were within the bounds of the Pittsburgh and Erie Conferences. He was a member of the latter when he died. For many years he was a great revivalist, yet he paid special attention to doctrinal preaching, as Methodism in those days was by many considered a dangerous heresy.

"Though surrounded by many disadvantages, and under the necessity of dispensing with some of the rudimental principles of education, nevertheless he learned the art of applying metaphysical argument and logical reasoning with such force as to shake some of the strongholds of infidelity and crime. His manner of preaching was bold.

"Of his person and work the Rev. Samuel Gregg, author of 'History of Methodism Within the Bounds of the Erie Conference,' has recorded the following testi-

mony: 'Mr. Gillmore was very tall, slim and straight, and made a very dignified and commanding appearance. He possessed more than ordinary mental power, understood well the doctrines of the Bible and could defend them against infidelity and the various isms of the day with tremendous effect. Calvinism was his hobby. When he came to Jamestown Circuit, New School Calvinism was exerting a tremendous influence. The way Mr. Gillmore exposed its peculiar characteristics will never be forgotten by those who heard him.'

"During the year he held a camp meeting a few miles from Jamestown, in a place called Louk's Hollow. On Sabbath there was a vast crowd in attendance, and many of them very disorderly, who could not be induced to be seated or quiet. Mr. Gillmore went into the stand and announced for his text, 'Rejoice, O young men, in thy youth; and walk in the ways of thy heart and in the sight of thine eyes,' saying nothing about the remainder of the verse until he had talked perhaps half an hour to the young people, lauding and admiring the various sinful amusements and errors practiced and believed by them. While upon this theme the crowd rushed up as close as they could get to him and listened with astonishment and delight. Christians stood and wondered what the man could mean by such apparent approval of all that was bad. All at once he paused and recited the remainder of the verse—'but know thou that for all these things God will bring thee into judgment.' The attention of all had become so perfectly secured by this time that the most profound silence prevailed all over the ground. He then went into such a description of the final judgment day—Gabriel blowing the trumpet——suiting his action and voice to the occasion as to make the scene most awful and terrific. Tears flowed down many faces, sobs and groans could be heard in all directions. The countenances of the wicked were the picture of sadness. As he proceeded cries for mercy were heard in all directions, and as he closed up a large number rushed to the altar of prayer, and the night passed away with singing, praying and shouting, and made the adjoining mountains ring and listening angels rejoice.

"The Rev. James Gillmore was one of eight brothers, all of whom were ministers, and Mrs. James Gillmore

was one of a family of seven children—two brothers and five sisters—and three of the latter married ministers. It is in loving remembrance of these that Mrs. Mary A. Smith and James L. Smith, daughter and grandson, have deeded as a gift-memorial the church lot on Elm street, the church hereafter to be known as the 'Gillmore-Smith Memorial Methodist Episcopal Church.' "

James and John McMahon.

In 1812 James and John McMahon, brothers, traveled the Trumbull and Grand River Circuits, which embraced all the Connecticut Western Reserve east of the Cuyahoga river. James was a man of high standing, an able preacher, and greatly respected by all. John was possessed of superior pulpit powers, but incurable eccentricities led him into gross improprieties which injured his influence, destroyed his usefulness, and finally resulted in 1827 in his expulsion from the ministry and church. He was a hypochondriac of the most pronounced type. Alfred Brunson relates several instances in illustration. On one occasion while at Hudson he imagined he was dying, and insisted upon Mr. Gailord, with whom he lodged, sending some sixty miles to get his brother James to preach his funeral sermon. He was urgent lest his brother should not arrive in time, declaring that he could not live longer than the next day, and would probably die before night. Gailord, who was acquainted with his peculiarities, declined to send, assuring him that he would be well enough next day. He then called Gailord cruel and hard-hearted, un-Christian and inhuman; and entreated him to send for a doctor. This was refused, when Mr. McMahon began a tirade of hard names for letting a man die in his house and refusing even to send for a doctor. To appease him a boy was sent but privately told that he need not go far. In the meantime John was walking the floor, feeling his pulse, and looking in the glass to watch the growth of the death pallor. Looking out of the window he discovered the boy at play with others of his age, and in indignation declared he would go for the doctor himself. Suiting the action to the word he seized his hat and set off on a run. Reaching the boys, he went to play with them. At Cadiz, Ohio, he had another attack, said he must die, and

went through the usual farce of lying down and getting up, looking in the glass, and feeling his pulse. A preacher who was present, seeing a marble yard across the way, said: "Brother John, if you are really going to die, wouldn't it be a good idea for you to go across the way and select a tombstone, such as you would like to have at your grave?" The idea was so ridiculous that John burst into a hearty laugh and was cured.

He was often troublesome about his food and made many complaints, even venturing into the kitchen and interfering with the duties of the cook. Sometimes he would ride ten or twelve miles after preaching under the delusion that only some particular woman could make coffee or mush. On one such occasion, just at dark, he reached a house and ordered mush. One of the girls went to the spring for water, and not in the best humor, dipped up a frog which was cooked with the mush. It was not discovered till he was nearly through his meal. At the next conference a young man who had fallen into the same troublesome whims about food, was reported to Bishop McKendree. The good bishop said to him: "What is this I hear about you? Don't you know that you should eat such things as are set before you, asking no questions for conscience sake?" John, thinking that his turn might come next, sprang to his feet and exclaimed: "Conscience sake; conscience sake! We must eat this, and we must eat that for conscience sake! A good woman the other night set some mush before me with a frog in it; must I eat *that* for conscience sake?" The conference bust into a roar of laughter, and the young man and John with him escaped further censure at that time.—*(Brunson, A Western Pioneer, Vol. 1, pp. 101-106.)*

James McMahon was received on trial in the Western Conference in 1810, and appointed to Trumbull Circuit in 1812. John McMahon was received on trial in the Western Conference and fell into the Ohio Conference in 1812 at the first session and appointed to Grand River Circuit. Soon after the session of the conference these circuits were united under the name of New Connecticut, and the two brothers labored together, James being in charge of the whole work. In 1815 James preached the first Methodist sermon in Braceville, Ohio, in the bar-

room of John Croy's tavern. The house was afterward used as a parsonage. A two-days' meeting was held in the woods near Mr. Edward Oviat's, and a class formed consisting of Harvey Stow and wife, Samuel Oviat, Sarah Oviat, William Johnston and William Cole. Harvey Stow's was the place of preaching for many years. In 1820 James McMahon traveled the Mahoning Circuit with Ezra Booth as his colleague. This year closed his services within the bounds of Erie Conference, but he continued for many years as preacher and Presiding Elder in the Ohio and North Ohio Conferences.

"Mr. McMahon was a man of imposing appearance, tall, well proportioned, and erect. His dress was always neat and appropriate; his manners graceful, yet dignified; his spirit kind and genial. Though affable among his brethren, respectful and even courteous to strangers and deferential to men of age and influence, he was circumspect in all his intercourse with society, avoiding that jesting and foolish talking which, though very natural to persons constantly moving among their friends, is not convenient, and choosing those themes that tend to edification and improvement. He was a man of method. In the apportionment of his time and his means, in the arrangements of his duties, his studies, and his devotions, his rules were inflexible; in the fulfillment of his appointments and the payment of his debts, his punctuality was remarkable; while in his statements of doctrine, of precept and of fact, he was accurate and precise. His early education, though not liberal, was reputable; in some branches critical and minute. His reading was extensive, his knowledge of theology in general unusual, and of our standards profound. He was a deep student of the Bible. He traveled to heaven upon his knees. His sermons were always carefully prepared and deliberately, seriously and impressively delivered, while the whole solution of his ministrations crystalized around the cross." He witnessed many glorious revivals. He died in Morrow County, Ohio, October 30, 1860. In his last conflict he shouted, "Victory!" and his final word was "Safe!"*— *(Minutes of Conference, Vol. VIII., 1861, pp. 147-148.)*

***The appointments of James McMahon were: In 1810-1811, Pickaway; 1812, Trumbull; 1813, Madison; 1814, New Connecticut; 1815, located; 1817, Tuscarawas; 1818, West Wheeling; 1819-**

Hatton, the Hypochondriac.

Robert C. Hatton was admitted on trial in the Ohio Conference in 1812, and appointed junior preacher on the Grand River Circuit, but was soon transferred by the Presiding Elder to the Erie. In 1813 he traveled the Little Kanawha Circuit, and in 1814 the Cumberland. He was appointed in charge of the Erie Circuit in 1815, and resided at North East. He was an eccentric genius, and did many "queer things," but was a remarkable preacher. "Not handsome, but dignified and noble in his appearance, with a fine address, a stentorian voice, and a vivid imagination, he could describe the day of judgment, the sufferings of the lost, the joy of the saints, in language that would thrill an audience."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 128.)* In 1816 he was sent to the Shenango Circuit, but soon became disaffected and left the circuit, and was located at the following session of the Ohio Conference. He was re-admitted in 1819, and appointed to Lake Circuit. In 1820 he again located. In 1825 we find him on the French Creek Circuit, Buffalo District, Genesee Conference. In 1826 he is at Youngstown, Pittsburgh Conference, with Robert Hopkins as his colleague, and the next year he was returned to the same circuit, with Samuel Adams as his colleague. In 1829, Wheeling; 1830, Steubenville; 1831, Ohio. In 1832 he withdrew from the Methodist Episcopal Church and united with the Cumberland Presbyterian Church.

The good which Mr. Hatton might have accomplished was nearly destroyed by his fits of hypochondria. He

---

1820, Mahoning; 1821, West Wheeling; 1822, Steubenville; 1823, Barnesville; 1824-1827, Portland District; 1828, Brunswick; 1829, Wayne; 1830, Knox; 1831, Mt. Vernon; 1832, Roscoe; 1833, Cambridge; 1834, Somerset; 1835, Martinsburg; 1836-1837, supernumerary; 1838, Michigan Conference, Belleville; 1839, Millersburg; 1840 (North Ohio Conference), Millersburg; 1841, Ashland; 1842, Norwalk; 1843, Clarksfield; 1844, Mansfield; 1845, Mt. Gilead; 1846, Chesterville; 1847, superannuated; 1848, Chesterville; 1849, Frederick; 1850-1853, superannuated; 1854, Cardington; 1855-1860, superannuated.

*John McMahon filled appointments as follows: In 1812, Grand River; 1813, Chautauqua; 1814, Barnesville; 1815, Knox; 1816-1817, Fairfield; 1818, located; 1821, Burlington; 1822, Cross Creek; 1823, West Wheeling; 1824, Barnesville; 1825, supernumerary, but supplied St. Clarksville and Mt. Pleasant; 1826, supernumerary; 1827, expelled.

was always high up on the mountain top or deep down in the valley. He was always doing unaccountable things. Alfred Brunson relates several typical instances, among which may be taken the following as fair examples:

"In going to an appointment one Sunday morning he saw a dog that pleased him, and agreed with the owner to give ten dollars for him, when he returned; being absent-minded, he had forgotten the day of the week, and the business he was on. When he 'came to himself' and recollected the day of the week he sank down almost in despair of any mercy or forgiveness from God; but he never called for the dog.

"At one time, after preaching at night, while in deep despondency of mind, he went to his horse, which he had hitched to the corner of a fence and, without unhitching the bridle, mounted the horse, with his face to the rear, and struck his spurs into the horse's sides, which made him spring forward, and tilt the rider over his tail on to the ground. This brought him to his senses, when he unhitched and rode off in good order.

"But the climax of his folly, in such freaks, occurred in the presence of Dr. Bostwick. Hatton was preaching, and all at once imagined that the top of his head, from his mouth upward, had left its position and ascended to the ceiling above, and that he must sit down and sit still till it descended to its place again, holding his head in the right position lest his nose should be on one side. As this thought suddenly occurred to his mind, he, as suddenly stopped preaching and sat down, requesting the doctor to finish the discourse. The doctor, understanding his case, and also the subject he was discussing, rose and began where Hatton left off, and went on as if it was his own subject. Hatton listened a while, and was so pleased to think that the doctor took the same view of the subject that he did, began to cheer up, and on feeling his face, finding his head in position, and his nose on the right side of it, he jumped up and said, 'Doctor, I can finish now,' and went on to the close."—*(Brunson, A Western Pioneer, pp. 222-223.)*

But God made this imperfect instrument very effective at times. He held a camp meeting at North East, of which Mr. Brunson gives the following account: "The

encampment was large for a sparsely settled country. The preaching and prayer meetings were attended with great power, and with most signal success. The awakening of sinners soon commenced and the altar, the prayer circles, and prayer tents, were soon filled with penitents, and converts were numerous. The moral atmosphere of the place was, like the ground upon which Moses stood before the burning bush, holy; the thousands in attendance seemed to be awe-struck as soon as they came upon the ground." One Sunday evening, while Hatton was preaching, two men sprang to their feet and ran to the rear of the congregation, when one said to the other: "I never saw such men before as these Methodist preachers are. They seem to be determined that people shall get religion. That fellow who is preaching and the one sitting behind him had got their eyes on me, and they both were just a-going to spring out and seize me, and drag me into the prayer meeting as they did last night, and I but just made my escape." "Why," said the other, "that was what they were going to do to me, and I did but just escape them;" and they both concluded to go home and not be caught so. The next night, however, they were both at the meeting and were converted. At this meeting not less than two hundred souls were converted, besides the general quickening of the membership throughout that whole region.—*(Brunson, A Western Pioneer, pp. 224-227.)*

John Graham and John Norris.

John Graham was born in Ireland about 1785 or 1786, and died at his home "on the eastern edge of Tuscarawas County, Ohio, July 26, 1848. His parents were members of the Church of England. His father died when he was nine years of age. At the age of eleven John was converted and joined the Methodists. His license to preach was given him while still in his native land The family came to America and settled in Jefferson County, Ohio, where he was again licensed and exercised his gift to the edification of those who heard him. He was admitted on trial in the Ohio Conference in 1812, and became a member of the Pittsburgh Conference at its organization. After twenty years of active service he asked for a location and settled on the farm where he

died. He was united in marriage with Ann Cakhel and the Lord blessed them with eleven children.

"Brother Graham's worldly circumstances were pretty hard, for having spent the prime of his life in traveling when the country was new and the circuits large and poor, he was often compelled to live on short allowance; and having to locate with a broken constitution, he had hard struggling to preserve his growing family from the griping hand of want. But being accustomed to rigid economy, and adding thereto indefatigable industry, with the blessing of Providence upon the labor of his head and hands, he never lacked the needful food and raiment."

In his last sickness his sufferings were severe but brief. His last words were, "I am going home to Jesus." Thus in about three hours of illness this faithful servant of the Lord passed through the gates of death and seized his starry crown in heaven.*—*(Pittsburg Christian Advocate, September, 20, 1848.)*

John Norris, a local deacon, came from Connecticut and settled in the town of Windsor, Ashtabula County, Ohio, in the month of June, 1812, and immediately commenced preaching in that town, and in Mesopotamia. The same year a class was formed in Windsor consisting of himself, wife, and two daughters, A. Crandell and wife, Cornelius Norris and wife and Seth Young. A class was also formed in Mesopotamia, but the only name which has been preserved is that of Mrs. Sarah Sanderson.

Lemuel Lane.

Lemuel Lane, a local preacher from the Western Reserve, was employed by the Presiding Elder to travel the Chautauqua Circuit, which extended into Warren County, Pa. To him belongs the honor of forming a class at Silver Creek, Chautauqua County, consisting of A. Clothier and wife, S. Spink and wife and a few others. Two

*John Graham did excellently in the following list of appointments: In 1812, Erie; 1813-1814, Tuscarawas; 1815, Erie; 1816, no appointment given; 1817, Barnesville; 1818, Little Kanawha; 1819-1820, Tuscarawas; 1821, West Wheeling; 1822, Beaver; 1823, West Wheeling; 1824, Wayne; 1825, located, and re-admitted in Pittsburgh Conference and appointed to Munroe; 1826, Duck Creek; 1828-1829, Cross Creek; 1830, Leesburg; 1831, Freeport; 1832, located.

years later he was appointed to the New Connecticut Circuit, with James McMahon in charge.

During the year 1814 he formed a class in the town of Nelson, Ohio. The following were the first members: Asahel Mills, a local preacher; Isaac Mills and wife, Sylvanus Hulet and wife, Benjamin Prichard, Elisha Taylor and wife, Prudence Taylor, Oliver Mills, Anna Mills, Orilla Kennedy, Catherine Trusdale and Betsy Bates, who afterward became the wife of Mr. Lane.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 123-124.)* This year Mr. Lane was admitted on trial in the Ohio Conference, and in 1815 he traveled the Chautauqua Circuit. He located in 1819.*

Mr. Lane, in endeavoring to find his way through the woods in the Western Reserve, using a pocket compass as his only guide, missed his way. He had hoped to save several miles and thus reach the quarterly meeting at Burton at an earlier hour. After spending the night in the woods and refreshing himself and his horse at the nearest house, he continued his journey, but again missed his way and lay in the woods the second night, when he was attacked by wolves and failed in every attempt to frighten them away. "At length he thought of the saying that music would charm a wild beast, and he commenced singing, at which the wolves retreated and left him to repose as well as he could on the snow." The story is told that Rev. Joseph Badger, the Presbyterian missionary on the Reserve, was lost one night in the woods and attacked by a bear. He tied his horse to a bush and climbed a tree which he supposed was too small for the bear to attempt to climb, but bruin was about to make the attempt when the horse shook himself and the saddle bags rattled. This suggested to the bear the suspicion that danger might be near. So retreating a few steps he seated himself and watched the reverend gentleman perched in the thick boughs of the small branch, till morning. At break of day the bear reluctantly moved away, and the preacher was permitted to come down from his roost and continue his journey.—*(Alfred Brunson,*

*The appointments of Mr. Lane were: In 1814, New Connecticut; 1815, Chautauqua; 1816, Mansfield; 1817, Columbus; 1818, Knox; 1819, located.

in the Methodist Magazine and Quarterly Review, Vol. 3 (new series), p. 267.)

Brown's Chapel.

"Brown's Chapel" is located in the northern part of Mead Township, Crawford County. It was organized by the Rev. John Graham, of the Erie Circuit, in 1812 with nine members. Other names were soon added. Edward Douglas and wife, John McFadden, Mr. Little, Ruth Kinney, Oliver Chase and wife, Simeon Brown and wife, John Grimes and wife, William Smith and Anna Glenn were among them. It was a large circuit in those days, and the earliest ministers, who received salaries of from $50 to $100 a year, had to ride all day, and eat bear meat and corn cakes at the cabins of the backwoods settlers. The first meetings were held in the cabin of John Grimes, who resided about a mile south of the site of the present edifice. They were afterward held in a school house until about 1830, when a frame church was built. For the purpose of accommodating the room to the size of the audience, the church was divided into two apartments by a swing partition; a solid partition extending from the floor upwards for several feet, and above it were two huge swinging doors, which could be opened or shut at pleasure.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 575.)* It was never fully completed, but was used until the present frame building was erected in 1848. The society, whose membership is about sixty, for many years formed part of the Saegertown Circuit, but was attached to the Meadville Circuit at a later date.—*(Bates, Our County and Its History, 1899, p. 546.)*

Quarterly Conferences—Old Records.

The camp meeting Quarterly Conference of the Erie Circuit was held at Meadville, Pa., August 15, 1812.* Bishop William McKendree was on his way to the Western Conference, and stopped at the meeting, where his services were greatly appreciated. Jacob Young, the Presiding Elder, was in command of the Christian forces. James Watts and Jacob Gorwell had charge of the cir-

*I retain the spelling of the original documents.

cuit. The latter joined the Baltimore Conference in 1811. He served Shenango Circuit in 1813, and located in 1815. The local preachers were William Connelly, William Carroll and Russell Stancliff; the exhorters, Henry Benn, Thomas McCray, Jonathan Benn, John Williams, Richard Coulter, Samuel Wilson, Abraham Loper, Matthias Swartz, John McDowell; and the class leaders, John Leech, Craft Ghost, James Allender, John Watson, John Allerton, John Bennett, Joseph Baird, James Dowler, Peter Ford, George King, William Mulvin, Daniel Brush, Marsena Keep and William McLean.

The church has never been without trouble with irresponsible preachers. This Quarterly Conference had its share.

"The Conference being organized, the subject of a certain Joseph Fuller, who had been preaching as an itinerant under the name of a Free-will Baptist for some time in the Circuit of Erie, and particularly among the Methodist societies, was introduced, the members present were requested to relate what they knew touching the character of the said Joseph Fuller. It appeared that the said Joseph Fuller was not licensed by any society to preach; that he never had an ordination, and upon the most candid and impartial investigation, nothing appeared by which any member might be authorized to sanction or give countenance to the said Joseph Fuller as a minister of the gospel. The Rev. Bishop McKendree, after hearing the debates of the Conference on the said subject, and having made some remarks upon the same, and upon other more important subjects connected with the interest and welfare of the society, with suitable exhortations and prayer, retired to attend the camp meeting, leaving the Conference to pursue its particular business. After the bishop had retired the subject relative to Joseph Fuller was again reconsidered, and on motion made and seconded, the following question was put, viz.: 'Is it lawful, proper and consistent with the discipline of the Methodist Episcopal Church to encourage the said Joseph Fuller to preach, or to attend his preaching?' The question was determined in the negative.

"Resolved, That the proceedings relative to the subject of Joseph Fuller, as considered in Quarterly Conference

this day, be entered at large on the minutes of said Conference.

"A recommendation was received through Mr. Watts from James Allender's class in favor of Samuel Wilson as a proper person to preach the gospel, signed by the following persons, viz.: James Dawson, George Siggins, Isaac Connelly, Wm. Middleton, Alex. McLhany, John Siggins and William Siggins. After some debate it was considered advisable by the Conference that the case be referred to the reconsideration of the class aforesaid, there not appearing a majority of the said class to the said recommendation.

"The characters and usefulness of the preachers, exhorters, class leaders, etc., were examined individually in Conference, after which the Conference adjourned.

"Signed by order of Conference,

"WM. CONNELLY, *Secretary.*"

After the signature of the secretary, the following items are recorded:

"On Monday, the seventeenth day of August, one thousand eight hundred and twelve, William Connelly was ordained a deacon in the Methodist Episcopal Church at the before-mentioned camp meeting, by the Rev. Mr. William McKendree, junior bishop of the said Church, in the presence of the congregation.

"By arrangements made in General Conference of the Methodist Episcopal Church in May, 1812, Erie Circuit is attached to and becomes subject to the Western Conference, which commences its session first October, same year."

This in a different hand with no signature:

"On the third day of July, one thousand eight hundred and eighteen, William Carroll, Jr., was ordained deacon in the Methodist Episcopal Church at Pithole, Venango County, Pa., by the Rev. Robert R. Roberts, Bishop of said Church."

The following business was transacted:

"May 15th, 1813, in Conference held at the house of William Mitchell on Oil creek, present:

"Jacob Young, Presiding Elder; James Graham and Robert C. Hatton, circuit preachers; Abraham Daniels,

local preacher; also Samuel Wilson, Jonathan Benn, John Williams, exhorters, and John Watson, John Allerton, Peter Ford, John Lupher, Thomas Dawson, class leaders.

"First Question: 'Are there any appeals?' Answer. 'One, viz.: An appeal was made by William Siggins to Conference, and alleged by him that he was illegally expelled from the class to which he belonged. Upon hearing the said William Siggins and the evidence, it appeared that according to the rules and usages of the Methodist Episcopal Church, he ought to be expelled, and it was so determined by a majority of the members present.

"Second Question: 'Is there anything improper charged to any, or complaints against any of the preachers or members of this Conference?' Answer. 'None.'

"A resolution was introduced and carried, viz.:

" 'Resolved, That a camp meeting be held at the usual place near Mr. Baum's on French creek the 20th of next August.'

"Conference adjourned."

"Camp meeting Quarterly Conference, 21 August, 1813.

"Present—Jacob Young, Presiding Elder; J. Graham and Robert C. Hatton, circuit preachers; A. Daniels, John Wilson, Wm. Connelly and O. Woodworth, local preachers; Richard Coulter, M. Swartz, Jonathan Benn, Samuel Wilson and Abraham Looper, exhorters; Wm. McClane, Burros Westlake, John Lupher, Wm. McLany, John Watson, John Stiver, Joseph Beard, John Allerton, Peter Ford and George King, class leaders.

"The characters of the preachers, exhorters and class leaders were examined individually and no complaints of immoral conduct, etc., were exhibited.

"A motion was made and seconded that a letter of address be sent to Wm. Carroll advising him of the necessity and propriety of exercising as a preacher oftener in public. Carried.

"A recommendation from the class to which Samuel Wilson belongs was presented, setting forth his being a suitable person to preach as a local preacher. The sub-

ject being considered, it was determined in favor of the recommendation, and a license to be given.

"A recommendation of a similar tenor was presented by Burrows Westleke's class, setting forth his being a proper person to exhort. Considered and carried and a license to be issued, after which Conference adjourned.

True copy.

(Signed.) "JACOB YOUNG.

"WM. CONNELLY, *Secretary.*"

"Quarterly Conference held at the house of John Randall, the 21 May, 1814.

"Jacob Young, Presiding Elder; Abel Robinson, circuit preacher; Russell Stancliff and Oliver Woodworth, local preachers; James McCall and John McDowell, exhorters; Jared Brush, John McDowell, Marcena Keep, Russell Stancliff, Peter Ford and Wm. McClane, class leaders.

"An appeal was made by Andrew Simpson to the Conference, he alleging that he had been illegally expelled from the society. The charge against him, and for which he was expelled, was that said Andrew had gone to law with one of the brethren of the society.

"The Conference having considered the case, and after fervent prayer, do restore said Andrew Simpson to membership again in the Methodist Episcopal Church.

"An appeal was also made by Prudence Gibbons, alleging that her case merits the attention and interposition of this Conference, the charge against her and for which she was expelled being that she had circulated slanderous reports on some of the members of her class; and she alleges the committee who tried her case had not done her justice, although she refused to make such concessions as they thought reasonable, and said Prudence prays that she may yet be permitted to make such concessions as are just and right.

"On consideration of such prayer and petition it is agreed that the said petition be granted.

"Conference adjourned.

(Signed.) "JACOB YOUNG, *President.*

"RUSSELL STANCLIFF, *Secretary.*"

"Quarterly Conference held at the house of John Randall, the 6th day of May, 1815, for Erie Circuit.

"Present—Jacob Young, Presiding Elder; John Graham and John Solomon, Circuit preachers; William Connelly, John Wilson, Samuel Wilson and Oliver Woodworth, local preachers; John Watson, George King, Philip Brister, John McDowell, John Looper and John McCall, class leaders.

"First—A complaint was brought against William Connelly, and inasmuch as it appeared that a reconciliation had taken place between him and John Graham, who was the principal person concerned in the dispute, the Quarterly Conference did not think proper to take it up.

"Second—No appeals.

"Third—No recommendations.

"Signed in behalf of the Quarterly Conference,

"JACOB YOUNG.

"May 6, 1815."

(N. B.—The reason of the above not being countersigned by the Secretary was, he being one of the minority and dissatisfied with the order of the proceeding, refused to countersign.)

"At a Quarterly Meeting Conference, held at Salem meeting house the 22d day of July, 1815.

"Present—Jacob Young, Presiding Elder; Samuel Brown and John Solomon, circuit preachers; William Connelly, William Carroll, Oliver Woodworth and Abraham Daniels, local preachers; exhorters and leaders, viz.: George Stuntz, Factor Knox, James McCall, George Smith, William Westlake, Isaac Connelly, George King, Peter Ford, John Leech and Jonathan Benn.

"A recommendation was presented to Quarterly Conference in favor of George Stuntz as a fit person to preach. The subject being examined by Conference, it was determined in the affirmative and agreed that a license be given Brother Stuntz to preach.

"A recommendation of a similar nature was presented to Quarterly Conference in favor of Oliver Woodworth as a suitable person to travel and preach. The subject being examined by Conference it was determined in the

affirmative, and agreed that a recommendation be sent to Annual Conference in favor of Oliver Woodworth.

"No appeals.

"Conference adjourned.

"Signed in behalf of the Conference,

"JACOB YOUNG.

"WM. CONNELLY, *Secretary.*"

(N. B.—Bishop McKendree was present at this Conference.)*

PREACHERS AND APPOINTMENTS FOR 1813 AND 1814.

Bishop William McKendree presided at the session of the Ohio Conference held in Steubenville, September 11, 1813. Jacob Young remained as Presiding Elder, Abel Robinson was appointed to the Erie Circuit, Jacob Gorwell to the Shenango, and John McMahon to the Chautauqua. The Grand River and Trumbull Circuits were united under the name of "New Connecticut," and John Solomon and Oliver Carver were appointed to that work.

Abel Robinson was admitted on trial in the Baltimore Conference in 1811 and appointed to Shenango. He was received into full connection and ordained a deacon in 1813, and ordained an elder in 1815. He traveled Beaver Circuit with Daniel D. Davidson as second preacher in 1812; and Erie in 1813 and 1814. He was appointed to West Wheeling in 1815, and located in 1816. A few years later, he joined the Ohio Conference from which he was transferred to the Kentucky Conference. He located in 1829.

John Solomon and Oliver Carver were admitted on trial in the Ohio Conference in 1813, and ordained deacons in 1815. Mr. Solomon was ordained elder in 1817, and located in 1820. He traveled the Erie Circuit with John Graham as junior preacher in 1814. Mr. Carver located in 1815—after serving New Connecticut and Big Sandy and Little Sandy, each one year.†

Bishop Asbury presided at the Ohio Conference in Cincinati, September 8, 1814, and continued Jacob Young as presiding elder of the Ohio District. John Solomon and

*Original Records of Quarterly Conferences.

†John Solomon served the following work: 1813, New Connecticut; 1814, Erie; 1815, Knox; 1816, Little Kanawha; 1817, Paint Creek; 1818, Pickaway; 1819, Knox; 1820, located.

John Graham were appointed to the Erie Circuit; John Elliott to the Shenango; James McMahon and Lemuel Lane to the New Connecticut; and Burrows Westlake to the Chautauqua. In the Quarterly Conference minutes of the session held in Salem, July 22, 1815, Samuel Brown is recorded as one of the circuit preachers of Erie Circuit. He was admitted on trial in the Ohio Conference in 1812.

Samuel Brown was admitted on trial in the Ohio Conference in 1812, and was appointed to the Guyandotte Circuit. In 1813 he traveled the Big Sandy Circuit. In 1814 he is continued on trial, but there is no notation of his appointment in the "General Minutes." However, the minutes of the Quarterly Conference show that previous to the Quarterly Conference held July 22, 1815, he was employed on the Erie Circuit. After the meeting of the Ohio Conference, September 14, 1815, he was sent to the Grand River Circuit. He was ordained deacon in 1815 and admitted into full connection. In 1816 he served Pickaway; in 1817, Oxford; 1818, Milford; and in 1819, White Water. He was ordained elder in 1818. He was transferred to the Kentucky Conference in 1820, but I find no assignment to work. In 1821, he traveled the Licking Circuit and in 1822 located.

John Elliott was admitted on trial in the Ohio Conference in 1814 and appointed to the Shenango Circuit. He was discontinued at the close of the year.

Burrows Westlake was received on trial in the Ohio Conference in 1814, and appointed to Chautauqua Circuit. His work did not again bring him within our bounds; and in 1836 he was transferred to the Indiana Conference. He departed this life at his own residence in Logansport, Indiana, April 17, 1845. "His disease was epidemic erysipelas. It was rapid in its progress, and for some twelve hours deprived him of the power of speech. The last act of his life was to rise from his bed, kneel at its side, and commend his spirit to God: after which he laid down, and calmly expired. A few days more brought his beloved companion to the grave, with the same disease. . . . Our deceased brother possessed a strong intellect, well stored with useful knowledge, and a heart long subdued and chastened by the influence of

grace."—*(Minutes of Conferences, Vol. III., 1845, p. 658.)*

Father Shewel at Work.

"In the spring of 1814, Father Shewel removed his family from Deerfield and settled in Rootstown, Portage County, Ohio, near the eastern line of the town, and commenced preaching in several places in the vicinity. At a place called Bacon Hill, in the south part of Randolph, he formed a class consisting of John Tickner, leader, and his wife and father, Cozans Bacon, Sally Bacon, Ebenezer Cutler and wife, and Ezekiel Tupper and wife. Mr. Shewel also established an appointment in his own log-cabin, where a class was soon formed, consisting of Henry Shewel and wife, Nathan Sears and wife, Stephen Coulton and wife, Samuel Redfield and wife, Margaret Shewel, Salina Shewel, and Nancy Coe. Mr. Shewel also preached for a time in an old log school house in Rootstown, near the Cleveland and Pittsburg Railroad depot. In this neighborhood he found an old lady, by the name of McKnight, who was converted to God under the preaching of Mr. John Wesley in one of his visits to Ireland. She died in great peace in 1819, being more than a hundred years old. During the summer of 1814, Mr. Shewel established an appointment for preaching in the western part of the town of Ravenna, Portage County, Ohio, about one mile from the present village, where he formed a class consisting of Mr. Abel and wife, and his son and wife, Mr. Granger and wife, and Mr. Greer. Thus did this faithful old pioneer find his way into the new settlements, breaking up new ground, and after raising up societies he would hand them over to the preachers on the circuit, and then seek out new places of labor. Father Shewel was a source of terror to the wicked, and often incurred their displeasure by his severity. He was also accustomed to deal heavy blows at Calvinism. One good Presbyterian lady was so exasperated at the severity of his remarks one day that she said, 'Father Shewel was no more fit to preach the Gospel than a chestnut-burr was fit to be an eye-ball'; but soon afterward hearing a man who had been very wicked date his conversion to Father Shewel's preaching, recalled the uncharitable expression, and became a great admirer of the man."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp 118-120.)*

The class at Henry Shewel's, in Rootstown, was divided in 1815. The members in the town of Randolph continued for sixteen years to meet at the house of Samuel Redfield. The class was then removed to a school house in the center of the town. Among the members we may name: David Collins and wife, Sylvester Jerome and wife, Wilks Paine and wife, and Mr. Burton.

The first Methodist sermon within the bounds of the Waterford charge was preached in 1814; and two years later the first Methodist society was formed with the following members: Martha Rice, Phoebe J. Judson, Samuel Middleton, J. S. King, and Dr. J. C. Curtis. A church edifice was erected and the church incorporated in 1853. The society met at first in a building that had been used as a cooper shop. There have been gracious revivals—in 1851, under W. P. Bignell; in 1858, under J. W. Wilson, and in 1865, under F. H. Beck.

Sharp's Church was organized in about 1839. It was subsequently divided into two appointments—the Sharp's and the Ash appointments. At the former, a house of worship was erected in 1867; and at the latter in 1868. While there have been several revivals at these points, the most sweeping was that experienced at Sharp's under Washington Hollister in 1867-8.

David Young.

Bishops Asbury and McKendree were both present at the Ohio Conference which began its session in Lebanon, Ohio, September 14, 1815. David Young was appointed Presiding Elder of the Ohio District; John Summerville was appointed to the Shenango Circuit, Robert C. Hatton to the Erie, Samuel Brown to the Grand River and John Waterman and Shadrock Ruark to the Mahoning—the New Connecticut was divided into the Grand River and the Mahoning—and Lemuel Lane to the Chautauqua. Mr. Brown did not remain long on the Grand River Circuit, for we find in the minutes of the Quarterly Conference of the Erie Circuit, held at "Salem meeting house" March 3, 1816, the following note: "Mr. Brown was stationed on Grand River Circuit by the Ohio Annual Conference held in September, 1815, and continued to travel thereon until this quarterly meeting, when he was removed by the Presiding Elder (Rev. J.

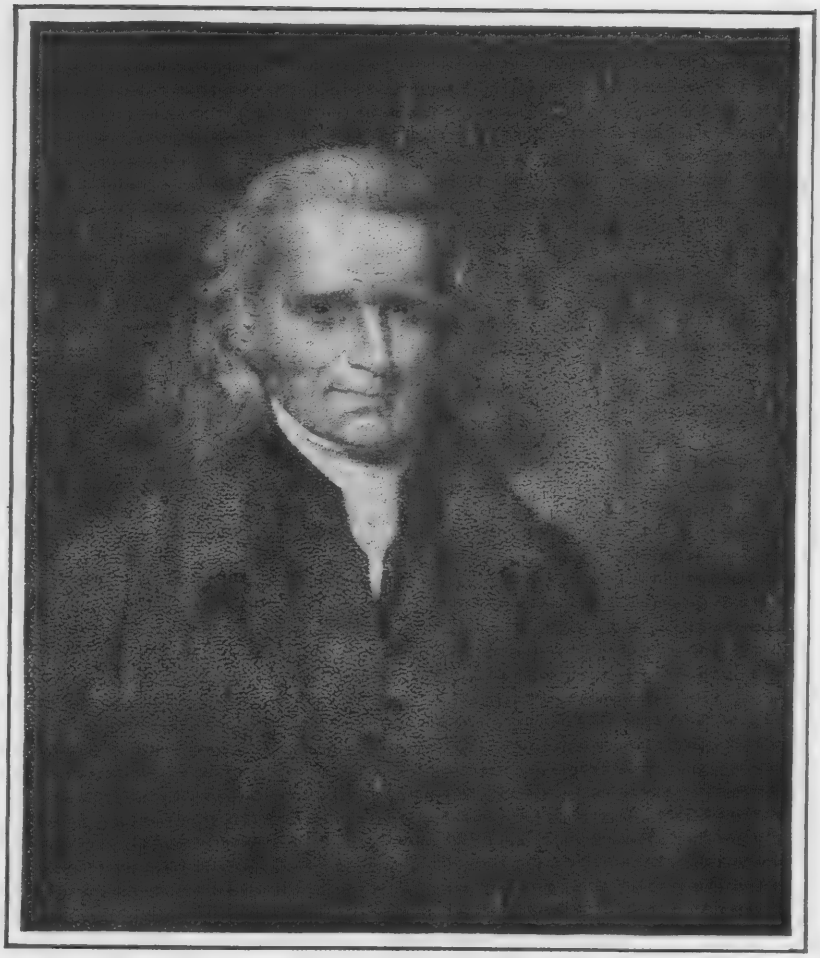
Young) to Erie Circuit to travel." It is probable that the Grand River and Mahoning Circuits were traveled by Messrs. Waterman and Ruark and considered as one circuit until the close of the conference year. David Young was not able to enter upon his work immediately, and remained on the Muskingum District until the session of the General Conference. Jacob Young, who was appointed to the Muskingum District, explains: "As we both had to go to the General Conference in the spring, and as my four years on the Ohio District would not expire until spring, the bishop told us we need not change districts until we returned from the General Conference. So I went back with great delight to my old district. . . . I passed the autumn and winter on the Ohio District to the mutual satisfaction of myself and the Lord's people."—*(Rev. Jacob Young, Autobiography of a Pioneer, p. 319.)* The General Conference met in Baltimore in May, 1816. Mr. Gregg says: "At the close of the General Conference in the spring of 1816, Rev. David Young was not able yet to go to the Ohio District, and consequently a new man was sent to perform the fourth round on the district"—referring to J. B. Finley. *(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 129.)* It would seem that J. B. Finley was employed for the first round; and entered upon his work November 8, 1815. His itinerary of this round is to be found later in this volume. He returned to his own circuit—the Cross Creek Circuit—probably in December.—*(James B. Finley, Autobiography, p. 277, et seq.)* Jacob Young had charge of the work until the General Conference. His last Quarterly Conference on Erie Circuit was held March 2, 1816. David Young held a Quarterly Conference "at Robert Griffin's on the 20th of July, 1816."*

David Young "was among the distinguished men who were commissioned by God to the great work of planting Methodism in the Southwest. He early took and nobly sustained a conspicuous position. He came down to us from another generation, outlived most of his fellows, and leaving behind him no journal of his life, little can now be gathered of his early history. According to James B. Finley he was born in Bedford County, Va.,

*See "Minutes of the Several Quarterly Conferences of Erie, Mercer, Butler and Centerville Circuits," 1812-1836. Manuscript.

March 7, 1779; but according to Bishop Morris, in Washington County, Va., March 9, 1779." To Mr. Young was addressed the following letter: "To David Young—You think it your duty to call sinners to repentence. Make full proof hereof and we shall rejoice to receive you as a fellow laborer. Lewis Garrett, September 7, 1805." This was his only admission into full membership into the Church, his license to exhort, his license to preach and his recommendation to the traveling connection.

"In person Mr. Young was tall, straight and well proportioned; in movement,, easy, dignified and graceful. His head was large and covered with a luxuriant suit of golden hair, which he uniformly wore flowing from his shoulders. His forehead was broad and high; his eye full and deep blue, which, when he was excited, flashed and sparkled with the fire of genius. To all of which may be added he had a stern and manly countenance. His manners were those of a finished Southern gentleman of the old school. Mr. Young was a man of great mental vigor. He had a mind large enough to grasp what was great and strong in his themes; acute and logical enough to trace and comprehend their most minute bearings, and classical enough to discover and present all that was beautiful in them. Hence, as a critic and reviewer he had few equals. He was a constant reader, possessed a tenacious memory, had fine conversational powers; hence, up to the last, on all topics, whether political, scientific or ecclesiastical, he conversed freely, and was ever interesting and instructive. Mr. Young was always himself; he had a mental and moral identity, and could no more be another in character, opinion or action than in form and feature. Hence, by some he was regarded as eccentric, which, when put into plain English means Mr. Young had the courage, upon all subjects and at all times, to think, speak and act for himself. He copied no man in tone, gesture or action. He followed in the wake of no man's opinions blindly. When he settled an opinion it was intelligently done, and seldom needed to be done over again. By many Mr. Young has been regarded as a stern and severe man. Doubtless among his prominent characteristics were decision and firmness; and few who knew him best and



From Hurst's History of Methodism by permission of EATON & MAINS

REV. DAVID YOUNG.

loved him most, can doubt that if he had cultivated more fully and exercised more broadly his social powers, he would have been far more useful as a minister of Christ. As an orator, according to the united testimony of those who knew him in his palmiest days, he had few equals. In style he was clear, logical and chaste—when roused, grand and overwhelming. His voice was musical, his enunciation distinct, and, as a reader of the Holy Scriptures and communion service I have never met in our own or a sister church his equal. He was fifty-three years a member of an annual, and six times a member of the General Conference. His love for the Church of his choice has never been questioned. In youth he thoroughly studied and heartily embraced the peculiar doctrines and usages of Methodism. His attachment to them grew with his growth, and strengthened with his strength, and only reached its maturity in his green old age. Even amid the severe and protracted sufferings which were the portion of his last years, his eye was upon her movements, and his ear ever open to catch the notes of her triumphs." He died November 15, 1858, aged seventy-nine years.—*(Minutes of Conferences, Vol. 7, 1859, pp. 189-190.)*

"David Young, one of the most distinguished ministers of the west, was born in Bedford County, Virginia, in 1779. His parents were pious Presbyterians, and trained him carefully in the creed and catechism. In early childhood he was serious and studious, and at the age of twenty-one he was the head of a grammar school in Tennessee. In 1803 he experienced a change of heart, and with it a conviction that he was called to the ministry. He commenced holding meetings for prayer and exhortation, and his talents and usefulness were at once recognized. In 1805 he entered the Western Conference, and from that time until 1839, with the exception of a rest of six years, he filled important appointments either as pastor or presiding elder. He was a man of fine personal appearance, and of great mental vigor. He bequeathed to the Church the most of his fortune. He died in great peace, November 15, 1858."—*(Bishop Matthew Simpson, Cyclopaedia of Methodism, p. 971.)*

The church at Fair Haven, on the Lexington road, in the southwest part of Girard Township, was organized

in the house of Mr. Webber, January 7, 1815. In 1860 Albina Hall reorganized the society, and the following year a building was erected at a cost of $3,000. The church belonged to the Girard Circuit, and later to the Lockport. Another church was organized at Fairplain, on the Lake road, on the farm of C. Ziesenheim, in 1840. The next year a church building was erected at a cost of $800. J. H. Whallon was the first pastor. This was connected with the Girard Circuit and later to the Fairview.

John A. Waterman and Shadrack Ruark.

John A. Waterman was born in New Hampshire, June 29, 1790; and departed this life at his residence in Oxford, Ohio, August 6, 1837. He was converted at the age of eighteen, and was licensed to preach in 1814. He was received on trial in the Ohio Conference in 1814, and appointed to the Cincinnati and Miami Circuit, and the following year to the Mahoning Circuit. He became a member of the Pittsburg Conference at its formation, and labored successively at Pittsburg, Wheeling, Washington, and Steubenville stations; and traveled several circuits. For years he was seriously afflicted with a severe affection of the liver which often interrupted ministerial labor, produced mental depression and irritability, and finally compelled him to take a superannuated relation. He was transferred to the Ohio Conference in 1832; and in 1837 he was made effective, and appointed to Oxford where his toil and suffering terminated.

Mr. Waterman was a scholar of large attainments and took rank among the foremost of pulpit orators. "From the natural cast of his mind, he was prone to metaphysical investigation and discussion; yet these never robbed his sermons of that divine unction which ever proclaimed him to be the true minister of God." Near the close of his life, his gloom and irritation entirely subsided, and gave place to a heavenly calm and unusual peace and cheerfulness of mind. He recognized this change with gratitude, and sometimes thought that it was prophetic of his approaching dissolution. The Sabbath before his death he preached in Oxford with his usual energy, and on Thursday evening at an appointment near the town. On Saturday he sweetly feel asleep like a tired child in the arms of its mother.

Jacob Young says of Mr. Waterman: "I must say, Waterman was the greatest man of his age, and, though he is dead, he yet speaketh. His usefulness not only appeared on Barnesville Circuit, but also on the Western Reserve. Although you could not trace his footsteps as an itinerant in that country, yet you could read the impressions made by his sermons on the minds and in the conversation of the members of his congregations. His preaching was like bread cast upon the waters, which appeared not only after many days, but after many revolving years. So it was in every circuit and station, so far as I recollect, during his itinerant life. He had a clear and investigating mind, was a man of general and extensive information, and could communicate what he knew to the best advantage. He was truly a great man; and, to us short-sighted mortals, it seems mysterious that the Church was deprived of his labors so soon. But God, who made him and sent him into the world, with all his talents and usefulness, had a right to take him to Himself when He thought proper, and He gives an account of none of His matters."—*(Jacob Young, Autobiography of a Pioneer, p. 348.)*

Shadrack Ruark was second preacher on the Mahoning Circuit in 1815. He had been admitted on trial in the Ohio Conference in 1813. He was superannuated in 1824, but two years later was made effective. In 1830 he located, but was readmitted one or two years later. In 1837 he was superannuated, and continued in this relation until his death which took place at Lawrenceville, Illinois, May 17, 1846. He was a devoted Christian, a good preacher, and an efficient laborer. Mr. Gregg says: "He spent but one year in this part of the work, but it was a year remembered by many souls as the time of their conversion to God."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 127; Minutes of Conferences, Vol. IV., 1846, p. 87.)*

James B. Finley.

James B. Finley was about twenty years of age when the great revival of religion broke out in Kentucky. In the month of August he attended the Cane Ridge camp meeting. As he neared the grounds he remarked to his companions: "Now, if I fall it must be by physical power and not by singing and praying." We will permit

Mr. Finley to tell his own story of his conversion: "We arrived upon the ground, and here a scene presented itself, to my mind not only novel and unaccountable, but awful beyond description. A vast crowd, supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others on wagons, and one —the Rev. William Burke, now of Cincinnati—was standing on a tree which had, in falling, lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. A strange supernatural power seemed to pervade the entire mass of mind there collected. I became so weak and powerless that I found it necessary to sit down. Soon after I left and went into the woods, and there I strove to rally and man up my courage. I tried to philosophize in regard to these wonderful exhibitions, resolving them into mere sympathetic excitement—a kind of religious enthusiasm, inspired by songs and eloquent harangues. My pride was wounded, for I had supposed that my mental and physical strength and vigor could most successfully resist these influences.

"After some time I returned to the scene of excitement, the waves of which, if possible, had risen still higher. The same awfulness of feeling came over me. I stepped up on to a log, where I could have a better view of the surging sea of humanity. The scene that then presented itself to my mind was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled to the woods a second time, and wished I had staid at home. While I remained here my feelings became intense and insupportable. A sense of suffocation and blindness seemed to

come over me, and I thought I was going to die. There being a tavern about half a mile off, I concluded to go and get some brandy, and see if it would not strengthen my nerves. When I arrived there I was disgusted with the sight that met my eyes. Here I saw about one hundred men engaged in drunken revelry, playing cards, trading horses, quarreling and fighting. After some time I got to the bar and took a dram and left, feeling that I was as near hell as I wished to be, either in this or the world to come. The brandy had no effect in allaying my feelings, but, if anything, made me worse. Night at length came on, and I was afraid to see any of my companions. I cautiously avoided them, fearing lest they should discover something the matter with me. In this state of mind I wandered from place to place, in and around the encampment. At times it seemed as if all the sins I had ever committed in my life were vividly brought up in array before my terrified imagination, and under their awful pressure I felt that I must die if I did not get relief. At night I went to a barn in the neighborhood, and creeping under the hay, spent a most dismal night. Finding one of the friends who came over with me, I said, 'Captain, let us be off; I will stay no longer.' He assented, and getting our horses we started for home. We said but little on the way, though many a deep, long-drawn sigh told the emotions of my heart. When we arrived at the Blue Lick Knobs I broke the silence which reigned mutually between us. Like long pent up waters seeking for an avenue in the rock, the fountains of my soul were broken up and I exclaimed: 'Captain, if you and I don't stop our wickedness the devil will get us both.' Then came from my streaming eyes the bitter tears, and I could scarcely refrain from screaming aloud. This startled and alarmed my companion, and he commenced weeping, too. Night approaching, we put up near Mayslick, the whole of which was spent by me in weeping and promising God if he would spare me till morning I would pray and try to mend my life and abandon my wicked courses.

"As soon as day broke I went to the woods to pray, and no sooner had my knees touched the ground than I cried aloud for mercy and salvation, and fell prostrate. My cries were so loud that they attracted the attention

of the neighbors, many of whom gathered around me. Among the number was a German from Switzerland, who had experienced religion. He, understanding fully my condition, had me carried to his house and laid on a bed. The old Dutch saint directed me to look right away to the Savior. He then kneeled at the bedside and prayed for my salvation most fervently in Dutch and broken English. He then rose and sung in the same manner, and continued singing and praying alternately till nine o'clock, when suddenly my load was gone, my guilt removed, and presently the direct witness from heaven shone full upon my soul. Then there followed such copious streams of love into the hitherto waste and desolate places of my soul that I thought I should die with excess of joy. I cried, I laughed, I shouted, and so strangely did I appear to all but my Dutch brother, that they thought me deranged. After a time I returned to my companion, and we started on our journey. O what a day it was to my soul! The sun of righteousness had risen upon me, and all nature seemed to rejoice in the brightness of its rising. The trees that waved their lofty heads in the forest seemed to bow them in adoration and praise. The living stream of salvation flowed into my soul. Then did I realize the truth of that hymn I have so frequently sung—

> "'I feel that heaven is now begun;
> It issues from the sparkling throne—
> From Jesus' throne on high;
> It comes in floods I can't contain;
> I drink, and drink, and drink again,
> And yet am ever dry.'

"I told the captain how happy I was, and was often interrupted in a recital of my experience by involuntary shouts of praise. I felt a love for all mankind, and reproached myself for having been such a fool as to live so long in sin and misery when there was so much mercy for me."—*(Autobiography of Rev. James B. Finley; or, Pioneer Life in the West. Edited by W. P. Strickland, D.D.; pp. 166-170.)*

The want of religious associations, resisting a call to the ministry, entering again upon a life of pleasure—he lost the peace of God in his heart, and became more than ever hardened in sin. He was persuaded by his wife to attend a Methodist prayer and class meeting. He had become so wicked that he was known as "the Newmarket

Devil," and naturally excited much suspicion at the meeting. Mr. Finley says: "After the meeting was over we returned home, and, as soon as I could put up the horses, I went out to the woods to pray. Thus I continued retiring, as usual, to the woods, and spending my time in reading the Scriptures and Russell's Sermons, and prayer, till Thursday, which I set apart as a day for solemn fasting, humiliation and prayer. The most of the day was spent in the hollow log reading the Bible and praying. In the evening I came home, and, after attending to some duties, went out again to the woods, after dark, determined, if I perished, to perish at the feet of mercy. I selected as a place for my supplication a large poplar tree, and getting on the opposite side from the wind I scraped away the snow, that I might kneel there. Here I prayed and wrestled till about midnight, when I felt comforted. My load of sin was gone, and the sensations of cold which I had experienced were also gone. The weather seemed pleasant and balmy as spring. I arose and went home filled with gratitude to God, for his forgiving mercy and redeeming love. I had not received the direct witness of the Spirit that I was a child of God, but yet I knew my sins were pardoned. I found my wife waiting for me. and we retired to rest. Just at the break of day I awoke, and I shall never be able to tell the gratitude I felt to God that I was permitted to awake out of hell; and I thought I would express my feelings to my wife when, to my astonishment, I found her convulsed in sorrow and bathed in tears. I immediately arose for the purpose of going to my barn to pray. Just as I passed the corner of the house on my way, suddenly God poured upon me the Holy Spirit in such a manner and in such a measure that I fell my whole length in the snow and shouted and praised God so loud that I was heard over the neighborhood.. As soon as I was able to rise I returned to the house, and my wife having risen, I caught her in my arms and ran around the house, shouting, 'Salvation! Salvation! God has again blessed me with his pardoning love.'"—*(Autobiography of Rev. James B. Finley, pp. 179-180.)* Immediately he conferred not with flesh and blood, but gathered his neighbors together and preached to them the unsearchable riches of Christ.

Thenceforth he became a flaming herald of the cross, and marvelous success attended all his future ministry.

Mr. Finley's Itinerary on Ohio District.

He was appointed to Scioto Circuit of the Ohio Conference in 1809, and licensed to preach a few months later by John Sale, the presiding elder. His work in 1816 brought him within the bounds of the Erie Conference. He was appointed to the Cross Creek Circuit in 1815, and at the Conference held in Lebanon was returned to the same circuit, with Joseph Powell for his colleague. David Young was appointed Presiding Elder of the Ohio District, but having business to claim his attention in East Tennessee, Mr. Finley "was drafted to make the first round of appointments." We now take up his own narrative: "At the first quarterly meeting, during the holy communion, the Spirit was poured out in rich effusion. Here I met with Brothers Waterman and Ruark, and on Monday, the 13th, rode in company with the former to Hubbert, and stopped at Brother Parrish's, where I spent the evening in reading and prayer.

"Tuesday, 14th.—I rode through Hartford to Brother J. Leech's, on Shenango. This was a lonesome road, and I was much tempted and tried in mind. I prayed all the day to be delivered, and did find some relief.

"Wednesday, 15th.—I rode through Meadville, on French creek, to Gravel Run. Here I put up at Brother Ford's. Living in this county is very hard, there being but little for man or beast. This day I am not so tempted. I slept well and arose early to offer myself to God without reserve.

"Thursday, 16th.—I rode to Brother King's on the flats of French creek, three miles from Waterford. Here I was comforted and felt a blessed hope of heaven.

"Friday, 17th.—I rode through Waterford to R. K's—himself and wife were formerly Methodists. I exhorted them to seek the Lord and set forward again to run the race set before them. I prayed with them, and went on to Erie. This town occupies a handsome site and has a good harbor for vessels. Here I met with Brother L. Lane, the preacher on this circuit, and tried to preach at night to a number of hardened sinners.

"Saturday, 18th.—So forward for North East, and stopped at Brother Russell's. This family loves the Lord.

"Sunday, 19th.—I tried to preach to a large congregation from Acts iii. 19. The Lord helped me, and we had a gracious season. I trust the fruits of this meeting will be seen in the gates of heaven, when all time has an end.

"Monday, 20th.—Rode through Canadaway, now Fredonia, to Brother Baldwin's. In family prayer the Lord visited us in mercy, and our prospects of a better world were greatly increased.

"Tuesday, 21st.—Rode sixteen miles further down the lake to Brother Webb's. This is a new country; everything scarce and dear, and hardly to be had at all. Corn, $2 per bushel; wheat, $3 per bushel; flour, $16 per barrel, and pickled pork, 25 cents per pound. These new settlers must learn to live by faith, and many of them have, and are a people zealous of good works. Here, according to the best calculation, I am about two hundred and fifty miles from home, and yet here is the same throne of grace, the same Savior and Christians of the same spirit and heavenly calling.

"Wednesday, 22d.—This day I preached to an attentive, weeping congregation, after which I baptized six by immersion, and it was a solemn time, and afterward visited a sick brother. He was happy in God, his Savior, and was resigned to His will, waiting to depart and be with Christ, which is far better. This evening I rode five miles to a neighborhood on Silver creek, where the Lord is graciously reviving His work, and many of these new settlers have been converted to God. It has been the observation of my life, that new countries and new settlements are the most favorable to revivals of religion. Many who have lived under the preaching of the gospel in old settlements, and might have lived and died there without religion, when thrown into a new country, from their old associates and other hindrances, turn to God and live.

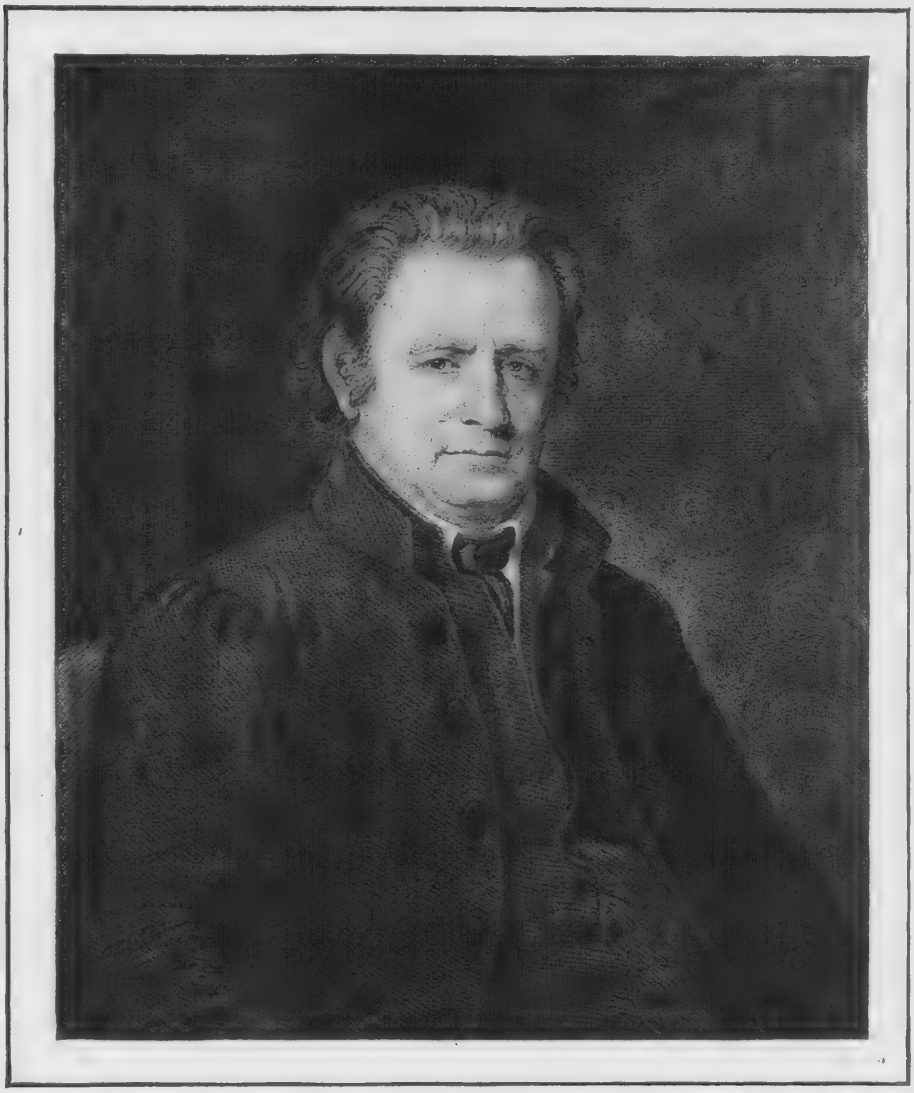
"Thursday, 23d.—This morning I felt must revived and encouraged. My communion with God was sweet; yes, sweeter than honey and the honeycomb. I spent part of the forenoon in visiting the converts and in praying with them. At twelve o'clock I tried to preach to a large, attentive, and weeping congregation, and I trust,

not in vain, and baptized six by immersion, and several joined the church. It is in accordance with the religious education of these people that no one must kneel in prayer, at least till he has determined to be religious; then he must get religious, and then be baptized, and that by immersion, and then join the church, and then take up his or her cross in prayer and conversational class or love feast meetings. In the afternoon we rode twelve miles to Brother Baldwin's and had a good night's rest.

"Friday, 24th.—Started for Chautauqua Lake in company with Brother Lane, and after traveling several miles through a swampy country, we arrived at Brother Southworth's, where quarterly meeting is to commence to-morrow.

"Saturday, 25th.—This day it began to rain, and looked as though a storm was on hand. I sought, before the mercy seat, for a suitable preparation of heart for the duties which lay before me, and I felt the Lord precious to my soul. At twelve o'clock I tried to preach from Matt. viii. 11-12, and it was a very open time with me; the Lord helped me. There was a great move in the congregation; saints rejoiced, and sinners cried aloud for mercy. After preaching we held our quarterly meeting conference. There were two appeals, and we got them adjusted satisfactorily. At five Brother Smith preached, and I exhorted after him, and then we held a prayer meeting; and the shouts of the new-born souls were heard before it closed.

"Sunday, 26th.—At nine o'clock our sacrament commenced, and we had a good time. But Satan was enraged at our love feast; one of the old men's sons, who was kept out, became enraged and tried to break open the door, and then went to a window and broke it, and hurt an old man much. God's judgments will overtake him before long. I was told he will curse his mother and father to their faces. Notwithstanding this interruption the meeting was one of interest and power. At twelve I commenced preaching from the first Psalm, and three first verses I read for my text. During the time of my preaching, in which I laid it down as heavy as I could on the sinner, some one called me a liar. Satan was enraged to the very highest pitch; his kingdom was shak-



From Hurst's History of Methodism by permission of EATON & MAINS

REV. JAMES B. FINLEY.

ing, and I felt that God, and heaven, and angels were with us and on our side, and the devil's kingdom trembled. Such was the constancy of the rain, that few could leave, and we had a house full. All night was spent in exhortations, singing and prayer. It was a night never to be forgotten.

"Monday, 27th.—I rode to North East and preached to a dull, hardened set of sinners from Prov. xx, 4.

"Tuesday, 28th.—Rode to Brother Stone's and put up to rest till to-morrow. Sister Stone is an old lady, and a well-tried Christian. She embraced religion in early life and became a member of the Methodist Episcopal Church when it was a reproach and by-word; but she knew in whom she had believed, and walked with God in newness of life. She is now a mother in our Israel, and we Methodist preachers find in her a mother, and her house a welcome home. For years after this I made her house my home when I could reach it. She sent for 'Squire Reese and his wife to spend the afternoon, and we had a comfortable time. We mingled our prayers together, resolved to live for God and strive for heaven.

"Wednesday, 29th.—This day I feel at peace with God, and all men. At two o'clock I tried to preach to the people from Heb. ii. 3, and some were awakened to see their condition, and to pray. May the work of life penetrate the inmost hearts, and bring forth fruits unto holiness, that the end may be eternal life.

"Thursday, 30th.—This morning my soul is stayed on God. I rode to Erie, where I saw the vessels which Commodore Perry took from the enemy when he conquered the British navy on Lake Erie. They were literally torn to pieces. The Niagara is the largest, and seems to have received the hottest fire. They all lay out in the basin, sunk, a mile from the town. From Erie I rode to Brother Randall's, on Conneaut, where our next quarterly meeting is to be held—thirty-two miles up the lake.

"Friday, 31st.—At twelve o'clock our meeting commenced. I tried to expound John xii. 21-22. Brother Ira Eddy exhorted. In the quarterly conference we had a good time, stirring each other up to faith and good works. In the evening Brother Stancliff preached, and Brother Westlake exhorted. This was a time of great power.

On the Sabbath I tried to hold forth from John vi. 50. At the close some fell, others shouted, and some were in a rage. At night the Lord's people were filled with His heavenly presence in an astonishing manner; and while some were shouting and praising God in the house, others were in the yard giving glory to God in the highest.

"Monday I rode forty miles to Brother Skene's, and next day to Brother J. Leech's, and preached in old Salem meeting house; thence to Beavertown, where we had a good quarterly meeting; thence home to Steubenville, where I found my family all well, and glad that my service as Presiding Elder was at an end."—*(Autobiography of Rev. James B. Finley, pp. 277-282.)*

Mr. Finley now went to his own circuit and labored with zeal and success until the session of Conference held at Louisville, Ky., when he was appointed to the Ohio District. He had endeavored to convince Bishop McKendree that he was not qualified for the work, but the good bishop replied: "Well, you must go and learn. You are not too young to learn." He responded to the call of the church, but "felt exceedingly depressed and groaned under the load." His district embraced eight circuits, extending from the mouth of the Captina on the Ohio river to the lake at the mouth of Huron, including the State of Ohio, all the Western Reserve, all Western Pennsylvania from the Ohio and Alleghenies, and Western New York as far down as Silver Creek, below Fredonia. There were ten traveling preachers and four thousand and fifty members. Quarterly meetings were held at Leesburg, Falls of Big Beaver, Hartford, Oil Creek, Brokenstraw, Jackman's meeting house, Long's meeting house and Andrew Scott's. A custom had prevailed at the meetings which was strange to Mr. Finley. No one was called on to take part in the services. They were conducted on the voluntary principle. The practice was carried into the public meetings, and the preacher was liable to be interrupted by any one who felt inspired to speak. "While I was preaching one Sabbath," says Mr. Finley, "a sister rose and commenced delivering her mind at the top of her voice. This sudden and unexpected outburst startled me, and I did not know what to make of it. I told her, however, to hold up, and if, after I was done my sermon she wished to exhort, she

should have the opportunity, as I thought one at a time was quite enough. She took her seat, and many were much tried because I stopped her. After this I was not again interrupted by a female prophet. I thought the practice a wrong one, and contrary to that decency and order which should characterize the worship of God, and quoted the language of St. Paul in regard to women teaching in the church, and expressed a hope that the Spirit would not move any more to speak on such occasions."—*(Autobiography of James B. Finley, pp. 286-287.)* In almost all the towns Calvinism and Universalism were strongly intrenched, and with these people he had many controversies, in the course of which he had occasion many times to read before his congregation from the old Saybrook platform. Though not educated in the theology of the schools, he was so deeply read in the Holy Scriptures that, in religious controversies, he was more than a match for his opponents, and Methodism prospered under his able leadership. During the year there was a most glorious revival at North East. The snow was very deep and continued for a long time. People came by sleighloads great distances to attend the meetings and many were converted. At this place he visited the grave of Thomas Branch, who entered the traveling connection in 1800 and died at North East in 1812. He says: "My feelings were of a peculiarly solemn cast as I stood by that lone grave of a strange minister in a strange land."

A quarterly meeting was held at Long's, which was long remembered as "the great quarterly meeting." John P. Finley, his brother, was present at this meeting. He preached on Sunday from the one word, "Mercy," and was followed by James B. from the word "Justice." "As I progressed," says Mr. Finley, "the convincing power of God fell on the people, and before I was done more than twenty stout-hearted sinners threw themselves upon the altar and cried for mercy. Among the number was a rough, stalwart old sea captain. It seemed as though all the dark spirits of the deep had seized him. I never saw a man in so much distress and agony of mind in all my life before. The conflict, however, though terrible and awful, was not of long duration. In a short time mercy came and touched his heart, and opened his eyes,

and unloosed his tongue, and he spoke the language of heaven. Before the meeting ended more than fifty were converted.

Camp Meetings.

Our quarterly camp-meeting commenced at Canadaway, or what is now called Fredonia, July 24, and lasted four days. Brothers James M'Mahon and Smith accompanied me to labor in word and doctrine. At this meeting we expected from the wicked much opposition, as they collected together a band the previous year, and drove the people away. The brethren this year fenced in the ground with hemlock brush, leaving two gateways, one of ingress and egress and the other leading to the spring. One of the rules for the government of the encampment was, that at the sound of the trumpet, at nine o'clock at night, all were to retire to their tents, and those who had no place to lodge were required to leave the ground. At dark the rabble gathered, and one of their number was designated as their captain by a piece of white paper attached to his hat, and a white club in his hand. The company made but little disturbance till preaching was over. Seeing that there were indications of hostility on their part, I blew the trumpet, and requested all to go to their tents, while those who had none were to leave the ground.

The captain of these banditti refused to go, and summoned his men to go to his aid. I ordered the constable to take the captain a prisoner: but he swore he would knock down the first man that touched him. He had hardly finished the declaration till I seized him and threw him on the ground, and, disarming him, gave him over into the custody of the officer. His company, seeing the fate of their captain, fled in dismay from the grounds. In a conversation I had with the prisioner I learned what his plans were, and how sadly he was disappointed in not being able to carry them out. He pleaded so hard for mercy, and promised so faithfully never to engage in such a wicked work again, that I let him go. We kept up a watch all night fearing they might return, but they did not disturb us. Some were in favor of an attack, but one of the company reported that, as I was a Kentuckian, I carried a long dirk in my waistcoat, and that I would as soon stab a man as not."—*(Autobiography of Rev. James B. Finley, pp. 287-291.)*

At the hour for preaching Mr. Finley pleaded for order in the congregation and requested "any in whom flowed the blood of '76" to assist in defending them against the rabble. Judge Cushing, who was present, arose, and addressing the people, said: "I have fought for this liberty, and I will maintain it with my life; and I give due notice, as a servant of my country, that I will enforce the laws of the State of New York to the utmost against any one who shall disturb this people in their worship." There was no more trouble in the maintenance of order.

The next camp meeting was held at Gravel Run, near what is now Rockville, Crawford County, Pennsylvania. An English officer who was present thus describes the meeting: "The great battle was fought on Sabbath night. It was a close and hot engagement, lasting all night. The army of Diabolus was attacked in front, flank, and rear, and literally cut to pieces, so that, in military parlance, there was a total defeat, a perfect rout of horse, foot and dragoons." During the year, the people erected here a little log church.

Another camp meeting was held a week later, commencing on the eighth of August, on Beaver Circuit, at Zuver's camp-ground. At this meeting a young militia captain, with eleven young men, offered their services to keep order, and were nearly all converted before the meeting closed. The veteran pioneer preacher, Dr. Shadrack Bostwick, who had for fourteen years labored in the itinerant field, rendered excellent service. The greatest camp meeting of the year commenced at Steubenville on the twentieth of August. The crowds that thronged the camp-ground were immense, and the meeting was of great interest. The last camp meeting was held at West Wheeling, and vast numbers were awakened and converted.

At the conference held at Zanesville, September 3, 1817, Mr. Finley was re-appointed to the Ohio District, with the following preachers: Beaver Circuit, Jacob Hooper and Samuel Baker; Erie Circuit, Ira Eddy; Grandview and Mahoning, D. D. Davidson and Ezra Booth; Chautauqua, Curtis Goddard; Steubenville, Samuel Hamilton, William Knox and Calvin Ruter; Tuscarawas, James McMahon; Huron, John C. Brooke. Mr.

Finley says of these brethren: "In the true spirit of Gospel ministers, these brethren went to their respective fields of labor. Great were the toils and hardships they were called to endure. The winter was extremely severe, the cold being almost beyond endurance; yet the Lord crowned the labors and sufferings of his ministers with success. The country was sparsely settled: the rides were long and roads rough: the fare hard and provisions scarce: but in the midst of all God was with them." There was great religious prosperity on the district. On the Mahoning Circuit two hundred were added to the Church. At Deerfield, in three months, the society increased from sixteen to more than one hundred. A two days' meeting was held in Dr. J. Manary's barn, and the work was powerful and overwhelming. At a quarterly meeting, held the following May, there were at least five hundred persons in this barn at love-feast, and at least fifty souls were happily converted during the meeting.

We will let Mr. Finley conclude the history of his labors on the Ohio District: "On the fourth of June a camp meeting commenced at Lexington, on Erie Circuit. All came together in the spirit, and the work commenced at the first meeting. The Divine influence kindled and spread in every heart. One Sabbath many were awakened to a sense of their lost condition, and were prompted to cry for mercy. The evening was set apart for a prayer meeting, and many came forward to the mourner's bench, and were converted to God by scores. Among the number was a native of France. This poor old soldier of Napoleon Bonaparte had wandered out into the western wilderness, houseless and homeless, without a knowledge of God. He had stood in the thickest of the battle, breasted the hottest fire, and heard the deafening roar of the artillery without trembling; but when he came to hear the thunders of Sinai, his lips quivered, his knees trembled, and he fell in the battle of the Lord. After sueing for mercy, and crying for quarters all night, it pleased God, at the rising of the sun, to pour upon him pardoning mercy. No sooner had heaven come down into the heart of the old, worn, and weary veteran, than he arose, and his whole face beamed with joy. His shouts of praise, ascribing glory to King Jesus, were truly remarkable. In broken English he tried to tell the bystanders what God

had done for his soul. He told them he had eaten bread in three kingdoms, and that morning he was eating bread in the fourth, even the bread which comes down from heaven. 'I fight,' said he, 'under de Emperor Napoleon, but now me fight under de Emperor Jesus. Vive le Emperor Jesus!' The conversion of this Frenchman was so clear and powerful, that infidelity itself was abashed and confounded. Great good was accomplished at this meeting.

"On the tenth of June our camp meeting for Lake Circuit, fourteen miles below Erie, commenced. A camp meeting had never been held in these parts before and many were induced, out of mere curiosity, to attend the meeting. The meeting commenced under favorable auspices, and many were awakened and converted; Sabbath, however, was the great day of the feast. When the preacher addressed the vast congregation, from Rev. XX, 12—'For the dead, small and great, shall stand before God, and the books shall be opened, and another book, which is the book of life, and the dead shall be judged according to their works'—there was not one unattentive soul on the ground. The whole congregation was melted into tears, and deep groans, and cries for mercy were heard, bursting forth from hearts convinced of sin and judgment. Occasionally shouts of victory and triumph were heard from the pious, who waited the happy change. The evening was devoted to praying and laboring with mourners. After the ring was formed, and we commenced our address to the throne of grace, the Holy Spirit fell on us, and multitudes within and without the ring fell under the shocks of Divine power. Many mariners from the port of Erie were there, and some of them became the subjects of awakening grace. I heard one say to the sheriff, 'Mr. B. is down, crying for mercy.' To this he replied, 'If the Methodists can make him a better man, it is more than the Commonwealth of Pennsylvania can do, for he has been in nearly all the prisons of the state." This called my attention to Mr. B. whom I found in great distress, earnestly seeking the salvation of his soul. I gave him all the instruction I could, and soon the light of heaven broke on him, and the Sun of righteousness arose with healing in its beams. He was soundly converted, and what fines and imprisonments could not accomplish.

the grace of God secured. He lived and died a good man.

"Of the multitudes slain on that evening, many were made alive by the power of God.

"From this camp meeting I passed to the Chautauqua Circuit, and commenced a camp meeting on Brokenstraw, a branch of the Allegheny, June the 13th. At the commencement of this meeting I was much discouraged, but the Lord was greater to me than all my fears; and never did I have a more clear and satisfactory demonstration of the fact that man's extremity is God's opportunity. Sabbath morning arrived, and as the sun was gilding the eastern sky, the trumpet called us to the concert of prayer. While we were looking up to heaven for a blessing, God graciously poured out his Spirit, and we realized the opening of the gates of life. During the day the work of the Lord went on with power, and many were saved by the regenerating grace of God. Monday morning we held a solemn communion, and I think it was the most glorious season I ever beheld. The most hardened sinners trembled and wept and looked on while the followers of Him, who, in Gethsemane and on Calvary, drank the bitter cup, were commemorating his dying love.—*(Autobiography of Rev. James B. Finley, pp. 301-304.)*

The Ohio Conference commenced its session in Steubenville, Ohio, August 7, 1818. Samuel Adams, Samuel Brockunier, Edward Taylor, James Smith and Dennis Goddard were admitted into the traveling connection. Mr. Finley was re-appointed to the Ohio District, and preachers were stationed as follows: Erie, D. D. Davidson and Samuel Adams; Mahoning, Calvin Ruter and John Stuart; Chautauqua, John Summerville; Tuscarawas District, Charles Waddle, Presiding Elder; Grand River, Ira Eddy; Cuyahoga, Ezra Booth and Denis Goddard. "A request was handed to me," says Mr. Finley, whose duty it was to find entertainment for the preachers during the session of the conference,—"by one of the stewards from a gentleman of wealth, that I would send him one of our most talented ministers, and he would cheerfully keep him during conference. The gentleman was a member of the Episcopal Church, and had a worthy, family, rather more than ordinarily refined, and enjoying all such elegancies of life as a country village could afford. Wishing to gratify him, I sent Russel Bigelow to be his

guest. Now, Russel was dressed in plain, homespun apparel, cut and made with as much skill as home could furnish. It was not exactly that a la mode which suits fashionable life. The young miss in the parlor cast many side-long glances at the young minister, who diffidently sat composing his features, and gazing upon the various objects around him. Meeting the steward, Mr. ——— said, "I do not think you have treated me right in sending me such a common homespun-looking man." At this the steward came to me in great haste, saying Mr. ——— was displeased. "Well," said I, "his request has been complied with; he asked for a talented man, and I sent him the most talented man we have. Go and tell him that I wish him and his family to go to the Presbyterian Church to-morrow and hear him preach, and then if they are dissatisfied, I will remove him."

Sabbath came. The minister in homespun ascended the desk; all eyes were upon him. "How finely he reads!" says ———. "What distinct articulation!" said Mr. ——— to his lady, as they sat in the pew. "Dear me," said the daughter, "how beautifully our country preacher reads poetry!" Then followed his prayer: and then, with warm heart, he prayed for the families who had with generous hospitality thrown open their houses for the entertainment of God's servants, the silent tear and half-suppressed sigh told of his power over the heart.

He preached, and it was only as Russel Bigelow, of sainted memory, could preach. Indeed, it is said he exceeded himself on that occasion. The effect upon the hearers was powerful, and upon none more so than his worthy host and family, who took him home, and sent for me to ask my pardon, remarking that he had never heard such a sermon in all his life. He said to the steward on Monday, "Why do you not keep your ministers better clothed? You ought not to have a man of such talents as Mr. Bigelow." That day he ordered for him a fine suit of clothes.—*(Autobiography of Rev. James B. Finley, pp 307, 308.)*

Here closes the record of the labors of this godly man within the bounds of the Erie Conference. Few men have attained greater distinction as evangelists of the great West. He was a typical child of the wilderness, of stalwart frame, large benevolent eyes, an expressive mouth,

"sandy hair standing erect," and a "voice like thunder." His strength and courage made disturbers of religious meetings quail before him.—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp 334, 335.)* A single illustration of his method must suffice. At a quarterly meeting held a few miles south of Franklin, while seekers were at the altar, several rowdies were disposed to make trouble, and one of them mounted a seat near the mourners where he stood smoking a cigar. Mr. Finley requested him to cease smoking and get down. This he refused to do, when Mr. Finley sprang over a bench and seizing him by the collar brought him to the floor and started for the door. The rough caught Finley intending to drag him out of the door where the rowdies would avenge interference with the liberties of their leader. But as they approached the door, the athletic preacher tripped his opponent and sent him headlong out the door and down the steps sprawling on the frozen ground, and wheeling around, shook his fist at the others of the gang, saying: "There, I could cram a cellar full of such fellows."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp 165, 166.)*

His subsequent career was crowned with equal success, whether as presiding elder, missionary to the Wyandot Indians, "moral instructor" in the Ohio Penitentiary, or stationed preacher. He died September 6, 1856.

His last intelligible words were: "I have been blessed with great peace, wonderful peace! I don't know that I ever had such peace in all my life!"

In his "Recollections of Rev. John P. Finley," Henry B. Bascom, on the authority of James B. Finley, says: "There is something rather remarkable in the manner in which these worthy ministers were *first* brought to reflect with more than ordinary concern upon their latter end. John and James were amusing themselves in the forest with their guns; and as John was sitting carelessly upon his horse, James' gun accidentally went off, and the contents came very near entering John's head. The brothers were mutually alarmed, humbled, and thankful; they were more than ever struck with the melancholy truth, that 'in the midst of life we are in death'; they reflected upon their unpreparedness to meet death, and appear in judgment. Each promised the other he would reform; and the result

was, they were *both* led to seek religion, as the only preparation for eternity. Both the brothers agree in stating that this circumstance was the means, in the hand of God, of their awakening and conversion; as neither of them was in the habit of attending the preaching of the Gospel before the inquietude and alarm created by this occasion. I have been thus minute in detailing the immediate means of his conversion, at the request of a surviving brother, in whose estimation, the apparent *incompetency* of the means magnifies the grace of God, in this singular dispensation of blended mercy and providence."—*(Methodist Magazine, Vol. XI., pp 101, 102.)*

An Incident of Christian Devotion.

The Rev. J. B. Finley, when presiding elder of the Ohio District, of the Ohio Conference, relates an incident of Christian devotion substantially as follows:

"In the year 1817, while we were traveling with a fellow itinerant, in passing along between the waters of Oil Creek and Scrubgrass, which empty into the Allegheny river above Pittsburg, we came in sight of an old dilapidated log church. The sight of an old church gone into decay never fails to awaken in our minds many reflections, and we never pass one without feeling an irrepressible desire to understand something of its history. My companion being somewhat acquainted with the history of this old church, related to me the following in connection with the same: At an early day in the settlement of that part of the country, which was then denominated the Holland Purchase, a small Methodist society was organized by pioneer Methodist preachers. After some time the society built this log church, and flourished for several years. In progress of time, however, some of the old members died, and were buried in the graveyard close by the sanctuary, and others moved away, till it was dropped from the list of appointments as a preaching-place, and only one member of the class and society remained. She was a mother in Israel, and, like the prophet, she was left alone to sigh over the desolations of Zion. She loved the old sanctuary, and though deserted, she seemed to realize an increasing attachment as time wrought its inroads upon its doors and windows. Invariably on the Sabbath, when her health and the weather

would permit, did she repair to this deserted temple, and worship her God. There in holy meditation did she recall the scenes of her youth, the holy seasons, happy days she had spent with her brethren and sisters, some of whom were sleeping quietly in the adjoining churchyard, while others were far away. Here she would sit, and read, and sing, and pray, and talk with her invisible God and Saviour. At length it was noised about that she was a witch, that the old church was haunted with evil spirits, and that she met there to hold communion with the spirits of darkness, and thus increase her power of evil over the bodies and souls of those around her. She was old and feeble, and heard of their surmises, but she remembered that her Master was charged with being possessed by the devil, and she heeded them not, but continued her Sabbath visits to the consecrated place. At length two wicked young men of the neighborhood determined to watch her, and entering the church some time before she arrived, they climbed up and secreted themselves in the clapboard loft. Aftr remaining there a short time, the old lady entered the church and took her seat by the rude altar. The young men, as they afterward related, experienced some sensations of fear, seeing, as they supposed, the old witch draw from her side pocket an old leather-enveloped book; but their fear soon subsided when they heard her read, instead of an invocation of the spirits of darkness, the story of the widow of Sarepta. After she had finished she drew from her other pocket an antiquated-looking hymn-book, from which she read that inimitable hymn:

"'Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
All I am is lost in thee.'

"After having sung this beautiful hymn, which she did with a trembling but sweet, melodious voice, she fell upon her knees, and poured out her full heart to God in prayer and supplication. As friend holds fellowship with friend, so did she talk with her heavenly Father. She told the Lord all her complaints and grievances, and lamented the sad condition of the old and young of the neighborhood, who were alike on the road to perdition. She then alluded to the happy seasons she had enjoyed in that place, when Zion shed her holy light and converts crowded her gates. In piteous strains she lamented her desolations, and pray-

ed that the Lord would build up her waste places, and again crowd her gates with living converts. She prayed especially for those who cast out her name as evil, that the Lord would change their hearts. She prayed also for the young and giddy multitude, who were forgetting God, and living as if there were no hell to shun, no heaven to pursue.

"While she was praying God's Spirit was at work on the hearts of the young men on the loft, and they began to weep and cry for mercy. The old lady was not startled; she seemed to realize while praying an answer to her prayer; and as the Saviour invited Zaccheus to come down from the tree because on that day salvation had come to his house, so did she invite these young men to come down from their hiding-place. They obeyed her directions, and there at that altar where in other days she had witnessed many conversions, before that Sabbath sun sank behind the western hills, they found pardon and salvation. From this hour the work of God commenced, the meetings were continued, and a flourishing church was raised up, and the old dilapidated log meeting-house was again made to resound with the happy voices of the children of Zion."—*(Finley's Sketches of Western Methodism, pp 536-539.)*

Judge Joel Burnell.

Joel Burnell was born in Comington, Hampshire County, Massachusetts, January, 1789, and died in Charlotte, New York, November 9, 1864. He completed his common school education by the study of Murray's Grammar with the parish Congregational minister, Rev. Mr. Hallock. He was of medium size, stoutly built, quick in motion and capable of great endurance. His shoulders were broad, chest full, neck short, limbs tapering, and in symmetry his form was simply perfect. His indomitable spirit feared no danger, and but for injuries received by daring too much, his constitution had in it the wear of a hundred years.

Whilst yet a minor he married Miss Electa, daughter of Enoch King, a Methodist clergyman. He then felt the necessity of providing for himself a permanent home. Familiar only with the business of farming, and perfectly unconscious of possessing the ability to adorn the bench

or the bar, or to be an honor to the pulpit, or to succeed in any profession, with a budget of clothes and an axe on his shoulder, he took leave of his young wife and started alone on foot, early in 1809, for the Holland Purchase, in Chautauqua County. He halted in the town of Charlotte, bargained for what he regarded as a beautiful piece of land in lot 46, put up a little shanty for his individual accommodation, prepared a bed of hemlock boughs, and commenced the reduction of the forest.

Alone in the wild wood, with wolves and bears prowling about in all directions, making night hideous with doleful noises, sometimes presenting their glaring eyes at the very entrance to his shanty, the young husband spent the winter clearing land, putting it in readiness for seed when spring should come. His neighbors were few and far apart, but common sympathies and common necessities made them neighbors indeed. He was ready for the opening season, made a garden and planted a number of acres with potatoes and corn. Besides caring for his crops, he kept assailing the forest with his axe till what the rich soil had produced was safely harvested.

After building a log cabin and making everything about it as pleasant as possible, he returned to Massachusetts for his wife, leaving behind him ten acres of partially cleared land. He found her in fine spirits, with a young child in her arms, and as eager as himself to enter her home in the West. With an ox-team they left her father's house on the 18th of February, 1810, and after a journey of thirty days, landed at their little log cabin. All were in good health, and to their eyes the scene was delightful. Their rude home was at once consecrated to the domestic virtues, and an altar raised to the worship of God. There was no homesickness or nonsense of any kind to dampen their ardors, but the forest with its flowers and with the singing of birds, accorded with the bold and adventurous spirits who had come to dwell in the midst. The great trees, beech, maple, elm, ash, white-wood and hemlock, fell rapidly before the keen edge of the young man's axe. Often husband and wife spent together half the night among burning heaps of huge logs, picking up sticks and brush to feed the fires.

Mrs. Burnell has often referred to those days as among the happiest of her life. She was a woman of superior

ability. Her judgment of men and things scarcely ever failed to grasp the exact truth. Instinctively she would unravel a knotty question and present in a clear light all it contained. In the difficult task of reading the character of strangers she seldom made a mistake. Often in regard to some one all were praising she was silent, and it soon became easy for her to explain why. This quality, inherited from her mother, gave to her son Madison his greatest success as a lawyer. As time advanced and new comers needed help, by spinning and weaving for them she did much to clothe and support her own increasing family.

Mr. Burnell had a marvelous incapacity in the use of firearms. Instead of procuring a gun when living alone in his shanty, with which to protect himself from bears and wolves at night when they stood at its door looking at him, he borrowed a blanket of a neighbor and hung it up, so not to be seen by them. Though deer and turkeys were abundant, his table was never the better for it, unless supplied by the generosity of a neighbor. His nature abhorred the chase, and he refused to depend on game for a living.

Both brought with them from Massachusetts certificates of membership in the Methodist Episcopal Church, and formed a part of the first religious society organized in Charlotte. The war of 1812 coming on, Mr. Burnell entered the service as a private and was present at the capture and burning of Buffalo. The story is told of him that, so eager was he in the fight, he stood his ground and fought some time after his comrades had fled. Seeing the enemy approach, he found refuge alone in a tree-top, which in a moment, was riddled with bullets. On the supposition that he was surely killed, the enemy passed on and gave him no further trouble. He saw so much of human weakness at Buffalo, which filled him with disgust, that he seldom referred to his military experience.

After peace was declared, a number of Methodists having come into the neighborhood, it was judged best by them to secure a preacher for Western New York, and the Genesee Conference being in session near Rochester, Mr. Burnell was selected to visit that body and secure the appointment of one. As a result, that Conference was then made to embrace Chautauqua County, and was visit-

ed by Revs. Glezen Fillmore, Job Wilson, J. P. Kent, and others. Societies were organized in various places, and the foundation laid for the Methodist Episcopal Church as we see it to-day. About this time the old Brokenstraw four weeks' circuit was organized, whose boundary was Erie, Waterford, Youngsville, Warren, Kinzua, Randolph, Forestville and the Lake shore. One of the twenty-four preaching places was the residence of Mr. Burnell, and for many years he was the class-leader.

Some years after this he was authorized to exercise his gifts as a local preacher, and it appearing that he was useful in this capacity, he consented to take orders, that he might in cases of necessity administer the sacraments. In the religious interests of Charlotte and throughout the country, he was for more than half a century a tower of strength. His house was ever the itinerant preacher's home. In general information and ability he was superior to most of the preachers who visited the place, and yet he was a kind listener, and as true to the preacher personally as the needle to the pole.

His little library was slowly, but ever, growing by the addition of standard works on history, theology and law. Rollin and Goldsmith in history, Wesley, Watson and Clarke in theology, Blackstone in law, and Locke in speculative philosophy, were his favorite authors. Though a good farmer, he was a greater reader than most professional men.

Such was his ability and public spirit that from an early day he carried the responsibilities of one or more public offices. He was first constable for the town, then captain of the militia for years. He was justice of the peace for a long time, and was at last elected associate county judge, which I believe was the last civil office he held.

After accepting ordination to the work of the ministry, he laid aside mostly his civil functions and devoted his spare time to church work. He could occasionally be induced to ocupy the pulpit at camp-meetings, and was active in revival work and protracted meetings. Though educated in the Calvinistic faith, after a short and fierce struggle with his prejudices, he easily gravitated into a full and cordial reception of the more comprehensive scheme of redemption as taught by Wesley and Watson. This system of religious belief became the bone and sinew

of his moral and spiritual nature—a vital part of his inward being and outward life. His nature was thoroughly saturated with the doctrines of the Bible, as with truths whose verity he had tested by actual experience. These things as parts of the life he lived were ever present with him, and could not be forgotten.

With the fundamental elements of law as set forth by Blackstone and as suggested by his own common sense, he was familiar. His mind was judicial in structure and evenly balanced. In reasoning, however, he was neither cool nor logical; he had not the patience to be severely analytical in his examination of subjects; but out of the fullness of his knowledge and in the impetuous enthusiasm of his fiery nature, he would flood and overwhelm a theme with facts and deductions, making more points in a single outburst of rapid speech than could be critically examined in a day.

Judge Burnell was by nature one of the most courteous, gentlemanly and dignified of men. Had he been born to membership in the English House of Lords, his manner there would have satisfied the taste and exactions of a Chesterfield; and yet, in precisely the same way would he enter a blacksmith shop to do business with the sooty toiler at the forge. Affectation was not possible; he was always himself, and could be nothing else.

His social qualities were of a high order. With clergymen, lawyers and politicians, he was equally at home. As the sympathetic and tender friend of the poor and lowly, while his dignity commanded their respect, he extended to them the deference he received. In the neighborhood where he lived he was ever a central figure, so regarded by all. In matters of difficulty people came to him for counsel, and he was often called upon to officiate at weddings and the burial of the dead. Just in his dealings, generous in his impulses and decided in all things, he was feared, trusted and loved.

His life was one of devotion to the interests of his family. He was naturally impetuous—born to command; and if judged according to the lax spirit of these times, he was often arbitrary, if not severe. But sickly, half-way work was foreign to his nature. If, while judge, as the sun was setting he was released from the duties of the court at Mayville, he would walk home a

distance of fifteen miles, regardless of storms or the condition of the roads. At home he was enthroned; that was his court and kingdom.—*(This sketch of Judge Burnell was communicated to the author by H. H. Moore.)*

VIII.

THE WORK SPREADS—CHURCHES FOUNDED.

New Churches.

The Ohio Conference held its session in Louisville, Ky., September 3, 1816, Bishop William McKendree in the chair. Bishops Enoch George and Robert R. Roberts were also present, and the following appointments were made on the Ohio District: Presiding Elder, James B. Finley; Shenango, Robert C. Hatton; Erie, Curtis Goddard and John P. Kent; Grand River and Mahoning, Henry Baker; Chautauqua, Daniel D. Davidson. But in the minutes of the Quarterly Conference of the Erie Circuit we do not meet with the name of John P. Kent. James McMahon is associated with Curtis Goddard at three quarterly conferences—those held at Salem meeting house, February 1, 1817; at John Randall's, May 10,1817, and at the house of Robert Griffith, August 2, 1817. Mr. Kent must have been removed to the Grand River Circuit to assist Henry Baker in the early part of the year, where he did excellent service. Robert C. Hatton became disaffected during the year and left his circuit.

In 1816 Hubbard Hurlburt, a member of the Methodist Episcopal Church, settled with his family in the town of Franklin, Portage County, Ohio, and invited Henry Shewel to preach in the neighborhood, opening his house for services. There were a number of conversions as the result of a series of meetings. Ezra Booth and Dennis Goddard established a regular appointment in 1818, and organized a class consisting of eight members—Amasa Hamline and wife, Hubbard Hurlburt and wife, David Lilly and wife and Ephraim Rue and wife.

A Methodist society was organized in Saybrook, Ohio, in 1816, consisting of Shubal Jenks and wife, Jacob

Jenks and wife, Asa Gillett and wife, Alpheus Jenks and wife, Lyman Allen and wife, Mahala Jenks, and some few others.

"The Methodist Episcopal Church near Millbrook is said to have been the oldest church in Worth Township, Mercer County, the edifice, a rude log one, being built in 1816. The organization of the society occurred at the house of William Carroll. His residence answered as a place for meetings until the church structure was ready for occupancy. Rev. Asa Shinn, one of the pioneer preachers of the country, is said to have organized this congregation during the presiding eldership of Jacob Gruber."—*(History of Mercer County; Brown, Runk & Co., 1888, p. 623.)*

KENT, GODDARD, BAKER, DAVIDSON.

John P. Kent was born in Granville, N. Y., October 5, 1792. He was soundly converted at a camp meeting held near Utica, N. Y., June 20, 1809. As he said: "After passing through untold agony of mind I received unutterable peace." He was licensed to preach, recommended to the Ohio Conference at a camp meeting quarterly conference held near Fredonia, N. Y., and received on trial in 1815. His first circuit was Big and Little Sandy Rivers, Kentucky, "a four weeks' circuit, seventy miles long, sparsely settled, almost roadless, having rivers to swim and mountains to climb." He traveled the Erie Circuit two years, embracing three or four of the roughest counties in the State. Thence he went to Madison Circuit, Indiana; and thence to Detroit, Mich., where he preached in the old Council House, and raised a subscription to build the first Methodist Episcopal Church. In the first nine years of his labors his field covered large portions of seven different states. He fell into the Pittsburgh Conference at its organization, and in 1840 was transferred to the Genesee Conference. He was superannuated in 1858-1859; was then one year effective; and again superannuated in 1861, adorning and consecrating this honorable relation until the time of his death. After a ministry of sixty-five years he was promoted to the Holy City from Lima, N. Y., August 5, 1880. "He was one of the last of the class of brave riders who threaded the forests and swam the rivers of the Western

Middle States to lay the foundations of Methodism. He was one of the family of which Chancellor Kent was a distinguished member. It was at his father's house that Bishop Hamline was boarding when he was converted, chiefly through the influence of his sister, Mrs. Moffatt." —*(Minutes of Conferences, Vol. 18, 1881, p. 326.)*

Curtis Goddard was admitted on trial in the Ohio Conference in 1814. He was received into full connection and ordained deacon in 1816, and ordained elder in 1818. He located in 1834. Mr. Goddard served Little Kanawha and Tuscarawas, and then came within Erie Conference territory and served Erie and Chautauqua. His work then took him to other fields—1818-1819, Athens; 1820, Steubenville; 1821-1822, Barnesville; 1823-1824, Athens; 1825, supernumerary and attached to Marietta; 1826, Granville; 1827, Muskingum; 1828, Knox; 1829, Detroit District and Superintendent of Defiance, St. Mary's, St. Clair's and St. Joseph's Missions; 1830-'31, Detroit District; 1832, Delaware; 1833, Lower Sandusky; 1834, located.

Henry Baker joined the itinerant army in the Ohio Conference in 1814, was ordained deacon in 1816, and elder in 1818. He was superannuated in 1823, and located in 1826. He traveled the Pickaway Circuit as second preacher with Daniel Fraley in 1814, the Beaver Circuit in 1815 and the Grand River and Mahoning Circuit in 1816; then followed, 1817, Knox; 1818, Letart Falls; 1819, Madison; 1820, Hamilton and Rossville; 1821-1822, Lawrenceburg; 1823-1825, superannuated; 1826, located.

Daniel D. Davidson was received on trial by the Ohio Conference in 1816, and was appointed to Chautauqua. He was admitted in full connection and ordained deacon in 1818, and elder in 1820. He was a physician before entering the ministry. "Mr. Davidson was tall and slim, with a sharp, shrill voice, which he used freely and with great effect. He held a two days' meeting in the spring of 1817 in a barn belonging to the widow of Darius Mead, Esq., where Bishop McKendree, in company with Rev. Jacob Young in 1812 had the controversy with the Calvinists, and then formed a class one mile and a half west from Youngsville, Warren County, Pa. The meeting was one of great power, and a goodly number were

converted, among them a favorite uncle, whose Christian name we bear, but who many years since went

> " 'Away from a world of distress,
> Away to the mountains above.' "

—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 149-150.)*

In 1817 Mr. Davidson served the Grand River and Mahoning Circuit, and in 1818 the Erie.* He died in Dayton, Ohio, in 1871, at the time of his death being a superannuate of the Cincinnati Conference.

Rev. John F. Wright, D.D., visited Mr. Davidson in his old age and says: "In passing through Dayton on the first of October I called to see this venerable patriarch of the Church—a superannuated member of the Cincinnati Conference, now in his eighty-third year. I found him very feeble in body and mind. As soon as his memory enabled him to realize the presence of one who had been his compeer and fellow laborer for forty-seven years, he seemed greatly elated. The interview with him and his aged wife continued some forty-five minutes. He seemed anxious that prayers should be offered up. Some of the precious words of Jesus, taken from the fourteenth chapter of John were read, and while we united in prayer, supplication and thanksgiving, he heartily responded 'Amen!' and praised the Lord fervently.

"He was reminded of 1829, when he labored on London Circuit, and I the Presiding Elder. 'London,' said I, 'was then a small village; now the increased inhabitants are able to accommodate the large Ohio Conference which commences its annual session there to-day, and I am now on my way to visit our friends of that body.' I then asked, 'What message have you to send to them?' He replied, full of emotion, 'Tell them I am still striving to reach the better world, and that I hope to meet

---

***His later appointments were: In 1819, Pickaway; 1820, Paint; 1821, London; 1822, Piqua; 1823, White Oak; 1824-1825, Oxford; 1826, Hockhocking; 1827, Miami; 1828-1829, Milford; 1830, Derby; 1831, Union; 1832, Piqua; 1833-1834, Sydney; 1835, supernumerary; 1836, Greenville; 1837-1838, Belfontaine; 1839, Fletcher; 1840-1841, Milton; 1842, Germantown; 1843-1844, Franklin; 1845, Germantown; 1846-1847, Lewisburg; 1848, Venice; 1849, Union; 1850-1851, New Carlisle; 1852 (Cincinnati and Kentucky Conference), Germantown; 1853-1854 (Cincinnati Conference), Concord; 1855, superannuated; 1856, Fairfield; 1857-1871, superannuated.**

them all in heaven.' "—*(Redford, Methodism in Kentucky, Vol. 2, pp. 287-288.)*

METHODISM IN WILLOUGHBY.

"The Willoughby society was organized in 1816 (Mr. Gregg says 1818), consisting of a number of persons who, with their families had moved from Western New York, while this region was yet a wilderness. The class was organized by Ira Eddy, one of the pioneer preachers of the Western Reserve, and had among its members the Rev. Richard Woolsey and wife, Benjamin Woolsey and wife, Mrs. Richards and a few others. Richard Woolsey continued an honored member of the society until May 8, 1883, when he fell asleep. In the spring of 1821 James Hitchcock, a local preacher, commenced his ministrations on the "Ridge," and the following autumn a class was formed in that neighborhood consisting of Lewis Miller, wife and three daughters, Hezekiah Ferguson and wife, Samuel Mapes and wife, Charles Worrallo and wife, Amasa Worrallo and wife, William Worrallo and wife, and others. A few years later Leggett and Finley Ferguson joined the society.

In 1822 the Rev. Elijah Ward, who came with his family from the New England Conference and settled on a farm about a mile east of the present village, united with the Willoughby society. He was accompanied by Hiram Brown, who died in the Lord March, 1882, also from Connecticut.

The circuit was then in charge of Alfred Brunson. Father Ward was an able and fearless defender of the truth, and his memory is in many churches. He was ordained elder by Bishop Asbury in 1827. He died in 1860, aged ninety-five years.

The first church building was erected in 1834, the land being deeded to the society by Hiram Brown for $50. This church occupied the same site on which the present structure stands. When first built the seats were made of hewn logs, and the pulpit resembled a huge dry goods box. Improvements were made from time to time until 1860, when during the pastorate of Benjamin Excell (died in Willoughby April 1, 1904, in his eighty-fourth year) the building was entirely remodeled. It was vacated in July, 1873, and afterwards, when being removed

to give place for the new building, it was sold to the Christian (Disciple) Church and is used by this denomination to this day. R. H. Hurlburt preached the last sermon in the old building before its removal. During the interval from the vacation of the old church to the occupying of the new, services were held in the College Hall. The project of a new building was under discussion during the pastorate of J. H. Herron, but his successor, Mr. Hurlburt, drew up the first subscription paper. Work on the new structure was begun in April, 1874, and pushed energetically forward to completion. The brick—300,000—were furnished by Boyce & Penfield. The brick work was done by James Scanlon, and the carpenter work by C. R. Brown, who had charge of the whole work.

The total cost of edifice, organ, gas machine and fixtures was about $18,000. The Board of Trustees consisted of G. W. Clement, J. H. Boyce, J. W. Penfield, E. W. Burr, W. H. Brown, S. H. Miner, E. W. Wing, Hiram Brown and N. C. Smith. The first four named were the Building Committee, Brother Burr being treasurer. The church was dedicated to the worship of Almighty God on October 17, 1875, J. H. Dewart being pastor. Chaplain C. C. McCabe preached in the morning from II Cor. IV. 18. The preliminary services were participated in by Moses Hill, Presiding Elder of the district; Benjamin Excell, R. H. Hurlburt and the pastor.

Louis Paine succeeded Mr. Dewart as pastor. During his pastorate a revival of much power was experienced at the Ridge appointment. Mr. Paine remained for a single year, and at the Conference held in Painesville in September, 1881, B. F. Beazell was appointed to the charge. Although the entire cost of the church was supposed to have been provided for, Mr. Beazell found that by shrinkage, etc., there yet remained between $2,500 and $3,000 unprovided for. This amount he essayed to raise. A note was cancelled by the order of Conference—a note of the college against the church and $1,250 with accrued interest remained. This amount was largely provided for by new subscriptions, and in the interregnum of Mr. Beazell's pastorate all was secured and the last dollar of indebtedness was paid on May 19, 1883, the twentieth being "jubilee" day, when appropriate services were held.



M. E. Church, Willoughby, Ohio.

to give place for the new building, it was sold to the Christian (Disciple) Church and is used by this denomination to this day. R. H. Hurlburt preached the last sermon in the old building before its removal. During the interval from the vacation of the old church to the occupying of the new, services were held in the College Hall. The project of a new building was under discussion during the pastorate of J. H. Herron, but his successor, Mr. Hurlburt, drew up the first subscription paper. Work on the new structure was begun in April, 1874, and pushed energetically forward to completion. The brick—300,000—were furnished by Boyce & Penfield. The brick work was done by James Scanlon, and the carpenter work by C. R. Brown, who had charge of the whole work.

The total cost of edifice, organ, gas machine and fixtures was about $18,000. The Board of Trustees consisted of G. W. Clement, J. H. Boyce, J. W. Penfield, E. W. Burr, W. H. Brown, S. H. Miner, E. W. Wing, Hiram Brown and N. C. Smith. The first four named were the Building Committee, Brother Burr being treasurer. The church was dedicated to the worship of Almighty God on October 17, 1875, J. H. Dewart being pastor. Chaplain C. C. McCabe preached in the morning from II Cor. IV. 18. The preliminary services were participated in by Moses Hill, Presiding Elder of the district; Benjamin Excell, R. H. Hurlburt and the pastor.

Louis Paine succeeded Mr. Dewart as pastor. During his pastorate a revival of much power was experienced at the Ridge appointment. Mr. Paine remained for a single year, and at the Conference held in Painesville in September, 1881, B. F. Beazell was appointed to the charge. Although the entire cost of the church was supposed to have been provided for, Mr. Beazell found that by shrinkage, etc., there yet remained between $2,500 and $3,000 unprovided for. This amount he essayed to raise. A note was cancelled by the order of Conference—a note of the college against the church and $1,250 with accrued interest remained. This amount was largely provided for by new subscriptions, and in the interregnum of Mr. Beazell's pastorate all was secured and the last dollar of indebtedness was paid on May 19, 1883, the twentieth being "jubilee" day, when appropriate services were held.



M. E. Church, Willoughby, Ohio.

In September, 1904, W. M. Jeffers was appointed to the charge, and the Willoughby Ridge Church that had been connected with the Willoughby society from the beginning was taken off and for the first time Willoughby became a station and the pastor could give his entire time to this growing and important field.

A revival during the pastorate of B. F. Beazell added a goodly number of members, and W. M. Jeffers, during the first year of his pastorate (1904-05) enjoyed a gracious revival resulting in about one hundred conversions. —*(Communication to the author by Rev. W. M. Jeffers, July 7, 1905.)*

Sunday, December 30, witnessed the dedication of the beautiful new Methodist Church at Willoughby. To an audience which filled every inch of available space, Dr. Robert Forbes, of Philadelphia, preached the dedicatory sermon, after which Dr. George K. Morris, the Presiding Elder, led in the ritualistic service and offered the prayer of dedication. The church, which cost over $50,000, was the gift of one generous woman, Mrs. Julia Boyce. The gift was conditioned upon the erection of a suitable parsonage on the adjoining lot by the congregation. That this obligation might be met, Dr. Forbes appealed to the congregation for the necessary amount. The response was generous, and subscriptions amounting to $8,307 were made. The sale of the old parsonage will net about $4,000, and this, together with the subscriptions, will pay in full for the new brick parsonage now in course of erection.

The church is complete and modern in every particular. The auditorium will seat four hundred people, the Sunday school room has eighteen class rooms, and the dining room, serving room, and kitchen are models of convenience. With this excellent equipment the church is in a position to accomplish much good in the community.

A flourishing and well conducted Medical University was founded in Willoughby in 1834, and in 1846 had one hundred and seventy-four students. Tradition has it that a bloody Indian battle was fought on this ground. In late years bones and skulls have been found here. In 1846 this university was removed to Columbus and be-

came the foundation of the Sterling Medical College. Our Willoughby College then sprang up on the same site.

Our Church at Girard.

In 1816 there was no Methodist society nearer Girard than Bristol on the west, North East on the east, and Meadville on the south. In the fall of that year Rev. George Stuntz, a local preacher, preached at the house of Giles Rodgers who lived on the Reed farm. This was said to have been the first Methodist sermon ever delivered in Girard Township. The text was: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." The place was then an almost unbroken wilderness. In 1817 Ira Eddy and D. D. Davidson were appointed to the circuit and formed the first class at Justus Osborne's. The members of the class were Giles Rodgers and wife, Mrs. Cole—formerly Silverthorn,—Alexander Nichols and Justus Osborne and his daughter, Charlotte. Mr. Osborne was the leader. For six years meetings were held in his log cabin, a building 20x24 feet in size, with puncheons for flooring and paper windows. This modest house was long the resting place for weary pioneer itinerants. During six years such men as Alfred Brunson, John P. Kent, John Summerville and Charles Elliott labored without a single convert. But while Charles Elliott was still on the charge there were added to the church Samuel McClelland and wife and John Hay and his sister. John Hay was class leader for many years. It was indeed a hard field, and the infant church endured many trials and persecutions.

In 1821 the citizens built a large school house between Girard and Fairview, called the Center school house, the first frame school building in the western part of Erie County. The Methodists used this as a place of worship for several years. In 1824 Rev. Samuel Brown, a local preacher, organized in this house the first Sunday school of any denomination in Erie County. John Hay served as superintendent for many years, and every scholar of this school was converted and joined the Methodist Episcopal Church. In 1825 the circuit preachers began to hold services in the school house in Girard Borough. Two years later a lot was purchased

and a large frame church was built on the west side of the creek, but the location was inconvenient and services were frequently held in the public hall. Among the earliest members in the village class were: Russell Wicks, class leader; Florence Wicks, Mary Rodgers, Jeremiah Davis, Newman Badger and wife, and Hiram Nichols and wife.

This first church was sold, and another frame church was erected in the borough and dedicated in 1847. In the winter of 1847-1848 Rev. A. G. Mills held a meeting which resulted in above eighty conversions. A parsonage was purchased in 1854, and finally both church and parsonage were sold; and still another parsonage was bought and, in 1873, sold. The parsonage now occupied was built in 1891. In 1868 the present large brick church was erected at a cost of about $30,000. It was dedicated by Bishop Matthew Simpson October 12, 1870, at which time enough was subscribed to liquidate the whole indebtedness. By financial failures and other causes, many subscriptions were not collected, and a debt was left as a great burden upon the church for many years.

Several Classes Formed.

The Ohio Conference met at Zanesville, Ohio, September 3, 1817. The work was arranged as follows: James B. Finley, presiding elder of Ohio District; John P. Kent and Ira Eddy, Erie Circuit; Daniel D. Davidson and Ezra Booth, Grand River and Mahoning Circuit; and Curtis Goddard, Chautauqua Circuit. The Shenango Circuit disappears from the list of appointments, having been divided between the Erie and Beaver Circuits. It was a year of great camp-meeting triumphs. One was held on the land of Dr. Clarke, near the Portage, the first ever known in that part of the country. The word was preached with power and many were converted. Another camp-meeting held at Lexington, on Erie Circuit, recorded glorious victories. Remarkable scenes were witnessed at the camp-meeting at North East when "multitudes within and without the ring fell under the shocks of divine power." Camp-meetings near Youngsville, Warren County, Pennsylvania, and in the vicinity of Rockville were occasions of great power. There were also some wonderful revivals. "On the Ma-

honing Circuit two hundred were added to the Church." This work commenced at a camp-meeting at Deerfield, Ohio. The society at Youngsville commenced the erection of a church. A log meeting-house was erected in the Shenango settlement, and another "in Father Carroll's neighborhood, about ten miles east of Mercer."

Edward H. Taylor labored as a supply on Grand River and Mahoning Circuit; and Samuel R. Brockunier, on the Chautauqua.

In 1817 Henry Baker formed a class in the town of Southington on the Grand River and Mahoning Circuit. Among the members were Roderick Norton and wife. No other names have been preserved.

The "Randall Class" was organized in 1817 near Springfield, Erie County, Pennsylvania, and became the nucleus of the Methodist Episcopal Church in Albion. The following were among the first members: John Randall, leader, and his wife, and George Stuntz, a local preacher, and his wife.

"In the spring of 1817 Mr. B. B. Clarke, a valuable member of the Methodist Episcopal Church in the State of New York, moved his family into Clarion County, Pennsylvania, and was the first Methodist in that county. Not long after a few other families connected with the Methodist Episcopal Church settled in different parts of the same county. They soon found each other out, held meetings together, and were formed into a class, which met at the house of Mr. John Lawson, near the mouth of Red Bank. It consisted of B. B. Clarke, leader, John Lawson and wife, Mr. Beard and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 153.)*

Methodism in Geneva, Ohio.

Robert Montgomery, a local preacher, in the summer of 1817, formed a class in Geneva, Ashtabula County, Ohio, consisting of Thomas Stevens, leader, James Morrison, Jr. and wife, Abisha Laughton, S. Laughton, Phoebe Curton, Anna Morrison, and Samuel Quinton—eight members. Samuel Brown is said to have preached in the house of James Morrison, Sr., previous to this date—"in 1816 a revival followed." "A notable quarterly meeting was held in the summer of 1817 in L. Gaylord's barn on the premises more recently owned by Professor Bently,

resulting in seventy-five conversions. Rev. J. B. Finley held this meeting." Robert Hopkins formed a class a half mile north of North Center in 1823. Caleb Brown occasionally preached in the brick school house in Geneva in 1829. Thus there were three preaching places—the South Ridge, North Center, and the Village. The first church was dedicated by W. B. Mack, the presiding elder, February 8, 1833. J. Gilmore was the pastor at that time. The church became the head of a large circuit. A parsonage was built on the South Ridge in the Gaylord-Morrison neighborhood in 1826, and Thomas Carr was its first occupant. This was occupied by the pastors until 1839. Another parsonage was built on the ground still owned by the church; and was sold in 1847. The present house was built in 1877. The first church building was succeeded by a more commodious structure in 1857, dedicated on November 12th by G. B. Hawkins, a former pastor. This was sold and the present edifice erected under the pastorate of A. C. Tibbetts, and dedicated by Bishop Calvin Kingsley, April 4, 1867. Our church property in Geneva is valued at about $20,000. The membership of the First Methodist Episcopal Church is about 325; the Second church has a church property valued at about $4,000—including the parsonage—and a membership of 150—1904.

Geneva belonged to the Ravenna District from 1836 to 1840, to the Erie District from 1840 to 1843, to the Meadville District from 1843 to 1848, and to the Cleveland District from 1848 to the present time.—*(Communication to the author, from Rev. A. H. Domer, D.D.)*

Rimersburg and North Bloomfield.

The history of the Rimersburg society "dates back to 1817, when a class was organized at the house of John Lawson on the road leading to Lawsonham, near the lime quarry. Meetings were held in private homes until 1832 when a log church was built about one-half mile east of Rimersburg, on lands then owned by John Bingham who gave to the society thirty acres of land. On part of this ground was a graveyard used for many years, but of this there is little or no trace, the land having passed into other hands, and being under cultivation. In 1840, under the pastorate of Reuben Peck, a new church was commenced

near where the present church stands, but was not completed until 1848, under the pastorate of G. F. Reeser. In this building the congregation continued to worship until 1871, when the present church was built and dedicated under the pastorate of W. M. Taylor. The old building was bought by Mr. Alfred Warren, who had it removed across the street and fitted up for a town hall." —*(Rev. Clinton Jones in History of Clarion County, p. 597.)*

It is thought that the first sermon ever delivered by a Methodist preacher at North Bloomfield, Ohio, was preached by Ira Eddy in 1817. The following year he formed the first class consisting of eighteen members with Charles Thayer as leader. During the years immediately following the work seems to have languished, though there was occasional preaching in a log school house in the southern part of the town. In 1830 the little class was greatly strengthened by a precious revival, after which the work prospered. Among those connected with the church in these early days were: Leonard Osborne and wife, Zimri Baker and wife, and Willard Terrill and wife. Mrs. Terrill, the last of this noble band, joined the church triumphant, April 4, 1895.

In 1836 a house of worship was built jointly by Methodists and Presbyterians. Several years later, this was destroyed by fire. In 1857 a new church edifice was erected. February 11, 1875, the Methodist people purchased the Presbyterian interest in the building for $1,700, and put the property in good repair. This was during the pastorate of John Brown. During the pastorate of E. A. Simons, in 1882, a parsonage was built at a cost of $1,500. The appointment has been connected with various neighboring churches, as Bristolville, West Farmington, and Mesopotamia. But recently Mesopotamia was taken from the circuit, and North Bloomfield is now a separate charge with about 120 members, paying a salary of $600 and parsonage.*

Edward H. Taylor.

Edward H. Taylor was born in Washington County, Pennsylvania, August 25, 1796. His conversion he owed

***This history was taken from the Church Record by the pastor, John A. Wright, February 6, 1907, and was written by A. M. Billingsley, a former pastor, in 1896.**

to the prayers and Christian example of a pious mother. He experienced the great change at a prayer meeting held near the residence of his father in Jefferson County, Ohio, when he was in his seventeenth year. In 1817 he traveled the Mahoning Circuit under J. B. Finley, and the following year he was received on trial in the Ohio Conference. He did efficient and heroic service until 1850, when he was granted a superannuated relation. He longed to return to the work, but his strength would not permit.

"Brother Taylor may be regarded as one of the excellent of the earth. His piety was deep and uniform; and being blessed and favored with the aid of the right kind of a companion, he reared one of the best regulated families; and perhaps no member of the Conference was more firmly attached to the doctrines and discipline of our Church than Brother Taylor. As a preacher, he was diligent and faithful. He understood our doctrines and preached them well, and was generally successful in winning souls to Christ. His talents were rather of the solid than the brilliant kind, and those who knew him best, regarded him as a safe and valuable counsellor in matters pertaining to the peace and prosperity of the Church."—*(Minutes of Conferences, Vol. V., 1853, pp. 242, 243.)*

Ezra Booth.

The chequered career of Ezra Booth affords a subject of profitable study because of its lessons. He is nearly forgotten. His name only lingers among a few aged people.

He possessed a noble physique—six feet in height, a large head, broad shoulders and finely proportioned. In intellect he was far above the average. Though an omniverous reader his specialty was history. Dr. Charles Elliot once said to him, "If the Methodists had a college and a vacant chair of History, that would be the place for you."

Mr. Booth entered the Ohio Conference in 1817 and was appointed to the Mahoning charge; he served the great Cuyahoga Circuit two years; then the Erie; after this the Deerfield. His name appears no more in Conference minutes. In the great revival that took place in Deerfield in 1821, he was a tireless and powerful instrument.

It is said his wife, a bright, cultured, delicate woman, could not endure the hardships and privations of the itineracy, and on her account he felt it his duty to take a vocation. He did this reluctantly, as he enjoyed the companionship of such men as Charles Elliot, James B. Finley, Alfred Bronson, James McMahon, William Swayze and other giants of those days; and as a student and a preacher he was their peer.

After locating, he settled in Nelson, near his wife's relatives, but was still very useful as a local preacher. In about 1830 he moved to Mantua, bought a farm, erected buildings and made for himself a pleasant home, still doing faithful work as a local preacher without money and without price.

In about 1827 the irruption of Mormonism into the Western Reserve took off from their feet some of the best men in the churches, and among them Ezra Booth. He joined the caravan and journeyed to Nauvoo, Illinois, but he had scarcely reached his journey's end before he severed his connection with the Mormons forever. He was led to do this by the manifest insincerity and fraud which he witnessed in Joe Smith and other leaders in the delusion. Fortunately he kept his property in his own hands and immediately returned to Nelson.

Whatever else Ezra Booth was or was not, he was above everything else an honest man. No man could be more sincere and conscientious than he when at Kirtland he was baptized into the Mormon faith, and no man could be more mortified over anything than he when he saw the foolish and stupendous mistake he had made. He could not bear to meet a friend or an acquaintance on his return from Nauvoo. Finally he was persuaded to attend a camp-meeting and pushed, as it were, into the pulpit; and there he told what he knew of Mormonism, Joseph Smith and his associates. The Methodists hailed him as a brother, and the conference restored to him his parchments. The kind and charitable treatment he received encouraged him to enter the pulpit again, but it was long before the shame left his face.

This was about the condition of affairs where he settled in Mantua in 1830, and there he remained discharging the duties of a local preacher, much loved and respected by everybody, till 1843, when Millerism or Sec-

ond Adventism shook the country. After his usual style, Ezra Booth plunged into this delusion and in all sincerity prepared to witness the end of the world. In an incredibly short time he made himself master of the literature of the heresy, and could talk it from morning till night, and argue any opponent into silence. What was still worse, he gave himself up to prayer and worked himself up into the belief that God had given him the assurance that at Miller's appointed time Christ would come in the clouds of heaven with power and great glory.

But the time passed, and there was no sign of change; Christ did not appear. This was a critical moment with Ezra Booth. Could he continue a Second Adventist? By no means. He had been deceived, doubly deceived. The Scriptures, as interpreted by himself and others, had proved false, and the answers to his prayers had been illusions. An honest man can be a party to no such deceptions and frauds. Thus he reasoned, and his logic pierced the very heart of the Bible as well as all practical religion.. He ceased to pray, abandoned Christianity and became an agnostic. He was now an old man and intellectually had suffered a terrible wreck. His friends say that he ever remained the soul of honesty, morality and sincerity.

Some minds are always at anchor, and others are continually drifting. The mind at anchor seizes a truth, assimilates it, makes it a part of itself, and thus retains it. Other truths, as they are acquired, find their logical relations to the truths already in possession and coalesce with them, forming a unity, a harmonious whole. This process of increasing knowledge goes on and mind becomes an ever enlarging orb of light.

The drifting mind, as it advances and makes new conquests, neglects or abandons in the rear much that it had learned before. In drifting we go along from one thing to another and often the larger portion of our mental acquisitions are in the rear as discarded matter. Such was the condition of the mind of Ezra Booth whilst on the way from Nelson, Ohio, to Nauvoo, Illinois. Mormonism, per se, could have made but a slight impression upon his reason, or he could not have abandoned it because Smith was a bad man.

It is dangerous to drift and our only safety is to incorporate in our nature, truths as we acquire them and make them a part of our intellectual furniture; and to anchor our souls in God—settle that once for all—and sternly honor the settlement.—*(The author owes this sketch of Mr. Booth to H. H. Moore.)*

Samuel R. Brockunier.

Samuel R. Brockunier when he came to Chautauqua Circuit, Mr. Gregg describes as "a large young Dutchman, full of zeal." His father, a native of Hagerstown, Maryland, was raised a rigid Lutheran, but was converted at an early age and united with the Methodist Episcopal Church, then everywhere spoken against. For this he was compelled to leave home, and was disinherited. His mother was a native of Frederick County, Maryland. He was dedicated to God and the ministry at his birth. Piety, in precept and example, was a power in his childhood's home. "My parents," he says, "had eight children, of whom I was the eldest. I had the fear of God set before me from my infancy. Among my earliest recollections are the prayers of my parents, and the religious meetings held at my father's house. The result of all these opportunities was that my mind became very early impressed with the necessity of becoming religious." In 1801 his father and family moved to Concord, Franklin County, Pennsylvania, and united with the Church in which the Maclay family held membership. R. S. Maclay, D.D., our missionary to China, related during his visit to this country in 1861 that his mother and the mother of Brockunier were members of the same class, and entered into an arrangement to pray for their eldest sons that God would convert them and call them to the work of the ministry. Their prayers were answered. All the Maclay sons, five in number, became ministers. When in 1810, his father moved to Allegheny County, near Sewickley, and crossed the river at Pittsburg, there was but one house on the Allegheny side of the river.

Mr. Brockunier's conversion dates February 17, 1812. He then united with the Methodist Episcopal Church. The same year his father died, and the care of a large family was left to Samuel. To this work he devoted him-

self manfully; and most dutifully and faithfully did he keep his charge all his life.

Mr. Brockunier soon displayed special gifts in prayer and exhortation. He was repeatedly urged by J. B. Finley and others to enter the ministry; but feeling his lack of preparation for that holy calling, he long refused. His scruples were at last removed and he was licensed to preach by J. B. Finley at a quarterly meeting held at Young's School House, five miles from New Castle, and was sent several miles to fill an appointment the same evening. In 1817 we find him on Chautauqua Circuit laboring under the presiding elder. This is his own description of his departure from home: "On Tuesday, the 7th day of December, 1817, I left my little all, a widowed mother, four sisters, and two brothers, with a class of feelings I cannot describe. My youngest brother fled from the house when it came time for me to leave. I tied up my pocket Bible, Hymn Book, Discipline, and some clothes in a handkerchief, and took my line of march on foot for my field of labor, nearly two hundred miles distant."

Curtis Goddard was his first colleague, and Chautauqua Circuit, his field of toil, was equal in extent to some European principalities, and even kingdoms. His field is thus described: "Commencing at Big Brokenstraw, (now Youngsville,) thence up the Allegheny River to Warren and Kenzua, thence in a zigzag course to the outlet of Chautauqua lake, (now Jamestown, New York,) thence up the north side of said lake to Mayville; thence to the shores of Lake Erie; thence down said lake to Walnut creek and Conewango to old Brother Kent's; thence across the country to Silver creek; thence up the lake to Erie, Pennsylvania; thence to Luther Stone's and across the country to Mayville; thence down the north side of Chautauqua lake to Tupper's and Chamber's; thence through a hemlock and pine wilderness to Little Brokenstraw; thence down said stream to place of beginning. The distance around the circuit was between three hundred and four hundred miles, preaching thirty or forty times each round." Such was the first field of this glorious man of God. His labors, hardships, and privations were many and great, but his success equalled them. He built

the first church on the circuit and organized many societies.

He was received on trial in the Ohio Conference in 1818, and became a member of the Pittsburg Conference at its organization in 1825. In 1821 he was sent to New Castle Circuit, but does not seem to have reached this field of labor. While on his way he was requested to take charge of the work at Steubenville, in place of John A. Waterman, who was then very sick and not expected to live. At the end of the first quarter, however, Mr. Waterman had so far recovered as to take his place, and he was then sent to Beaver Circuit. He labored on, and won glorious victories for the Master until 1855 when he superannuated and maintained that relation until called to his rest.. Mr. Brockunier was born in German Valley, Huntington County, Pennsylvania, June 12, 1795; and died in Bloomingdale, Ohio, July 22, 1867.—*(Minutes of Conferences, Vol. XII., 1868, pp. 110, 111.)*

S. R. Brockunier writes to the Pittsburg Christian Advocate on Christmas morning in 1863 as follows: "It is forty-six years this morning since I held my first Christmas meeting on old Chautauqua Circuit, in the neighborhood of Dunkirk, on the shore of Lake Erie. The meeting commenced at four o'clock in the morning in a school house near Father Kent's. We selected the following scripture for improvement, viz.: 'For we have seen His star in the east, and we come to worship Him.' Toward the close of our remarks, while urging the necessity of all to worship the Son even as the Father, the power of the Most High was wonderfully manifested in the congregation. A stout-hearted sinner fell from his seat on the floor, and soon the cry was raised, 'What shall I do to be saved?' We changed our service to a prayer meeting. About the dawn of day the Star of Bethlehem appeared to him and said, 'Thy sins, which are many, are all forgiven thee; arise and go in peace and sin no more.' And as was the custom in those days, we had the shout of a king in the camp and a general season of rejoicing. Being young and inexperienced, I did not think of opening the door of the church for admission. I often thought of my first convert on my rounds on the circuit, and the pleasure I would have in receiving him into church fellowship. But none can

imagine my sad disappointment when I reached the place and learned that my fish had floundered into the water. The cry was raised—

> **'Ho! every mother's son and daughter,**
> **Here's the gospel in the water!'**

and away he went into the stream. But from this vexatious disappointment I learned a very important lesson in all my future ministry, of near forty years, on all suitable occasions to open the doors of the church for admission. I find, on examination of my memorandum, that in connection with my several colleagues in my various fields of labor, some seventeen thousand five hundred have been added to the church, many of whom no doubt have reached the heavenly world."—*(Pittsburg Christian Advocate, January 2, 1864.)*

An editorial in the Pittsburg Christian Advocate says of Brother Brockunier: "He was a man mighty in his day in the work of the Lord, and is entitled to be had in lasting remembrance and gratitude by those who are now reaping the fruit of labors performed by him and his co-adjutors. . . . Among such men at that day, and for many years before it, no man was more gladly heard by the common people, or wielded a mightier influence for good on such assemblages (camp meetings) than Mr. Brockunier. At the sound of his clarion voice — loud, clear, musical — other noises quickly stopped, loiterers, hearing its trumpet tones from afar, quickened their pace, and when the still rising motions of his soul deepened into pathos, it fell with such resistless power on the assembled thousands that the slain of the Lord were many."—*(Pittsburg Christian Advocate, February 1, 1868.)*

Ira Eddy and His Work.

John McLean writes the following memoir of Ira Eddy: "Ira Eddy was born in Sherburne, Rutland County, Vt., March 31, 1796, and died in holy triumph in Cortland, Trumbull County, O., November 1, 1874, aged seventy-eight years and seven months.

"He was converted to God in his nineteenth year; so powerful was the change, and so completely was his soul filled with zeal for the cause of God and the salvation of sinners, that his life's calling was clearly indicated.

Early after his conversion he was licensed to exhort and to preach the gospel. He was first employed in the regular work in 1816 by J. B. Finley, then a Presiding Elder in the Ohio Conference, and sent to Chautauqua Circuit, New York. In the ensuing spring he was sent to Shenango Circuit, Pennsylvania, where he labored until September, 1817, when he was admitted on trial in the Ohio Conference and sent as junior preacher to the Erie Circuit. He was ordained deacon and received into full connection in 1819, and in 1821 was ordained elder.

"Now in the full functions of the ministry, he went forth a flaming herald of gospel truth and continued in the work for a period of about fifty years. A portion of that time he served as Presiding Elder, in which office he was much esteemed and beloved by his brethren.

"Mr. Eddy was a man of more than common stature, of full habit but not corpulent or overburdened with flesh, straight and dignified. He had a round, full and sonorous voice, which without straining it, would fill the most capacious temple of worship, and ring out in the distance in the forest at camp meetings.

"Mr. Eddy studied to show himself a workman that needed not to be ashamed. His application to books was most intense; beginning his ministry with limited attainments, he found it necessary to give himself to reading and study, and this he did of choice more than of necessity. In order thereto, he would constantly rise from his bed at 4 a. m. and spend the time in reading, meditation and prayer until called to breakfast, and as often as the duties of the day would allow he would return to his books.

"He made commendable progress in the study of the Hebrew and Greek languages, so that he could read the Holy Scriptures in their original tongues. In his journeyings to and fro he would seldom leave a house where he had called for rest and refreshment without praying most fervently for God's blessing to rest upon the inmates. More than a few times in his long rides between appointments, night overtaking him, he would tie his horse to a sapling, and making his saddle and saddlebags his pillow, would give himself to sleep until the morning dawn, and then pursue his way."

Ira Eddy assisted D. D. Davidson on the Chautauqua Circuit in 1816. Mr. Gregg relates the following, which illustrates his devotion to the one work of saving souls:

"Having some relations residing in the village of Warren, Mr. Eddy was invited to preach there occasionally. On his way up the river from Youngsville he lost a shoe from his horse, and the animal soon became too lame to proceed. About three miles below Warren, right on the bank of the river stood a blacksmith's shop, the sight of which greatly relieved the feelings of our young itinerant. He halted and inquired if he could get a shoe set. The blacksmith replied, 'Not to-night.' Mr. Eddy assured him that he could go no further in that condition. The smith, not in the least suspecting the character of the young man, told him that if he would stay all night he would shoe his horse in the morning. Mr. Eddy gladly accepted the invitation, dismounted and put up his horse, little thinking what kind of a host he was stopping with. When the blacksmith had finished his day's labor he came into the house, and when about retiring to bed Mr. Eddy respectfully asked the privilege of praying with the family. The rough-looking blacksmith stood for a moment amazed, as if he scarcely knew what reply to make. He then went reluctantly and picked up an old Bible and handed it to Mr. Eddy. While at prayer Mr. Eddy was greatly blessed and prayed with unusual fervor, and both of the parents became much affected, even to tears. The young minister was then directed to a trundle bed, where he spent the night as comfortably as possible. In the morning, before the smith went to work, Mr. Eddy again read the Scriptures and prayed with the family, having again great liberty in prayer, while the family, the parents especially, were melted to tears. After prayer the blacksmith took some coals of fire and went to the shop to shoe the horse, according to promise. As the good woman wiped away her tears she said to Mr. Eddy: 'I thank you, stranger, for the prayers you have offered for us, for,' said she, 'I never before saw my husband weep. He is,' said she, 'a dreadful opposer of religion, and especially of the Methodists, having been brought up a Calvinist.' Mr. Eddy felt certain that the old man's heart had been warmed, and concluded that it was best

'to strike while the iron was hot,' and accordingly started for the shop. He entered it just as the smith was taking a piece of red hot iron from the fire. As he had it upon the anvil and was about to strike, his feelings overcame him, and dropping his hammer, the blacksmith said: 'Sir, I would be willing to be chained to this anvil block and labor all my life as hard as a slave in Algiers if I could but enjoy what you do.' This opened the way for our young itinerant, who immediately commenced preaching a full and free salvation to him on the one simple condition of faith in Christ, to which the blacksmith listened with apparent astonishment, until his iron became cool, and he was obliged to heat it again. But while the smith was engaged with his hammer in making the nails and setting the shoe, Mr. Eddy was engaged in applying the hammer of truth to his heart. As the last nails were being driven Mr. Eddy ventured to make known the fact that he was a Methodist preacher. The blacksmith immediately besought him to leave an appointment and come and preach in his house to his neighbors. The appointment was made, and the young preacher hastened away to his appointment in Warren. At the time appointed, as Mr. Eddy came in sight of the blacksmith's shop he saw both the old man and woman standing on an eminence, eagerly looking for him to come. On riding up to them they both greeted him with tears of joy as well as with open arms, telling him as they grasped his hand how 'God had pardoned their sins and changed their hearts.' On entering the house Mr. Eddy found it crowded with people anxiously waiting to hear his message of mercy. A revival of religion had already commenced, and this meeting gave it a new impetus, and in a short time a class was formed consisting of Joseph Mead and wife, Mr. Owens and wife, Martin Reece, wife and mother, Benjamin Mead and David Mead. The number was soon increased to twenty-six members."*—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 150-153.)*

***Ira Eddy—Licensed to preach, 1815; admitted on trial, Ohio Conference, 1817; full connection, 1819; deacon, 1819, McKendree; elder, 1821, McKendree; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; deceased, Cortland, O., November 1, 1874. Appointments: 1817, Erie; 1818-'19,**

Charles Waddle was admitted on trial in the Western Conference in 1811, and appointed junior preacher on the Deer Creek Circuit, with Robert Cloud in charge. He became a member of the Ohio Conference in 1812, and received the following appointments: In 1812, Salt Creek; 1813, Pickaway; 1814, Fairfield—ordained deacon and received in full connection; 1815, Fairfield, assisted by Michael Ellis; 1816, Deer Creek, ordained elder; 1817, Brush Creek; 1818, Tuscarawas District; 1819, Lancaster District; 1820, Muskingum District; 1821, Lancaster District; 1822, Columbus, with H. S. Fernandes as second preacher; 1823, Columbus, with Alfred M. Lorain as second preacher; 1824, Fairfield, with Homer Clark as an assistant; 1825, Union, with John Sale and William B. Christy; 1826, he was expelled. Mr. Gregg says: "He was a man of very respectable talents, and a very useful and acceptable minister."

The Ohio Conference was held in Steubenville, Ohio, August 7, 1818, all the bishops being present, Bishop William McKendree in the chair. We have now parts of two districts, five circuits and ten preachers. The Grand River and Mahoning Circuit was divided, and out of the western part were formed two circuits—the Grand River and the Cuyahoga. The following appointments were made: Ohio District, James B. Finley, Presiding Elder; Erie, Daniel D. Davidson and Samuel Adams; Mahoning, Calvin Ruter and John Stewart; Chautauqua, John Summerville; Tuscarawas District, Charles Waddle, Presiding Elder; Grand River, Ira Eddy; Cuyahoga, Ezra Booth and Dennis Goddard.

Mr. Finley says: "I was astonished to find what God had wrought at Deerfield and the neighboring towns. The work spread like fire in a prairie, and at every meet-

---

Grand River; 1820, Erie; 1821, Cuyahoga; 1822, Hudson; 1823, superannuated; 1824-'25, Deerfield; 1826-'27, superannuated; 1828-'31, Ohio District; 1832, Deerfield and Ravenna; 1833, New Lisbon; 1834, Twinsburg; 1835-'38, Warren District; 1839, Youngstown; 1840, Mesopotamia; 1841, Akron and Middlebury; 1842, Middlebury; 1843, Ellsworth; 1844-'45, Chardon; 1846, Painesville and Willoughby; 1847, Willoughby; 1848-'49, Newburg; 1850-'51, Concord; 1852, Parkman; 1853, superannuated; 1854, Ellsworth; 1855, Mantua; 1856, Bristol and Mecca; 1857, Edinburg; 1858, Jackson; 1859, Hubbard; 1860-'62, superannuated; 1863, Northampton; 1864, Kirtland and Chester; 1865, Vienna and Fowler; 1866, superannuated; 1867-'74, supernumerary. ary.

ing victory turned on Israel's side. I held a two days' meeting in Brother Manary's barn, and the work was powerful and overwhelming. All opposition seemed to have ceased, or was borne down by the tide of religious influence. The following May I attended a quarterly meeting in the same place and there were at least five hundred persons in the love feast. In this meeting the saints lifted up their voice in praise to God, and the sighs of penitents, mingled with the songs of joy, were grateful to angelic ears."—*(Autobiography of Rev. James B. Finley, p. 301.)*

Dr. Samuel Adams and Calvin W. Ruter.

At a quarterly meeting held at Brokenstraw January 16, 1819, Robert C. Hatton was associated with John Summerville as one of the "circuit preachers," as shown by the quarterly conference minutes.

Samuel Adams, second preacher on the Erie Circuit, joined the Ohio Conference in 1818; he was ordained deacon in 1820, and elder in 1822. He became a member of the Pittsburg Conference at its organization in 1825. He served the Mercer Circuit in 1822, Youngstown in 1823, New Castle in 1825, Youngstown in 1827, and New Castle in 1828.

"Dr. Samuel Adams in early life was affected with infidel principles. When considerably advanced in years he was converted to God, and called to preach the gospel he had once rejected; but refusing to obey this call he lost all his comfort and remained in a backslidden state until 1813, when by means of a camp meeting he was restored to divine favor. In 1817 he was licensed to preach, and was received on trial in the Ohio Conference in 1818, having relinquished a lucrative practice and comfortable home for the gospel's sake, to which he devoted himself with earnestness until arrested by age and infirmities. In 1829 he was placed in a superannuated relation in the Pittsburg Conference. During last winter he became ill of a cancer on his knee, which resulted in the process of amputation, and finally in death. He closed his sufferings at his own house, near Beaver, Pa., on March 6, 1832, in the sixty-sixth year of his age, and the fifteenth year of his ministry, with peace and resignation."—*(Minutes of Conference, Vol. 2, 1833, p. 214.)*

Calvin W. Ruter, brother of Martin Ruter, entered upon the work of the itinerancy in the Ohio Conference in 1817, and appointed third preacher on the Steubenville Circuit, with Samuel Hamilton and William Knox. He was received into full connection and ordained deacon in 1819, transferred to Missouri Conference in 1820, and ordained elder in 1821. He became a member of the Indiana Conference in 1832, and was its secretary for six years. Later he became a member of the Southeastern Indiana Conference. He was a member of five General Conferences—1832, 1836, 1840, 1844 and 1856.

He attended the quarterly meeting held at Florence, on the Patriot Circuit, June 11, 1859. Here, on the morning of that day, he preached his last sermon. He preached with more than usual spirituality and feeling. "In the evening, while sitting alone at the house of his son-in-law, Mr. Thomas Armstrong, apparently in his usual health and engaged in singing, suddenly the wheels of his life stood still, the clay tenement fell lifeless on the floor, and the calm spirit of the aged minister was breathed out sweetly in the bosom of God."—*(Minutes of Conferences, Vol. 7, 1859, p. 274.)*

"John Stewart was born in Sussex County, New Jersey, in 1795; came to Ohio in 1803 and was converted and joined the Methodist Episcopal Church in 1815. He was received on trial in the Ohio Conference in 1817, and for fifty years sustained an effective relation within its bounds. During the early part of his ministry he traveled in Western Virginia and Indiana. He served as Presiding Elder several years. He was a good preacher and a wise administrator. Truly devoted to God and the interests of the church of his choice, he gave full proof of his calling as a minister of the Word. On some of his charges he was eminently successful in winning souls to Christ. In the early years of his ministry he was associated with the pioneers of Western Methodism, and lived to see the church greatly enlarged, and with his colaborers, he was permitted to rejoice in the success of Methodism in spreading scripture holiness over these lands. He retired from the effective work in the fall of 1866, and spent the evening of his life very pleasantly with his children in Illinois. When death called he was ready, and in great peace he finished his earthly pilgrim-

age March 10, 1876."—*(Minutes of Conferences, Vol. XVI, 1876, p. 132.)*

Dennis Goddard was admitted on trial in the Ohio Conference in 1818, and appointed to the Cuyahoga Circuit. His later appointments were as follows: In 1819, Huron; 1820, Huron, received into full connection and ordained deacon; 1821, Mahoning, with Charles Elliott in charge; 1822, Beaver, with B. O. Plimpton as second preacher—ordained elder; 1823, Deerfield, with Elijah Field as junior preacher, and 1824, Canton. He located in 1825.

Ira Eddy says of the Grand River Circuit: "I was sent to the Western Reserve in 1818. My circuit was called Grand River, and consisted of forty-three townships, and appointments so arranged as to require me to preach in each of them in twenty-one days. I established preaching in Farmington, Bristol, Bloomfield, Orwell, Jefferson, Austinburg, North Perry, Painesville, Concord, Mentor, Willoughby, Mayfield, Orange, Auburn, Middlefield, Huntsburg, Montville, Thompson, Leroy and Hampden, and formed societies in Farmington, Bristol, Bloomfield, Austinburg, Concord, Mentor, Willoughby, Mayfield, Orange and North Perry. I removed seventy-five names from the class books, and yet had an increase of two hundred and ninety-two."

Mr. Gregg has found the names of the members of these societies. He says that in 1819-20 Ira Eddy formed classes in Bloomfield, Ohio, with seventeen members; in Austinburg, with Daniel Dudley, Mr. Wilton and wife, and others as members; in East Farmington, with six members, Joel, Eli and Ira Hyde and their wives, and in Mayfield, consisting of Adam Overrocker, his wife and daughter, Michael Overrocker, Daniel Richardson, his wife and daughter, John Richardson and wife and Henry Francisco and wife.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 180-181.)*

Nazareth Methodist Episcopal Church.

The history of Nazareth Methodist Episcopal Church cannot be written without mention of James Burns, one of the pioneer Methodists of the Erie Conference. He was born near Inniskillin, Ireland, in 1778. His father was a native of Scotland, and his

mother of England. He came to America in 1794 or 1795, and settled in Carlisle, Cumberland County, Pa. He had been reared in the Episcopal faith, but now united with the Methodist Episcopal Church. After a few years he removed to Brownsville, Fayette County, and in 1810 he was married to Mary Morrow, near Bentleyville, Washington County, where he purchased a farm. In 1812 he came to Slippery Rock Township, Mercer County, now Plain Grove Township, Lawrence County, and settled on the farm where he died in 1864. There being at that time no Methodist preaching within reach he attended and supported the Presbyterian Church at Plain Grove until 1818 when he withdrew, and in connection with James McKean, William Stephenson and others, formed a Methodist class in Mercer. Itinerant preachers held occasional services at his home as they passed to and fro to their appointments on the old Shenango Circuit. An old record gives the names of the members of the Burns class in 1822 as follows: James Burns, Mary Burns, Michael Brown, Jane Brown, Sarah Gardner, Anna Nelson, Edward Hanna, Sarah Daniels, John Green, James Palmer and Isabella Palmer. James Palmer was leader. The next year this was made a regular appointment. Meetings were held in Mr. Burns' house until 1840 when a school house was used, being more centrally located. There were several divisions of the class, made for prayer and class meeting purposes, one of which met at the house of Henry Guist. The appointment belonged to Butler Circuit of the Erie District until 1831, but at the formation of the Meadville District it was attached to Centerville Circuit. The class so increased in numbers that it was decided to erect a house of worship at a central point, and the site now occupied was selected. Washington P. Sedwick donated an acre of land, and the work commenced. The location was in a dense tract of timber, through which there were no roads—only blazed trees marking the paths. In the spring of 1840 the members of this church in the wilderness hewed logs and prepared material, and in March they had the raising. The church was not dedicated until 1843, when Israel Mershon and William Carroll were the preachers. They named the church "Nazareth." In 1859, the congregation having grown too large for its

accommodations, a new building was erected just in front of the site of the old log structure. The south wing of the class at this time withdrew and built the Mt. Pleasant Church, about three miles south of Nazareth Church.

In 1834, on the 8th of May was held a great debate between Rev. John Munson, of the Presbyterian Church, and Alfred Brunson on the question: "Is the doctrine of predestination, election and reprobation, as held in the confession of faith, in the Presbyterian Church, scriptural or not?" The discussion was held in the Plain Grove Church in the presence of two thousand people gathered from the whole surrounding country. Each side, as was usual, claimed the victory.

Concord, Ohio.

"Some time during the conference year 1818, Mr. Billings Clark moved from Massachusetts with his family and settled in Concord, Geauga County, Ohio. His wife, Mrs. Caroline Clark, and her sister, Miss Nancy Brigden, were both active members of the Methodist Episcopal Church, and immediately interested themselves in the religious welfare of the neighborhood. A Methodist society had been formed previously, but was broken up by internal dissensions. Ira Eddy, preacher on the Grand River Circuit, was invited by Mr. Clark to preach in his house, which afterward became the home of Methodist preachers, and for several years their preaching place. Soon a revival of religion commenced, which resulted in the formation of a class consisting of Asa Mallory and wife, Lemuel Baldwin, Simeon Winchel, Caroline Clark and Nancy Brigden. The last named lady in about one year after this was united in marriage with Mr. Eddy, and shared with him the hardships and trials of forty years in the itinerant work. The next time Mr. Eddy came round the work had spread, and six more united with the class, and among them was Mr. Billings Clark, who joined only as a seeker, but was soon happily converted to God."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 173-174.)*

In 1818 William Horton, a local preacher, commenced holding meetings at Brady's Bend, or Great Western, Armstrong County, Pa., and in 1825 he was able to

form a class of fourteen members. William Horton, wife and two daughters, Samuel Lafevre, wife and daughter, Thomas McClure and wife, Samuel Phillips, Robert Phillips and wife, John Phillips and Thomas Phillips.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 242.)*

The Hampden Circuit.

Hampden, Ohio, charge at present consists of three appointments—Hampden, Montville and Brakeman. For many years it was only Hampden and Montville, but in 1900 Breakman was added. The first Methodist minister to preach in Hampden Township was a young man by the name of Ruark, his congregation consisting of six women, three men and four children, and his text was, "Seek the Lord and ye shall live."

In 1818 Philip Green and William H. Collins rode the circuit, preaching in Hampden every two weeks. The latter, on request, preached a sermon on "Samson's Fox Raid Against the Phillistines," in which he told the Hampdeners that "the devil's prospects for catching souls in Hampden were better than Samson's for catching foxes in Israel." This led to a discontinuance of the labors of our Methodist brethren in this vineyard for the time.

In 1822 Augustus Sisson settled in the township and soon a small Methodist society was organized, composed of Mr. Sisson and wife, Charity Stebbins and John P. Bosley. From this modest beginning sprang the present Methodist Church at Hampden, which was built in 1847 at a cost of $1,200, and in 1866 was remodeled at a cost of $3,000.

The parsonage, which was at Montville, was sold to apply on church repairs, and the present parsonage is at Hampden.

The class at Montville was organized by John Crawford at the residence of Capt. E. Moore. L. D. Prosser was second preacher on the charge. The society consisted of Capt. E. Moore and wife, Mrs. Almeda Moore, Mrs. Harriet Miller and Jonathan Whitney and wife. In the fall of the first year of the organization Ranel Underwood experienced religion and was received into full membership in the church in February, 1829. The

next year he was appointed class leader, which office he held thirty-nine consecutive years. This society was on the Grand River Circuit until 1830. In 1831 it appears on Chardon Circuit. In 1835 a large two-story frame church was built, which has since been remodeled.

A Methodist Church edifice was erected at Brakeman, in the southern part of Leroy Township, Lake County, Ohio, in the year 1845 at a cost of $1,000.

Several Classes Organized.

"A class was formed in Newburg, Cuyahoga County, Ohio, as early as 1818, which, after experiencing various vicissitudes, became extinct. In the fall of 1831 Mr. Lyman Ferris moved from the State of Vermont and settled his family in Newburg, and on the first day of January, 1832, went to Cleveland and invited Dennis Goddard, one of the circuit preachers, to resume the appointment, which he did, and a class was formed consisting of Lyman Ferris and wife, Stephen Ames and wife, Cyrus Chapman and wife, Mrs. Dr. Henderson and Mrs. Wills."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 290.)*

John Lewis, "a local preacher of respectable preaching talents, and of great zeal and piety," came from the East, and with his family settled in the town of Harmony, Chautauqua County, New York, and immediately began to labor for the salvation of his friends and neighbors. John Summerville, of the Chautauqua Circuit, now took up the work, and in 1818 there was an extensive revival of religion. A class was formed consisting of the following members: Rev. John Lewis and wife, Daniel B. Carpenter, Isaac Carpenter and wife, John Pember and wife, Joseph S. Pember, Henry Pember and Lucinda Terry. Mr. Lewis lived to a good old age, and died in the faith February 26, 1860, at the age of eighty-nine years.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 172.)*

Frey's Chapel class was organized by Ira Eddy, with eight members in 1817 or 1818, the early meetings being held in the log cabin of Henry Frey. They were afterwards transferred to the school house, which served as the place of worship until 1851, when a neat church edifice was erected in the southern part of Conneaut

Township at a cost of $1,500. It belonged to the Espyville Circuit, but was afterwards transferred to the Linesville.—*(Bates, Our County and Its People, 1895, p. 503.)*

Mr. Gregg gives the names of thirteen members as follows: Phineas Spafford, leader, and wife; Henry Frey, wife and three daughters, Ransley Spafford and wife, William Meeker and wife and C. E. Potter and wife.

A Methodist class was formed at Cottage about 1816 or 1818, consisting of five members: Daniel Beard and wife, Caleb Webb and wife, and Daniel Prosser, who was the first leader. It was a part of the Chautauqua Circuit, Ohio Conference, and afterward of the Lake Circuit, Genesee Conference. Curtis Goddard was the first preacher, but before the close of the year he was compelled to give up the work because of poor health, and Samuel R. Brockunier filled out the year. The Lake Circuit embraced all the territory between North East and Silver Creek. It was about this time that Daniel Prosser became the leader of the class. He was converted while at work clearing land near where the church now stands. The little band of worshipers met in a log cabin, the roof of which was covered with bark. It was largely through the labors of Mr. Prosser that a log church was built on his farm one mile north of the present church. A good frame church afterwards took its place—erected in 1846. Daniel Prosser was one of five brothers, four of whom entered the ministry. He died in 1890 at the advanced age of ninety-three years. His death was caused by injuries received from a fall. He had always managed his own business on his farm. "He was able to attend church up to the last, sang without glasses, and prided himself in that he could hold his singing book without its shaking." He was a gifted man and of large benevolence. He left the Church the use of $1,000 "for ten years, after the death of his wife."

A class was organized at Dayton Summit by S. N. Warner in 1855 or 1856, consisting of five members: J. H. Chaffee and wife, S. Merrill, and Jonathan Shepard and wife. Brother Shepard was the first class-leader. A church was erected in 1867.

A class was formed in Mentor, Geauga County, Ohio, in 1818, consisting of Noah Nowland and wife, Mr. Brass

and wife, Mr. Wilson and wife, and Mr. Jewett and wife. At that time it was one of the forty-three appointments belonging to Grand River Circuit. Services were held in school houses and other buildings until 1842, when the first board of trustees were elected. Of the five original trustees, Erastus Parmelee has held that office continuously, and is still—March 2, 1906—an active and interested member. The old church just vacated was built in 1844-5, the subscription consisting largely of labor, lumber, and live-stock. For a time the pews consisted of planks on blocks of wood, but soon the upper room was finished and furnished, and dedicated February 13, 1848. In 1866 additions were made and the basement finished when it was re-dedicated by Bishop Calvin Kingsley. "After sixty-two years of service, with lines true and timbers sound, it passes to other uses, and the ark of God is transferred to the new temple." This was erected at a cost of $17,500, and dedicated by Bishop J. F. Berry, February 4, 1906.—*(Pittsburg Christian Advocate, March 1, 1906.)*

We have from A. M. Brown, traveling the Windsor Circuit, an account of the first church erected in Mesopotamia, Ohio. Writing under date of April 8, 1835, he says: "At present I reside in Mesopotamia, where seventeen years ago, there was a small society formed by brother Ezra Booth, consisting of six members, whose hearts were united to promote each others' good and the glory of God, in this then wilderness country. This little band met with their difficulties, trials, and oppositions; some prophesied their downfall, while others looked on with careless indifference, and cried out 'tis all enthusiasm.' But the little band had the Rock of Ages for their foundation, and the God of Jacob for their defense; therefore they stood impregnable to all their foes. Here the weary pilgrim has often found a home, and the wayworn pioneer of the cross a place to refresh his drooping spirits. In process of time this little society increased in numbers and strength, and realizing that they suffered loss for the want of a convenient house of worship, after consulting on the matter, they decided that they must have one. The question was asked, 'When shall we commence?' 'Now,' was the reply of a few Joshuas. They went forward, and in a short time completed a respectable meeting-house.

with a neat basement story. At the dedication of this house God poured out his spirit in a wonderful manner, and some of the stout-hearted and most influential men of the village bowed before the Lord. There are at present sixty in society, and we have a good Sabbath school, furnished with a good library. God has been good to his people.

Suffer me further to remark, that this enterprising and benevolent people are now engaged in the erection of a parsonage for the better accommodation of our preachers, which will be completed probably in September next."—*(Pittsburg Conference Journal, April 16, 1835.)*

The Ohio District.

J. B. Finley says: "In the Ohio District, the Lord has manifested his goodness in the awakening and conversion of many precious souls; especially in the northeastern part of it. In Mahoning Circuit about two hundred have been added. This work commenced at a camp-meeting held in July last, in the town of Deerfield. Though at the time there was not such appearance of good as I have seen at other meetings of the same kind, yet it was like bread cast upon the waters. Throughout the whole of the meeting it was solemn, and the congregation serious and attentive; but on the holy Sabbath it was uncommonly serious, and the ministers seemed to speak as the oracles of God, and with the demonstration of the Spirit.

"Shortly after the meeting broke up, the work began in prayer meetings; and in the course of three months the society increased from sixteen to one hundred. After our annual conference I visited that place, and some of the neighboring towns, and was astonished to see what the Lord had done. The work spread like fire in stubble. At every meeting success was on Israel's side. At a two days' meeting, held in brother J. M's. barn, the work was so general and powerful that there was not one to oppose; and it has progressed with increasing influence.

"I attended a quarterly meeting in the same place on the 29th and 30th of May, and it was said by some that eight hundred, but I suppose five hundred, were in love-feast. Here the saints lifted up their voices in praise, and new-born souls shouted for joy. I shall never forget the

close of this love-feast. Our souls mingled together as water, in the bonds of peace and charity. Our Brother Bostwick, an old presiding elder, seemed to be like Moses on Pisgah, and spake as on the margin of his inheritance. It was heaven on earth."—*(Methodist Magazine, Vol. II, p. 508.)*

In 1819, there were two districts represented within Erie Conference territory: The Ohio District, William Swayze, presiding elder, and Lancaster District, Charles Waddle, presiding elder. The Ohio Conference met at Cincinnati, August 7, Bishops McKendree and George both being present. The Ohio District had the following appointments: Erie, Philip Green; Lake—formed out of portions of the Erie and Chautauqua Circuits—Robert C. Hatton, and Benjamin P. Hill, employed by the presiding elder as a supply; Chautauqua, John Summerville, and Mahoning, James McMahon. The appointments on the Lancaster District were: Cuyahoga, Ezra Booth, James Murray; and Grand River, Ira Eddy. The General Conference which met in May, 1820, changed the boundary line between the Ohio and Genesee Conferences, running it from Erie to Waterford and thence down French Creek to the Allegheny River. Our territory, for a few years, was formed of fragments of these two Conferences.

Clarksville.

In 1819 James McMahon, traveling the Mahoning Circuit, organized a class at Clarksville, Mercer County, Pa., consisting of Samuel Clarke—the leader—his wife, son and daughter, Samuel Clarke, Jr., and wife, William McKnight and wife, and Widow McKnight. The little band of Methodists worshiped for some time in a school house, but later were able to build a modest log church which served them until the erection of the present building which was remodeled in 1899.

I have before me the "class papers" of Clarksville appointment from 1821 to 1836. From 1833 the title "class book" came into use. These "class papers" were made by the circuit preachers, by folding one or two large sheets of paper, forming sixteen or thirty-two pages of the size of those of our Discipline. The pages are ruled for names and dates, and squares for marking the attendance. Sometimes the sheets are not folded in book form. At-

tendance is carefully marked, and in the average is perhaps a little above one-half the membership. Cases of expulsion are not infrequent. On the first page are the names of the presiding elder, circuit preachers, class-leader —and sometimes "assistant"—and some words of exhortation; as, for instance, on the first "class paper" is written "Watch and pray. Remember the quarterly fast;" on the second, "'Every Friday preceding each quarterly meeting is to be kept as a day of fasting and prayer for the prosperity of Zion. Watch much, pray much, mark your paper, and keep it clean."

Samuel Clarke was class-leader until 1833, when we find also the name of Samuel "Campfield"—the class having been divided; and in 1835 that of William G. McKnight. On the last page of the first "class paper," 1821, we read: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Sometimes the usual first page writing is transferred to the last page—on this page of the "class paper" for 1827-8 we read: "Watch and pray. Pray for us, brethren. Love one another."

In 1833 Clarksville appointment belonged to Salem Circuit, of which Cornelius Jones and G. D. Kinnear were preachers in charge. Mr. Gregg in his History does not place Salem among the circuits, though he reports a revival under the labors of Mr. Jones which spread over the circuit, and that "two hundred had been received since Conference."

The class-book for 1835-6 gives the name of Caleb Foster as one of the circuit preachers on Salem Circuit, with Ensign B. Hill and Reuben Peck. He must have been employed as a supply, since he did not join the Erie Conference on trial until the next year, August 17, 1836. According to the "Manual of the Pittsburg Conference," by Dr. G. T. Reynolds, 1889, he joined that Conference the same year at an earlier date, July 20, 1836, and was appointed to Burgettstown—S. Lauck, circuit preacher in charge. Gregg says he was discontinued in 1837, and the "General Minutes" say he was transferred to the Pittsburg Conference. The Journal of the Erie Conference records his reception on trial, but contains no other reference to him.

On the last page of the "'class paper" for Clarksville appointment, which was placed in the hands of the leader presumably by Henry Knapp, circuit preacher, January 21, 1824, we find the following: "Remember thy Creator in the days of thy youth—Solomon. N. B. You will see within a long list of probationers, some of whose probation is expired. I did not think myself duly authorized to attend to their examination and reception into full membership, therefore I refer them to your notice, hoping you will attend to their case. E. H. Field. To the preacher in charge who shall come next September 13, 1824." According to Gregg, Henry Knapp was the only circuit preacher on the Mercer Circuit, of which Clarksville was an appointment. The "class paper" names three circuit preachers. Henry Knapp and John Chandler are named on the first page, and E. H. Field, on the last page, as above. John Chandler evidently served as a supply until the meeting of the Ohio Conference, September 2, 1824, when he was received "on trial." Besides the authority of the "class paper" the minutes of the quarterly conferences of Mercer Circuit show that he was present as one of the circuit preachers at the quarterly conference held February 1, 1824. He must have supplied while yet an exhorter, since he is named as one of the circuit preach ers in the "class paper" dated January 21, 1824, though not licensed to preach until the meeting of the "quarterly meeting conference" held at Salem, May 15, 1824. When admitted into the Ohio Conference, he was appointed to other work; and at the same time, or at some later date, E. H. Field was transferred from Deerfield Circuit, where he had been traveling as junior preacher with Dennis Goddard, to Mercer Circuit to assist Mr. Knapp. He was present at the quarterly conferences held May 15, 1824, and August 16, 1824. The above entry in the "class paper" would seem to show that he had been left in charge of the circuit, and yet, for some reason, did not consider himself authorized to received probationers into full membership. Was Brother Knapp sick? What had happened?

The State Line Methodist Episcopal Church was organized with fourteen members in 1819 by E. Moon, who became the first pastor. The meetings were held for many years in a school house, but in 1851 a church edi-

fice was erected at a cost of $1,100. This stood in the southwestern corner of West Shenango Township, but drew its congregation from Mercer County also as well as from across the Ohio line. Peter Royal, William Yoke, Henry Royal, John Betts and Mr. Edwards and wife were among the first members.—*(Bates, Our County and Its People, 1899, p. 662.)*

Some Old Records.

The quarterly meeting conference for "Chetauque" Circuit was held at Brokenstraw January 16, 1819; Jas. B. Finley, P. E.; John Summerville and Robert C. Hatton, C. P.; David Smith and John Gregg, L. P.; Abraham Davis and Walter Young, stewards; Isaac Connelly and John Camps, exhorters; William Arthurs, Joseph Mead and John Wilson, class leaders. Henry Knapp was recommended by the Hanover society for license to preach, but not being present, action was postponed until the next quarterly conference. This was held in the same place, but there is no mention of the case of Knapp. The licenses of the following persons were renewed: As local preachers, John Gregg, John Crippen, Levi Danes, David Smith, Bernard Bort; as exhorters, John Camps, Isaac Connelly, Henry Crane, Benjamin Mead, William Gray, Moses Morgan, Lyman Crane, Elijah Morrison. "Brother Walter Young resigned the office of steward, and the conference proceeded to appoint two stewards according to discipline. Rufus Frost and William Wilson were appointed. Abraham Davis was appointed secretary for the circuit and directed to purchase a book for the purpose."

At the quarterly conference held October 9, 1819, "at the house of Stephen Wilcox," Elijah Morrison applied for license to preach, but "for want of information" the application was not successful. "The conference gave him permission to preach on the circuit under the preacher of the circuit for three months, or until next quarterly meeting. It was moved and seconded and voted that the expenses of the circuit should be struck according to their ability in the different classes."

Isaac Connelly had been the secretary of the preceding quarterly conference. Phineas Stevens is now sec-

retary, and William Swayze, Presiding Elder. At the fourth quarterly conference held December 25, 1819, Abraham Davis, Secretary, "the conference proceeded to the examination of Brother Morrison and continued his license as an exhorter."

The quarterly meeting conference of June 17, 1820, was held "at the house of Brother E. Wilcox," Phineas Stevens, Secretary. The following action was taken: "Voted that Brother Elijah Stebbins be suspended from all official office in the Methodist Episcopal Church for the present, and deliver his parchment to the steward of the circuit."

At the quarterly conference held January 9, 1821, Ephraim Hall, Secretary, an important report from a committee was received and action taken thereon. "The Methodist Episcopal Church accuseth John Crippen of Sabbath breaking and quarreling with his family. He is warned to trial, according to our custom, and does not appear. Before Isaac Conely, John Camps and John Gregg, chosen as a committee, the following witnesses are examined:

"David Gregg states that he saw John Crippen on the Sabbath traveling the road driving a yoke of oxen with a sled and carrying a gun on his shoulder, and further saith not.

"Stephen Mash states that he saw said Crippen coming through the field with a sled and oxen, and he thinks he had meat in the sled, and gun on his shoulder, and further saith not.

"John Daugurty states that he talked with John Crippen concerning quarreling with his family, and he acknowledged that he had considerable difficulty with them and that he was very angry. He laid the blame on his wife, and further saith not.

"John Gregg states that said Crippen acknowledged to him that he was from home, and when he came home he found one or two potato pits opened, and that he was very mad, and was about calling his boys to an account for it, and his wife interfered, and *that* increased his anger very much, and he said that he did not know what he did do, and that the devil was in him, and that it was a devilish scrape.

"We, the committee, having taken into consideration the above charges and testimony of the same, agree that the said Crippen ought to be suspended until the ensuing quarterly meeting.

"JOHN GREGG,
"ISAAC CONELY,
"JOHN CAMPS,
"Committee.

"I therefore suspend the said Crippen from all official service in our church until the ensuing quarterly meeting.

"PHILETUS PARKUS.

"December 13, 1820."

The following action was taken by the quarterly conference: "The case of John Crippen referred to the quarterly meeting conference, who was suspended for immorality. The conference, after considering the crime and the witnesses brought against him before the committee of inquiry, they consider him guilty, and therefore consider him no longer a member of our church."

The quarterly conference held at Warren, April 14, 1821, restored Elijah Stebbins to his office and ordered his parchment returned. The quartely conference, Ellicott, June 8, 1822, "voted that a lot be procured, house built, and land cleared for the use of the preacher, if found expedient." The next quarterly conference "voted to choose a committee for the purpose of examining the land to see how much is necessary to be cleared and how large a house necessary to be built for the use of the society." The committee was appointed. It was voted to hold the next quarterly meeting at "Goos Crick." This meeting was held "at the house of Daniel B. Carpenter, Harmony," November 16, 1822.

The quarterly conference held "at Phineas Palmiter's, June 7, 1823, voted that Brother I. Conely could not have a trial in the quarterly conference for neglect of not attending Brother Budd's citation to trial in class."

The following action of a committee of inquiry is recorded, but there seems to be no reference to this case in the minutes of the quarterly conference: "23 September, 1823. Met at the school house near Brother P. Phillips' for the purpose of trying Brother Henry Johnson and Brother Michael Weber for practicing fraud on

Samuel and Gudiah Budlong by putting ashes, dirt and cinders into salts of lye sold to them. Brother Johnson acknowledged he put in cinders and ashes, but no dirt. Brother M. Weber plead not guilty. The committee reported guilty of fraud in the case above stated. Br. J. Phillips, Br. P. Phillips, Br. Paddock, Br. Picket, Br. A. Smith, committee." This year the minister's wife was provided for by the quarterly conference held at Warren, September 20, 1823: "Resolved, That Bros. Nicholas Dolloff, Elijah Braley and Abraham Pier be a committee to procure suitable boarding for Sister Abel, and to see that her board is paid from the money to be drawn from the stewards."

At the quarterly meeting held at the "old camp meeting ground," July 3, 1824, the following action was taken: "Resolved, That Asa Smith's license (as an exhorter) be left with Brother Joseph Phillips to be delivered whenever a difference now existing between him and Brother Picket is settled."

A temperance resolution passed at the same conference is interesting: "Resolved, That the members of this conference are to abstain from the spirituous liquors in their homes, as far as possible, from using it on their farms or having it used on the same, and absolutely refuse themselves the use of it at logging bees, raisings, public gatherings and on journeys, and to use their endeavors to carry this resolution into effect among their brethren and their neighbors."

"Brother Levi Danes recommended to District Conference to join the traveling connection, expressly on the condition that when his services end, neither himself nor family are to be chargeable to the connection."

The quarterly conference held "at the house of Brother Charles Young," Chautauqua, March 12, 1825, recommended John Scott to be admitted to the traveling connection.

The minutes of the next quarterly conference, the fourth, held at Busti, June 30, 1825, contain the following items, the last in this old record: "James Junin cut off by quarterly conference from being a member of the Methodist Episcopal Church for commencing a law suit against his brother, James Sturdevent, without previously taking the steps as directed by discipline—on an appeal.

"Peter Riggs, by quarterly conference, cut off from being a member in the Methodist Episcopal Church for not doing to others as he would have others do to him—on an appeal."

The Old Church in Gerry.

The Methodist Episcopal Church in Gerry was the first religious organization, and was formed in or about 1819 by Elder Jonathan Wilson. The society was subsequently legally organized, and December 12, 1828, a deed was executed by the Holland Land Company of 100 acres on lot 53 of land appropriated to religious purposes, to James Scofield, William Alverson and Stoddard Cannon, Methodist members as trustees. In or soon after 1829, with the proceeds of the sale of a portion of it, a meeting house was built. It stood upon the west side of the highway, about two miles south of Sinclairville. It was the first church built in Gerry and in the Cassadaga valley, and was one of the first meeting houses in the county. For years it was the only church in Gerry. It was a center of Methodism and was fondly regarded by the early Methodists. Often was it a scene of religious revivals and its vicinity the place of holding many a camp meeting. Adjacent to it a public burying place was set apart from this tract of land. The old church has long since passed away, as have the earnest and faithful fathers of the little society that built it. They sleep in the "burial place near the spot where the church so dear to them was reared." The church was merged in the Methodist Episcopal Church in Sinclairville. The old meeting house went into disuse, and was accidentally destroyed by fire.—*(History of Chautauqua County, New York, pp. 892-893.)*

Perrysburg.

Methodism set up her standard in Perrysburg in 1819, five years after the organization of the town. The circuit, which included Perrysburg, was a very large one, and for several years services were held in private houses, school houses, barns and groves. It belonged to the Forestville Circuit from 1829 to 1849, when the name appears in the list of charges. There have been as many as six appointments on the circuit. The first organized

class seems to have been that of West Perrysburg. It was organized in 1822, and consisted of eight or ten members. In 1851 steps were taken for the erection of a church edifice which was dedicated about a year later. There is no record of the organization of the first class in Perrysburg, but the society was legally incorporated November 9, 1843. A lot was procured and a church erected, and dedicated the next year. The parsonage adjoins the church. The church at Versailles was organized January 26, 1842. The Methodists and Baptists united in the erection of a house of worship, but in 1878 the former built a neat and commodious church. There was a notable revival under Josiah Flower at the old Minertown appointment, and another under Noble W. Jones at the Parker school house and Versailles, but extending also over the whole circuit.

The McKean Class.

A Methodist class was organized at McKean in 1819 by Russell Stancliff at the hewed log house of Lemuel Stancliff, about half a mile south of the village, with the following members: Job Stanford and wife, Lucy Stanford and Polly, May and Deborah Irish. The next fall a revival added to this little class several members, among which were Stutely Stanford and wife, Seth Stancliff and James Bayle and wife. McKean originally formed a part of the Wesleyville Circuit. In 1838 the circuit was divided, the dividing line being the Erie and Waterford pike. The McKean Circuit was made to include McKean, Fairview, Girard, Asbury and Springfield. The first quarterly meeting was held at West Fairview. Meetings were held in school houses until 1838 (the History of Erie County says 1837), when a substantial frame "meeting house" was built at McKean. This was extensively repaired in 1869. In 1840 Potter Sullivan was a local preacher on this circuit, and James Bayle, Stutely Stanford, Joseph Weldon and J. G. Kip were class leaders. There were three Sunday schools with 221 scholars. In 1843 a church was built at Fairview. In 1860 the circuit was again divided. Girard, Fairview, Mill Creek and Springfield form a circuit on the west. McKean and Edinboro were placed together; still another change was made, Edinboro was set off, and

the charge was left with McKean, Summit, McLean, Sterrettonia and South Hill. A new parsonage was built at McKean in 1872.

Benjamin P. Hill.

Benjamin P. Hill was admitted on trial in the New England Conference in 1804 and appointed to New London, with Abner Wood in charge. He was received in full connection and ordained deacon in 1805 and elder in 1807. In 1811 he was expelled. In 1818 he settled with his family near Forestville, N. Y., and served the church efficiently as a local preacher until he "crossed the bar" in 1840, at the age of sixty-five years. He was employed in 1819 and 1820 by the Presiding Elder to travel the Lake Circuit with Robert C. Hatton, and labored with wonderful success. Societies were formed at Conewango, Westfield, Ripley, Gerry and Portland. In 1822 he traveled the Chautauqua Circuit under the Presiding Elder, Parker Buel in charge. Everywhere he did acceptable service. "He was a man of medium height, stout built, round featured, full favored, with his dark hair parted nicely on the top of his head, and hanging in graceful ringlets on his shoulders. He possessed a clear, graphic mind, well stored with Scripture knowledge. His preaching was argumentative, animating and powerful. In private intercourse he was exceedingly pleasant and musical, possessing a rich fund of religious anecdotes which he could tell with peculiar zest."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 204.)*

William Swayze.

In 1790, J. Sampson, a ship-rigger by trade, was sailing on a small craft down the Chesapeake Bay, when he was overtaken by a violent storm. Failing to make a harbor, he took in sail and let the anchor go. He despaired of saving himself or the vessel from the wrath of the sea. A Roman Catholic in faith, he looked to God alone for deliverance, telling his beads in honest and earnest devotion. Suddenly a light broke into his soul and he was filled with joy and peace, and at the same time the tempest ceased. "He instantly left his cabin, which he had viewed upon entering as his tomb, and came forth upon the deck;

and behold, it was all calm without, truly emblematical of what he enjoyed within, a clear sky and a smooth sea; his little bark majestically riding at anchor, while the moon, stars, and surrounding deep, seemed, as he thought, to unite their glories in contributing to his inexpressible joy. As he never read the Scriptures on subjects of this character, or heard of such things before, he had no name to give it; yet fully satisfied of the fact that it was the Lord's doings, however marvellous. After walking his deck for some time wondering and adoring, he weighed anchor and made sail. Having a fair breeze, he soon arrived in Baltimore, just as the people were collecting for church. He fell in with the crowd, and entered for the first time a Methodist chapel. It being a love-feast meeting, he sat and heard to his astonishment his own recent views and feelings related." He became a member of the Church, and was appointed class-leader in which office he labored with great acceptability and efficiency.—*(Narrative of William Swayze, Vol. I, pp. 42-44.)*

Ten years later, he was attending a meeting on Fell's Point, Maryland, when he noticed a young man, about seventeen years of age, in the aisle of the church, evidently under deep conviction. He went to him, put his arm around him, and led him to the altar and prayed for his conversion. The next morning, this young man, entered an unoccupied building, next to the one where he lived, ascended to the third floor, and passed through an open window to a scaffold, resting under an awful weight of sin. He says: "All on a sudden I felt a touch on my forehead like the blaze of a candle (but no pain), which immediately ran through my whole body like an electric shock. My load was gone, and I felt as calm as infant innocence. I looked east, west, north, and south—all appeared glorious—a new city—a new world. It came as perceptible as if announced by an audible voice: 'Son, thy sins, which were many, are all forgiven thee.' Ah! thought I, this is what the Methodists call getting converted."—*(Narrative of William Swayze, Vol. I., pp. 37-41.)*

This young man was William Swayze. He was born near Asbury, New Jersey, November 18, 1784. His parents were devoted Christians, and thir house became the preachers' home. Speaking of his mother and influence

of her prayers, he says: "It was likewise her usual practice to convey us"—himself and his twin brother—"to the place of her evening devotions, which was literally within the cleft of the rock, there being a large rock not far distant. On its north side was a cavity, the mouth of which was shaded by a thicket of elder bushes. This was her bower of prayer."—*(Narrative of William Swayze, Vol. I., pp. 9, 10.)*

William Swayze entered at once upon religious work with great zeal and fervency of spirit. With a local preacher's license, he made his first preaching tour through Delaware, New Jersey, New York, Massachusetts, and Vermont, and met with marked success.

Another providence co-operated in leading to the conversion of Mr. Swayze. A pious colored servant, Peter, belonged to his father's family. One Saturday this servant assisted Mr. Swayze in grinding his pen-knife. While engaged in this work, he inquired of his young master with great solicitude why he never attended meetting? "What meeting?" was asked. He replied, "De Metadist." Mr. Swayze answered, "Peter, I am too wicked." He rejoined, "You are de very person ought to go and get good." The good African was promised that he, concerning whom he was so solicitous, would go. The servant now added: "Dare is great many great preachers in de city. It is Conference time." He attended the service Sunday and was deeply convicted of sin under the preaching of Rev. J. Chalmers, a powerful revivalist. He was converted, as has been related; and received into the Church by Rev. Philip Bruce.

Mr. Swayze was received into the New York Conference in 1807, and began a course of eight years evangelistic travels, chiefly on New England circuits. In 1815 he was transferred to Ohio Conference and appointed to Columbus, Ohio, and in 1817 he was sent to Deer Creek District. In 1819* he was appointed to Ohio District in territory that afterward formed a part of Erie Conference, and "his labors, for almost four years, were crowned with unexampled success."—*(Minutes, 1842.)*

By the division of the Conference in 1824, he was assigned to the Pittsburg Conference and appointed to the

*Stevens says he took charge of the Ohio District in 1820.—(History of the Methodist Episcopal Church, Vol. IV., p. 340.)

Erie District. In 1828 he superintended the Canton District. In 1830 he was re-transferred to the Ohio Conference. After twenty-seven years of labor and suffering, he was at last promoted to the superannuate relation, and by invitation of that body returned to the Pittsburg Conference where he remained until he departed to his final rest, "a martyr to his work," at Edinburgh, Ohio, in 1841, in great resignation and peace.—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., p. 340.)*

"Mr. Swayze was a very remarkable man, differing greatly from Finley, Young and Gruber, but in moving, melting eloquence not inferior to either of them; tall, straight, and slim in person, with great power of endurance. His complexion was dark, black eyes, deeply set, and very expressive. His voice possessed great compass, and was perfectly at his control. At times it would be soft and mellow, musical and pleasing; then it would become like peals of thunder, or the roar of a lion. Himself full of feeling and interest, and possessing a wonderful command of the feelings of others, he would at times sway the multitude of astonished listeners like trees by a hurricane. The first half hour of his sermon was usually dry and dull, then he would begin to warm up, always imparting his warmth to his auditors, then rising rapidly in the sublimity of his theme, impressiveness of his manner, clearness and force of his utterance, carrying his congregation up with him, until they would rise from their seats and rush toward the speaker, some weeping, others shouting, here one pleading for mercy, and there others falling like dead men. But the grandest scene would be at the close of the sermon, when he made his grand rally for mourners to come to the altar for prayer. At camp-meeting we have seen from fifty to one hundred persons gathered around the altar at once. Then what prayer-meetings would follow, with perhaps a hundred penitents pleading for mercy, and two or three hundred Christians pleading with all their might and all at once for them, making the roar of Niagara a tame affair in comparison. Mr. Swayze could never contentedly close a quarterly meeting or a camp-meeting without having a big break in the ranks of the wicked. He was not a close student, nor a brilliant sermonizer, but no man could excel him in getting sinners converted to God. We will venture here the

opinion that more souls along the southern shore of Lake Erie have gone up to shine like stars in the heavenly sky through the instrumentality of Rev. William Swayze than any other man dead or living."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 178, 179.)*

In a letter published in the Christian Advocate and Journal, June 29, 1838, originally addressed to Rev. D. Ostrander, his first colleague, Mr. Swayze speaks of his work as a superannuate: "Our first meeting was in the town of Clarksville, a place (as usual, during building operations) prominent for practical infidelity. Here coldness and deadness remained. After much hard labor, with little apparent effect, Judah's Lion appeared in our midst. The thunder of his power brought many to own his sovereign sway. In concluding, seventy gave their names for membership. . . . The succeeding meeting was held in a flourishing village called Greenville. Here, as in the former, a hard contest ensued, when necessity required a little of St. Paul's strategem, which accomplished much good—perhaps some would call it 'mechanical;' however, our preaching and praying were not *stereotyped*. . . . This meeting closed with an addition to the number of forty, leaving many wounded spirits. The succeeding was in the town of Salem, which is the emporium of Methodism in Western Pennsylvania, noted for age of membership, useful talents, etc. This is the place of our venerable Bishop Roberts' first rural location. Here I met him and his amiable companion eighteen years since, in their well regulated, though humble, mansion, like an old Joshua, surrounded by his numerous friends and relatives. The evening was agreeably spent in hearing him relate his first adventures, juvenile excursions, etc. He conveyed me to the spot where he, with others, formed their first class, under the shade of the evergreen—truly emblematic of their future prosperity. . . . These retreats of ravenous beasts now furnish the peaceful walks of the redeemed. . . . Thirty were admitted on probation and twice that number of supposed hopeful conversions. . . . Our winter campaign closed in the town of Johnson, Ohio. Here we had to meet Napoleon's warring elements, storms of rain and snow, eruptions of earth, dark nights, sickness, etc. However,

some fifteen or sixteen commenced a religious course, and more or less found peace in believing." In closing this letter, Mr. Swayze relates the following: "A prodigal returned. My information is recently from a Presbyterian brother. He states a brother-in-law of his came to his house after an absence of many years, far advanced in crime, consequent upon a life of prodigality. It seems he left his father in a most shocking manner, profanely swearing he never would confess or return if he rotted within one rod of his door! Thus he left a pious, expostulating father and went into a far country. Being now within a few miles of home, *without, however, any disposition to return,* his friend prevailed on him to accompany him to our meeting. After seating himself I gave out my text, Luke xv. 18, 'I will arise and go to my father,' etc. He made the case his own, 'came to himself,' and resolved to return. He retired fully awake to the enormities of his past life, concealed, however, his feelings until some distance from the meeting, when on the road, he broke out in loud cries for mercy, which he continued until he obtained it. The succeeding day he returned in company with his friend to his long-forsaken and much-injured father; and, on entering his dwelling, fell on his trembling knees and asked forgiveness."—*(Narrative of William Swayze, Vol. 1, pp. 207-210.)*

In his "Reminiscences of the Past," contributed to the Pittsburgh Conference Journal in 1835, Mr. Swayze gives an interesting account of his early home life.

"I was born in Sussex County, State of New Jersey, November 18, 1784, in the neighborhood of the beautiful village of Asbury, which received its name at the time of laying the cornerstone of the first house for divine worship within its precincts; the venerable Bishop Asbury being present, and having delivered an appropriate discourse on the occasion, the village has since borne his imperishable name. I was the youngest of ten children, seven sons and three daughters. My father, remotely, was of French and my mother of Holland extraction. They were both members of the Presbyterian Church, in which they had all their children baptized.

"About these days the first Wesleyan pioneers, Greentree, Embury and others, came into our region of coun-

try. My mother being a great lover of meetings, went out to see and hear a strange preacher. Perhaps the Samaritan woman at Jacob's well was not more astonished with the conversation of our blessed Savior than she was with the appearance, doctrine, etc., of this wonderful preacher. Her language on her return was of similar import: 'Come and see a man that has told me all things that I ever did.' There being another appointment made, my mother succeeded in securing the attendance of my father and others, although much alarm was already produced in the neighborhood, and the preacher was stigmatized as a false prophet. Perhaps the doctrine of the blessed Savior did not appear more marvelous to a Nicodemus than the preaching of this Wesleyan missionary did to my father. He returned with it sounding in his ears. 'Ye must be born again.' They formed a small class, of which my parents made a part, and from that time their house became the preacher's home. My father, by occupation, was a farmer, miller and cooper, in which he brought up his sons.

"My first recollections, however strange it may appear, were in reference to religious matters, which I attribute to the pious examples and instructions of a godly mother. I distinctly recollect that it was her usual practice to take myself and twin brother with her to meeting. The distance not being great she would carry us alternately in her arms, while the other walked by her side, aided by the mother's hand.

"It was likewise an established usage with her to retire for private devotion in the twilight of the evening. Her place of retirement at this hour was literally within the cleft of the rock; there being a rock not far distant of immense size, on the north side of which was a cavity of sufficient dimensions to admit two grown persons. Its entrance was shaded by a thicket of elder bushes. This was her bower of prayer. In fancy I yet view that delicate form, the picture of undissembled devotion. Her elevated eyes are beaming with virtue's most attractive charms, while her bedewed cheek speaks the intensity and fervor of her devotion. What adds to the picture I behold at the same time two infants encircled in her fond embrace, even while in the act of offering up her evening oblation to that being who represents himself to be

the 'shadow of a great rock in a weary land.' Such were the impressions of early habit, that after the decease of this truly Christian mother, myself and little brother would frequently repair to this solitary retreat and spend some time on our knees in thinking about past scenes, if no more. I well recollect that after our return from her interment we retired directly to this consecrated spot. As an evidence of the sincere piety and maternal solicitude of this sainted mother, I would just mention, that a short time previous to her death my oldest brother, who was wild, giddy and gay, fond of the ball chamber and theatrical amusements, was returning home after an absence of some time, and on approaching the barn he heard the voice of prayer and instantly recognized it to be his mother's, and, what was more cutting to his thoughtless mind, she was praying for him.

"When about five years of age I was called to approach the dying bed of this pious mother. Her death was sudden and unexpected. The brother above referred to came into the house, when, to his astonishment, she said: 'David, call the family in; I shall be dead in two hours.' The family instantly collected around the dying mother. This was a scene which will never be forgotten. She first bade my father farewell, in an address I presume he never forgot; and then addressed each child from the oldest to the youngest. When she called out, 'my little twins, come to mother,' we instantly rushed to her fond, yet last embrace, and received her blessing. She now committed her family to the Divine protection, and myself and twin brother to the especial attention of her two oldest sons, when she uttered her last words, which were, 'Come, Lord Jesus, come quickly.' The two hours above referred to, I am told, expired with her trembling taper. This small notice of so excellent a mother, however, it may appear as rather a digression from the subject contemplated in this narrative, is to me of more worth than almost anything else attached to my eventful life."*—*(Pittsburg Conference Journal, August 27, 1835.)*

---

*William Swayze—Licensed to preach, 1800; admitted on trial, New York Conference, 1807; full connection, 1809; deacon, 1809; elder, 1811; transferred to Ohio Conference, 1815; trans-

James Murray was admitted on trial in the Ohio Conference in 1819, received into full membership in 1821, ordained deacon in 1822; there is no record of his ordination as an elder; he located in 1825. His appointments were: In 1819, Cuyahoga; 1820, Delaware; 1821, Madison; 1822, Connersville; 1823, Greenville; 1824, Wayne; 1825, located.

Philip Green.

Philip Green enlisted in the itinerant army in 1817, was ordained deacon and received into full connection in 1819, and elder in 1821.

"Philip Green was born in the town of Warwick, Kent County, Rhode Island, July 17, 1789. He was the tenth child of John and Mary Green. When he was five years old his father removed from Rhode Island to the Northwest Territory and settled at what is now called Belpre, where he remained two years; then removed seventeen miles up the river to a place now called Newport, in Washington County, Ohio, where some of his relatives yet live. In that early day an Indian war was on hand, and scarcely any literary advantages to be had; the land was heavily wooded; farms had to be made in the forest, the country defended, and family wants supplied by dint of industry. and care. Under such circumstances the venerable Father Green got his education. God knew the toils and labors that our fathers would have to endure while cultivating Immanuel's fields, and wisely called the men inured to hardship to do the work.

"In his youth Father Green had been a wild boy, and fond of fun; and readily shook off his convictions and the instruction of pious friends until affliction and the death of a dear friend aroused his slumbering fears, which brought him to a full sense of his lost condition. His energy of character, as shown in after life, began to be

---

ferred to Pittsburg Conference, 1834; became a member of the Erie Conference at its organization, 1836; deceased, Edinburg, O., March 29, 1841. Appointments: 1807, Duchess, N. Y.; 1808, Buckland, N. Y.; 1809, Cambridge, N. Y.; 1810, Pownall, N. Y.; 1811, New Rochelle, N. Y.; 1812, Duchess, N. Y.; 1813-'14, Litchfield, Conn.; 1816-'17, Columbus, O.; 1818, Deer Creek, O.; 1819-'22, Ohio District; 1823, Portland District; 1824, superannuated; 1825-'26, Erie District; 1827-'29, Canton District; 1830-'31, Conference Missionary; 1832-'33, Dover, O.; 1834-'35, Conference Missionary; 1836-'40, superannuated. I

seen. He sought a home in the Methodist Episcopal Church near Newport, Ohio, joining as a probationer on June 18, 1813. In July of the same year he was converted at a camp-meeting near Parkersburg, Virginia, and at once commenced praying with and exhorting sinners whenever he had opportunity. His labors were owned and blessed of God in the awakening of many souls, so that, on the 26th of July, 1814, R. C. Hatton gave him a license to exhort; and in July, 1816, David Young gave him a license to preach, which he faithfully used for one year, when he entered the traveling connection, and continued forty-four years as an itinerant, doing the work of an evangelist.

"Father Green's talents were of the solid and useful kind, rather than ornamental; his speech was plain, and to the point, and his arguments were biblical. The ground he occupied extended from the head-waters of the Kanawha and the Monongahela to Lake Erie, the head of the Muskingum and its tributaries and the Alleghanies in Ohio, in the Pittsburg and West Virginia Conferences. His circuits were large, often three or four hundred miles round, and from twenty to thirty preaching places in four weeks; often no roads, but paths with marks on trees for a guide; log cabins for a home, coarse fare, and from $100 to $250 for salary for himself and family; many deep and rapid waters to cross without bridges or ferries. One day with his family was often all that he could spare from his work in a round. No storms—either from the clouds, men, or devils—could change his mind, or stop him in his course. He had declared war against sin, and made no compromise with it either in high or low places. He was a man of kind feelings and warm heart. He loved his friends and the Church more than life; and now that he has gone his work lives, and his example is a standing rebuke to every timid and ease-loving Methodist preacher. I have known him long and well, and I think it would be hard to prove that he ever asked for any appointment in particular, or for easy work. He always accepted his appointments as from God, and went to them as an obedient son in the Gospel and did his work to the best of his ability. God owned him, and though poor, he never wanted. He died near Lumberport, Harrison County, West Virginia, January 24, 1869, in the full

possession of all his mental powers, in a green old age, happy in God."*—*(Minutes of Conferences, Vol. XIII., 1870, p. 34.)*

William Young was born in the County of Sligo, Ireland, in 1755. He was converted in the twentieth year of his age under the labors of Rev. Charles Graham, one of the earliest preachers of Methodism in that part of Ireland. He came to America in 1791, and settled in Centre County, Pennsylvania, where he received license to preach. He removed to Mahoning, Mercer County, Pennsylvania, in 1814 where he resided until called to his heavenly home in the seventy-fourth year of his age. He was a faithful Christian, and his holy life and conversation were a continual sermon. He possessed the art of giving a religious turn to conversation. He was a man of great fervency in prayer; his advice was valued by his ministerial friends; and in all humility he lived a life always abounding in the work of the Lord. During many years he was subjected to severe and prostrating afflictions, and for five years was confined to his bed. With Christian patience and resignation he endured all. "The night before he died his soul was under a cloud for a time, when he said 'I am being sifted.' Soon the darkness was dispersed, a heavenly smile lit up his countenance, and he whispered, 'Glory, glory, Jesus ever liveth to make intercession for

---

*Philip Green, admitted on trial Ohio Conference, 1817; full connection, 1819; deacon, 1819, McKendree or George (both presiding); elder, 1821, McKendree or Roberts (both presiding); became a member of the Pittsburg Conference at its organization, 1825; located, 1827; readmitted, 1828; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1837; became a member of the West Virginia Conference at its organization, 1848; deceased, near Lumberport, West Virginia, January 24, 1870. Appointments—1817, Knox; 1818, Duck Creek; 1819, Erie; 1820, Grand River; 1821, Huron; 1822, Duck Creek; 1823, Marietta; 1824, Hudson; 1825, Grand River; 1826, Deerfield; 1828-9, Canton; 1830, Windsor; 1831, Hartford; 1832, Youngstown; 1833, Cross Creek; 1834-5, Leesburg; 1836, Cleveland Circuit; 1837, Freeport; 1838, Fish Creek Mission; 1839, Sharon, O.; 1840, Middlebourne; 1841, Barnesville; 1842-3, Woodsfield; 1844-5, Newport; 1846-7, New Martinsville, W. Va.; 1848, Kanawha, W. Va.; 1849, Middlebourne, W. Va.; 1850-1, Lumberport, W. Va.; 1852, Monongalia, W. Va.; 1853, West Union, W. Va.; 1854, Murraysville, W. Va.; 1855, Burnsville, W. Va.; 1856, Pruntytown, W. Va.; 1857, Morgantown Circuit, W. Va.; 1858, Buffalo, W. Va.; 1859, Charleston Circuit, W. Va.; 1860, Littleton, W. Va.; 1861, Greene, W. Va.; 1862-69, superannuated.

me.' In this triumphant frame of mind he continued until the close of the next day, when his lips were seen to move. His daughter bending to his lips to hear, received his last words of praise—'Glory, glory, Hallelujah!' " —*(J. W. Davis to The Christian Advocate and Journal and Zion's Herald, October 16, 1829.)*

Methodism in Warren, Ohio.

"The first Methodist sermon preached in Warren was by Alfred Brunson in 1819;* and in the same year, James McMahon organized the Methodist Episcopal Church at that point, with ten members. In 1822 regular prayer-meeting services were established in a rented room on South Park Avenue. The first sacramental service was held in 1821, in a grove on the river bank on the southern border of the town. The preaching services were, for the most part, held in the old court house, and at irregular times. For the first two years the services were held on alternate Saturday evenings, and later on Sunday evenings. It was not until 1824 that regular Sunday morning service was established. At about this time the old Academy building, now known as the Sutliff Block, was secured for prayer and class meetings. Before this time these meetings were held at the houses of members.

"The Church was of slow growth. At the end of its first year there were but fourteen members, and at the close of the seventh year only the same number. The winter of 1826-7 was a notable one in the history of the Church, and a Conference year of marked prosperity. In February of the latter year, the first quarterly meeting was held. This was under the leadership of Charles Elliott, presiding elder. The interest in religion awakened by this two days' meeting resulted in the conversion of many souls and the addition of forty to the Church. This growth was permanent in its character, and it was soon found necessary to divide, for the first time, the original class. A still further division was made in 1834, in the formation of four classes in all. The membership now numbered one hundred and twenty. The Church increased in strength and influence so much that in 1836 the necessity of building a church edifice was greatly felt. Steps were

*William Swayze. See Gregg's account.

at once taken to meet this want, and the work was prosecuted with such vigor that in the latter part of the year 1837 an edifice was ready for occupancy, and was dedicated November 9th.

"In 1839, Warren was made a station, and a session of the Annual Conference was held there in 1841.

"In 1867 the lot upon which the present church building on High Street stands was purchased, and in 1868 plans for the erection of the building were commenced. The dedication took place in June, 1874. This church cost $55,000, and is 110 feet long, 75 feet wide, with a front elevation of 65 feet.

"The church now occupies a leading position among the churches of Warren. It has a membership of about eight hundred, with flourishing Sunday school and Epworth League, and the Ladies' Societies most earnest and helpful. At the fall Conference of 1897, Rev. Lee W. LePage was appointed to West Warren, to organize a new Church enterprise there. This year a new Methodist Episcopal church will be erected on Tod Avenue. The new society is already well organized, growing, full of courage and zeal."—*(Barker, History of Ohio Methodism, pp. 440-442.)*

Mr. Gregg says: "During the summer of 1819, Mr. John Bridle, a member of the Methodist Episcopal Church, settled with his family in Warren, Trumbull County, Ohio, and being anxious to secure Methodist preaching in that place, went on foot to Youngstown to a quarterly meeting the first week in November, and during the meeting made arrangements with both the elder and preacher in charge to visit Warren and preach to them. Accordingly, at the time appointed Elder Swayze and Mr. James McMahon came to Warren, and on Thursday evening Elder Swayze preached in an old school house, and the next day Mr. McMahon formed a class in the old log jail, consisting of John Bridle, leader, and his wife, Sarah Cowen, A. Stewart, R. Rockway, Achsah Knapp, and John Barnes and wife. Preaching was established in the court house on Saturday evening, and the following spring several persons were converted and added to the class: Josiah Soule, Nancy Harsh, Betsy Hall, Ebenezer Rodgers, and Benjamin Stevens and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 181.)*

We pause to note the increase in membership. It has not been constant, but yet the advance is most gratifying. At the close of 1801, there were 130 members; at the end of 1802—we are speaking now of "Conference years"—there were 174; in 1803, 520; in 1804, 585; and so, year by year, up to and including 1819, we have the following membership: 832, 956, 940, 928, 989, 1,141, 1,495. 1,498, 1,690, 2,222, 1,809, 2,067, 1,715, 2,576, 3,144.

IX.

CHARLES ELLIOTT, D. D., AND ALFRED BRUNSON, D. D., CLEVELAND, OHIO, AND JAMESTOWN, PENNSYLVANIA, CAPTURED BY METHODISM.

The Genesee Conference met at Lundy's Lane, Niagara, Upper Canada, July 20, 1820, Bishop Enoch George presiding. The following appointments were made: Genesee District, Gideon Draper; Lake, John Summerville; in Chillicothe, Ohio, September 8, 1820, and the following appointments were made: Ohio District, William Swayze; Erie, Ira Eddy, Charles Elliott; Mahoning, James McMahon, Ezra Booth; Grand River, Philip Green; Cuyahoga, Alfred Brunson.

Gideon Draper was admitted on trial in the Philadelphia Conference in 1803. He was appointed to the Susquehanna District in 1809, and became a member of the Genesee Conference at its organization in 1810. He was appointed to the Genesee District in 1812, returned to the regular work in 1816, and located in 1817. He was readmitted in 1819, and again sent to the Genesee District. He located again in 1822. The only record we have of his work on the two circuits is a successful camp-meeting held at North East. Brother Parkus carried on the work on the Chautauqua Circuit with great acceptability.

"Rev. William Swayze, Presiding Elder on the Ohio District, located his family on a small farm which he purchased on the south side of Mahoning River, one mile and a quarter south of the center of Deerfield, Portage County, Ohio, in a retired and romantic place, where they continued to live until some years after the elder died. But it was but very little time he spent upon it. So interested was he in the work of the Lord going on upon his district

that he must be in it night and day, leaving his family, with what help the kind neighbors could render, to take care of themselves."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 183, 184.)*

Philip Green preached at the quarterly meeting on the Chautauqua Circuit held "at the house of Brother E. Wilcox," June 17, 1820. At the quarterly meeting held at Brokenstraw, September 2, 1820, A. William is recorded as "Circuit Preacher," and Benjamin P. Hill as "Presiding Elder." They had charge of the quarterly meeting—that seems to have been all; but this shows how even "original documents" must, sometimes at least, be carefully questioned. After January, 1821, David Hill, a local preacher, was employed on the Chautauqua Circuit as a supply.

A Church Trial.

At a Quarterly Conference held at the house of Widow Dawson, on Saturday, November 11, 1820, for the Erie Circuit, the following business was transacted:

"The subject of, and case of Abraham Daniels, a suspended local preacher of the Circuit of Erie (or that part of it lying east of French Creek and by a late act of General Conference annexed to Genesee) was brought before this Quarterly Conference, and a motion was made and carried that the case be proceeded in and tried, Carried.

"The first charge exhibited, viz.: 'For conduct unbecoming a Christian,' in killing a horse was investigated. The evidence was carefully examined, and on the question, 'Has the first charge been substantiated,' it was determined in the affirmative.

"The second charge exhibited, viz.: 'For dishonesty or lying.' The evidence adduced in support of this charge was carefully examined, and amounted to such as clearly to convict the defendant, Abraham Daniels; and on the question, 'Has the second charge been substantiated,' it was determined in the affirmative.

"A motion was made and seconded, that a detailed statement of the trial of Abraham Daniels be made in writing and left with the preacher having the charge of the circuit in which the defendant lives; and upon the question, 'Shall such statement be made,' it was determined in the affirmative.

"A motion was made and seconded that a committee be appointed to attend to the providing house, firewood and other necessaries for the accommodation of Rev. Ira Eddy, having charge of the circuit. It was determined that John Leech, Jun., Philip Bristol, and William Carroll be a committee for the above purpose.

"A motion was also made and seconded that a representative be appointed to attend a meeting of delegates at Youngstown for the purpose of settling and fixing the temporal concerns of the presiding elder; and it was determined that John Leech, Jun. be the person appointed as such representative."

Philetus Parkus was admitted on trial by the Genesee Conference in 1820, and labored on the Chautauqua Circuit with great acceptance during the first year of his ministry. He was received into full connection and ordained deacon in 1822, ordained elder in 1825, and died in holy triumph in 1827. The Chautauqua Circuit had but one preacher to travel the vast field, and yet, as we have reason to believe, he was assisted by supplies.

Dr. Charles Elliott.

"Of the mere outlines of the life of Rev. Charles Elliott D.D., we shall say no more than is necessary for a fair understanding of his movements. He was born in Donegal, Ireland, May 16, 1792. In early life he joined the Methodists, and feeling that it was his duty to preach the gospel, he began at once the studies which would fit him for his calling. He would have entered Dublin University, but could not conscientiously submit to the required 'test.' In 1814 he emigrated to this country, and settled in Ohio, where in 1818 he was admitted to the Ohio Conference and began his life of active work in the Church. When the Pittsburg Conference was organized in 1825, he was presiding elder of the Ohio District, and became one of the original members of the new Conference. Shortly afterward he became professor of languages in Madison College. Here he continued until 1831, when he was appointed to Pittsburg, and the year following was made presiding elder of Pittsburg District, which place he filled until the Pittsburg Conference Journal was started, in March, 1834, when he became its first editor. He continued to edit the Journal until elect-

ed editor of the Western Christian Advocate by the General Conference in 1836. He filled this office until 1848, when he returned to the pastorate and presiding eldership for four years, when he was re-elected editor of the Western. In 1857 he was elected professor in Iowa University, at Mount Pleasant, and in 1858 president of that institution.

"From 1860 to 1864 he was editor of the Central Christian Advocate, at St. Louis, and preceding the outbreak of the Civil War and during the early days of that unhappy struggle, he filled that important post. He was not only a loyal son of the Church, but of the Union also, and fearlessly defended both at that frontier point when loyalty cost so much and involved so much peril.

"When he retired from this office he returned to Mount Pleasant, Iowa, where he spent his declining years in cheerfulness and hope. He was a benediction to all about him, his sunny soul shedding light on all that came under his influence. January 6, 1869, he fell asleep in the fulness of the faith of the gospel he had so earnestly preached to others.

"Doctor Elliott was a striking and picturesque character. He was a big-headed, broad-shouldered, deep-chested, pleasant-faced, abrupt, outspoken and fearless Irishman; awkward in manner, careless in dress, little given to conventionalities, but consecrated to God, devoted to the Church, and absorbed in his books. Simplicity and sincerity were written on every line of his fine face, and manifest in every act of his life. He was too much of a scholar to be a man of affairs. He was absent-minded, abstracted, and likely to do very odd things. His simplicity and oddities made him always an object of interest, and sometimes of amusement, to his friends, but his splendid character, masterful ability and great scholarship commanded the admiration of all who knew him.

"One of his peculiarities was an aversion to the lighter songs of his day, and an insistence on the standard hymns of the Church. Choruses he abominated, and characterized at 'detties,' and often parodied and scored them with great severity.

"In spite of the warmth of his Irish heart, he was little influenced by mere sentiment, and was never carried away by excitement or enthusiasm. It is said that on one oc-

casion at a camp-meeting, when the religious enthusiasm was high, an excited brother said to him: 'O Brother Elliott, wouldn't you like to go to heaven from here?' he answered: 'Naw, I'd rather go home and see Phoebe.'

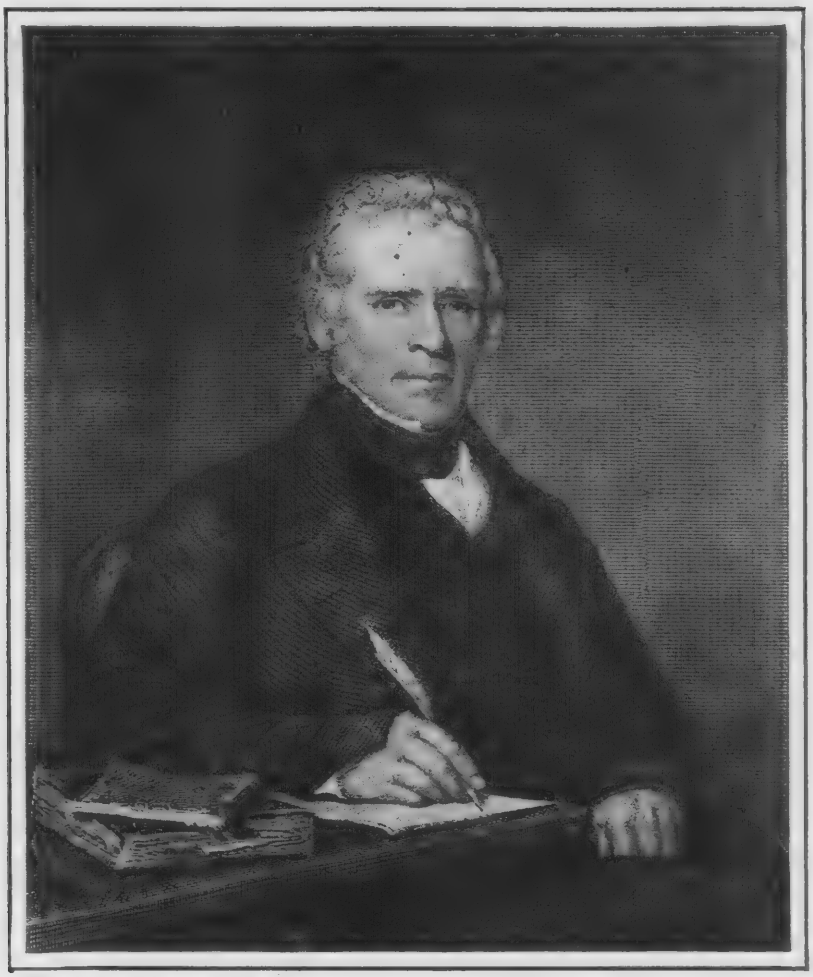
"He was capable of immense labor. While he was always a busy man, filling some of the most exacting positions in the Church, he was a constant student and performed a vast amount of literary work. Wherever he went he carried his books with him, and every spare minute was devoted to them. In the midst of these great labors he wrote some of the most important works of our history. We name but these: 'History of Romanism,' 'History of Slavery,' and 'History of the Great Secession;' that is, the separation of the Church South from the Methodist Episcopal Church. All these were works of great ability and required immense research. Of the work on Romanism, Bishop Dahle, of Norway, in his great work published in 1896, on 'Life After Death,' says that it is one of the four great histories of that subject.

"Few remain who knew him, but his works abide, and his memory is like ointment poured forth.

"The following description of him is from the pen of the Rev. James B. Finley, himself one of the greatest of the western preachers:

" 'On the right there, sitting on that rocking-chair, with one shoe off and the other slipshod, with a pile of old manuscripts and papers and a stray old book or two lying on the table in glorious confusion, sits Doctor Elliott. See how incessantly he nods and shakes his massy head as he reads on, with his spectacles on the top of his head! He is not angry nor excited, he thus frowns and shakes his head, for he is good-natured and clever; but he is deeply engaged and interested. He is an intellectual giant; and though he looks rough and unpolished in regard to his personnel, yet, like the lumbering road-wagon of olden time, he bears a precious freight—all bullion.' "—*(Editorial in Pittsburg Christian Advocate, May 1, 1892.)*

Dr. Elliott was a great-hearted Irishman. Generous, noble, large-souled impulses were the inspiration of his life. He was without disguise. A child might read him through and through. He was without pretension in his greatness. His unaffected simplicity impressed all who



From Hurst's History of Methodism — by permission of EATON & MAINS

REV. CHARLES ELLIOTT, D.D.

enjoyed his society. He touched potential and far-reaching springs of thought and power; and yet moved through society as silently and unostentatiously as if he were not one of the chief instruments employed by God—its transformation.

"Old age did not chill his heart, nor drape his face in shadows. His eye was always lighted up with kindness, and honey was constantly dropping from his tongue. He had no blind preference for the past. He did not esteem the former days better than the present. He did not think his beloved Methodism was degenerating and dying because it was not in all its outward circumstances what it was in the season of its infancy and feebleness."—*(C. A. Holmes in Pittsburg Christian Advocate, January 23, 1869.)*

"As a writer and as a speaker Dr. Elliott was strong and vigorous. Careless, possibly too careless, of all the graces of style or of manner, grasping the thought clearly and strongly, without care for either illustration or ornament, in his palmy days he often moved an audience as the wind blows the ripe grain in the harvest field. In these remarkable revivals which prevailed in Eastern Ohio, laying the foundation of our Church throughout the Western Reserve, he was a conspicuous and honored instrument."—*(Bishop Simpson in Pittsburg Christian Advocate, February 13, 1869.)*

Bishop Roberts not being able to preach the ordination sermon at the Pittsburg Conference in 1837, called on Dr. Elliott to perform that service. In his direct address to the candidates for deacon's orders, he said: "Young brethren, I would advise you not to be over-anxious about big words. Study ideas. Never hunt big words. Some preachers are too anxious about nice words, and big words, as though big sermons were always made up of big words. And they study their words more than things and ideas. The best words to convey our ideas to the people always adhere to the ideas; and if we get the ideas in our minds and in our hearts, the best and most appropriate words to communicate our ideas will not be hard to command. Now brethren, throw away all your big dictionary words. Throw them *all* away, and preach the gospel in simplicity and in truth."—*(Rev. J. Montgomery in Pittsburg Christian Advocate, April 10, 1869)*

A writer for the Pittsburg Christian Advocate gives an interesting account of some of the peculiarities of Dr. Elliott:

"In the year 1853 I settled near and became a member of old Salem church, Mercer County, Pennsylvania. It was here the Leeches, McLeans and Robertses lived, and here where Charles Elliott found and married his wife, Phebe Leech. He afterward became a 'Doctor,' with D.D. and LL.D. to his name, but then he was simply a young Irishman.

"'Many incidents are related of his eccentricities and absent-mindedness. On one occasion he and his wife were going out for a ride. Instead of a stylish turnout, his one horse with a pillion on behind must do duty. He rode up to the horse-block, where she was standing ready to mount, but being lost in deep thought, rode right past her, without stopping. Presently he said: 'Do you ride aisy, Phaba?' Getting no reply, he looked back, and saw her standing on the block waiting his return.

"Camp-meetings were frequent in these parts, and shouts of new-born souls echoed and re-echoed from hill-top and valley. With the crowd young Elliott wended his way to God's temple in the leafy grove. But here was a problem for the officials to solve—this young, green, awkward Irishman must have a chance to preach, but when? Surely not at the eleven o'clock hour—that was for the 'big guns'; not at the evening hour—that drew the largest crowd. At length they settled on an hour for him. As the time drew near, many of the preachers found something to do in the preachers' tent back of the stand; a few were brave enough to sit in the pulpit; more found an easy seat by some friendly tree, all anxious to hide themselves from the humiliation of the failure which was sure to follow. The young man arose in his place, opened the services, announced his text, read it in Greek, then in English, and began to preach. As he warmed up with his subject, a stir was heard in the tent among the preachers—it was too close, or too warm; at least their courage all came back, and they wanted seats on the platform. Others found themselves on the wrong side of the trees, and were ready to 'right about face,' as words of power and eloquence fell from his lips which seemed touched by a live coal from God's altar. As he blew the

gospel trumpet there was no uncertain sound. God was with his servant in mighty power, and there was no more hiding from his presence, and any hour he would fill was open for him.

"In the early sixties he and his wife came back here on a visit to her old home, and to see her father. They were here over Sunday, and he must preach, of course. He had come from St. Louis, where he had proved his patriotism and loyalty, and brought a large and handsome flag which had been given to him there. He requested that it be put up in the church. His friends were not all loyal to the Union, and one good brother in the interest of peace and harmony suggested there be no display made of the flag. 'Indade, if I can't have my flag I won't prache,' was his answer. The flag went up. The people came from far and near to see and hear him. One old gentleman took his stand at the right, just in front of the pulpit, drinking in every word. The Doctor began, soon warmed up with his subject, but that man—who was he? The preacher stopped, bent forward a little, and asked: 'Who are you?' The reply came: 'John Pearsall, of Warren, Ohio.' There was a hearty grasp of hands, 'God bless you,' I think a few tears, and then he went on with his sermon. They had known each other in their young manhood. That was his last visit to this place. A few years afterwards it was the writer's privilege to call at their home in Mount Pleasant, Iowa. Mother and daughter were living there, loved and respected by all. I met them again at Chautauqua, and one married daughter was in Florence, Italy, when I was there. I saw the beautiful monument which marks the Doctor's grave, and where she sleeps beside him with whom she wrought so faithfully, having laid down the cross and taken the crown."—*(Pittsburg Christian Advocate, July 3, 1902.)*

Alfred Brunson.

Alfred Brunson was born of Puritan stock in the town of Danbury, Connecticut., February 9, 1793. Through the instruction of an Irish class-leader, he was led to give himself fully to God and was converted February 3, 1800. He relates: "This change occurred differently from what I had expected; but everything about it bore the impress of the divine influence so clearly, that to me, at least, it

was a genuine and unmistakable revelation from God; his Spirit bearing witness with mine that I was a child of his and, in all the conversions I have since witnessed, amounting to thousands, I have noticed this same peculiarity. God does his own work, in his own way, and in such a manner that the recipient can clearly see the finger of God in it, and as clearly that it was not himself that did it, but God. I have never seen a person yet who was converted just as he anticipated; nor have I ever seen or known two persons to be converted exactly alike in every particular."—*(A Western Pioneer; or, Incidents of the Life and Times of Rev. Alfred Brunson, A.M., D.D., embracing a period of over seventy years, written by himself, Vol. I., p. 51.)* On the second of April following his conversion he united with the Methodist Episcopal Church at Carlisle, Pennsylvania. In 1812 he moved to Fowler, Trumbull County, Ohio, and settled on some heavily timbered land which he began to clear. At that time, Rev. James McMahon and his brother John traveled the large circuit embracing all the Connecticut Western Reserve east of the Cuyahoga River.

Mr. Brunson enlisted in the Twenty-Seventh Regiment, United States Infantry and served as Orderly Sergeant for one year. After the expiration of his term of service he labored for several years as a local preacher. It was during these years that strange phenomena were common in connection with religious exercises. "Deacon Crosby," another local preacher, relates the following instance: "He was preaching in the town of Wayne, in a private house. A large fire had been made of sugar maple, in a large back-woods fire-place, and burned down to a large bed of live coals. There was no special excitement in the congregation; but suddenly a young woman, sitting on the back seat of three, made by laying boards on chairs—her bonnet had been laid off, as is quite common in a private house—sprang to her feet, and jumped and shouted, two or three jumps carried her over the two seats in front of her, and between persons sitting on them; and after a few more jumps she fell backward with her long hair, now dangling without combs, on to that bed of coals, bringing her hair in a heap under her head. . . . Two or three men sprang to the girl and lifted her up, and he saw them, with his own eyes, brush the live coals from

her hair, and he, with others, could not discover a hair that was singed. He supposed, of course, that those to which the live coals adhered must be singed, but no mark of fire could be seen."—*(Brunson, A Western Pioneer, Vol. I., pp. 175, 176.)* We introduce this incident without comment. It is but one of very many similar incidents belonging to the history of the early Church in this country.

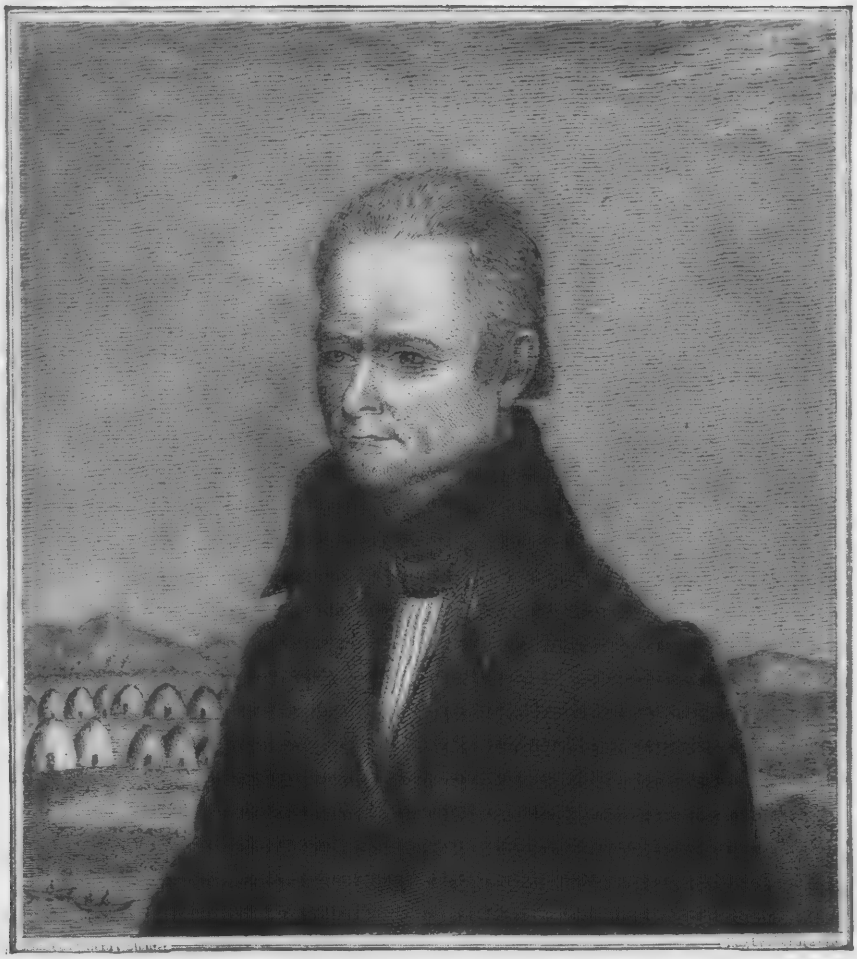
Mr. Brunson was kept from joining the itinerant army for a number of years. His marriage and poverty were hindrances; and then, too, there were deep-seated prejudices against Yankees. He became restless and despondent. It was while he was in this state that he came across the following receipt for the cure of hypochondria: "Take half a pint of resolution, an ounce of common sense, and a few grains of patience; mix them well together, and when a fit of this terrible disease comes on, swallow the whole, and go to work." He took the medicine. At first it was like the man in the gospel with the withered hand. There was not power to stretch it forth, but with the effort came the strength. Every succeeding effort increased the power until the cure was complete. Mr. Brunson adds; "The disease has never seriously affected me since."

Mr. Brunson was now employed as a supply and in January, 1818, went to his circuit in Huron County, reaching his first appointment at Smith's after a journey of one hundred and fifty miles. He made a four weeks' circuit, and each round traveled two hundred miles and filled twenty-five appointments. In many places, his was the first sermon to which the people had ever listened. It was emphatically pioneer work. He was admitted to the Ohio Conference in 1819, and appointed to the Erie Circuit with John Summerville as his colleague.. This circuit at that time embraced parts of Mercer, Crawford, Erie, Venango, and Butler Counties in Pennsylvania, and a few appointments in Northeastern Ohio. It was a four weeks' circuit with forty-seven appointments and required four hundred miles of travel. Much of the way was through dense forests with only a bridle-path and often not even this. There were fallen timber, gigantic rocks, rugged hills, swamps, rivers, Indians, and rattlesnakes. Bent twigs served as the only guide-boards. Often he

missed his way, but remarks with gratitude: "I only missed one appointment on this account in the whole year."

There had been occasional preaching in Meadville for several years, but it was not regularly established and placed on the plan of the circuit until 1819, when Mr. Brunson preached in the old Court House, and a class was formed a year later. Mr. Brunson also preached and held class at Gravel Run. He calls Meadville "the *Athens* of Northwestern Pennsylvania"; and says, "The town contained as large a pro-rata of the *literati* of the state as any other, if not even larger." There was at that time no popular preacher of any other denomination; his off-hand preaching with its life, zeal and power pleased the people; and the politicians he found at the county seat wanted to catch the Methodist vote. His audiences were large. Regular preaching was established in Mercer in the Court House, but there were both bigotry and superstition with which to contend and he could get but a small hearing. To call out a larger number, Mr. Brunson gave out the following notice: "From the smallness of the congregation, it looks as if the people in this place are tired of hearing the word of God preached from, etc.; therefore, when I come again in four weeks, I will preach from the words of the devil." This notice produced the desired effect, and a packed congregation greeted him upon his return.—*(Brunson, A Western Pioneer, Vol. I., p. 218.)* After much labor, hard and discouraging, he succeeded in forming a small class in Mercer. His studies were pursued under serious disadvantages—in log cabins, among noisy children, there being often but one room in which to cook, eat, sleep, pray, and preach. In warm weather, he, like so many other pioneer preachers of the time, resorted to the woods, and hence the name "Brush College" from which our early preachers graduated.

On his way to conference from Erie Circuit, Mr. Brunson attended a camp-meeting held by Jacob Young near Zanesville and preached on Sunday. When the invitation was given, the altar was speedily filled with sinners. Prayer circles were formed until they covered most of the ground, and many others were praying in the tents. He declares: "Such a powerful outpouring of the Spirit I



From Hurst's History of Methodism by permission of EATON & MAINS

REV. ALFRED BRUNSON, D. D.

never witnessed before or since." At the close of the meeting, "Father Michael Ellis," then the oldest member of the Ohio Conference, was found walking backwards and forth in the tent wringing his hands and groaning in excess of joy, and when Mr. Brunson came in he threw his arms around him and said: "Bub, you beat your fathers."—*(Brunson, A Western Pioneer, Vol. I., pp. 228, 229.)*

While on Mahoning Circuit to which Mr. Brunson was sent next year, he preached at the house of Rev. Amos Smith, a local elder, who was unable to attend preaching service because of dropsy and asthma. There was but one text that pressed on his mind; "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—*(2 Tim. IV., 6, 7.)* At the close of the sermon, Father Smith requested the privilege of making some remarks, and closed with these words: "And now, my friends, I leave it as my last will and testament, for the comfort of my family and friends, that I would not give what I now feel in my soul, my present peace, and future prospects, for a thousand such worlds as this. If it please God that I get well, I am content; if it please him that I die now, Amen to it, his will be done"—he dropped his head over the back of the chair and died without a sigh or groan.—*(Brunson, A Western Pioneer, Vol. I., pp. 232-234.)*

Rev. William Swayze had been sent to the Ohio District. Mr. Brunson says of his work on the Western Reserve: "Previous to his coming among us, our presiding elders, and most of our preachers, were from the South and West, whose minds were very much prejudiced against the Yankees, and frequently their treatment of our people savored so much of their superiority of feeling as to prevent their doing much good. Some of them seemed to view the Yankees as semi-barbarians—a kind of half heathen. They would reach the circuit just a little before the first quarterly meeting, and leave it soon after the fourth one, so that we were frequently from two to three months without preaching in the year. In 1819, when Bishop Roberts spent most of the summer in Ohio, he became acquainted with this state of things, and, to remedy the evil, appointed William Swayze to the district, who

moved his family to Deerfield, a central point in it. This kept him within the district, and his leisure time was spent among the Yankees, he being a kind of naturalized one, because he had traveled in New England and had a Yankee wife." Meantime Revs. James McMahon, Ira Eddy, Ezra Booth, and Mr. Brunson moved on the Reserve and there was large prosperity. In 1821 Mr. Brunson traveled the Grand River Circuit with Henry Knapp as junior preacher. The circuit lay in Ashtabula, Geauga and Trumbull Counties, Ohio, a four weeks' circuit with forty-four appointments and two hundred miles around. In 1822 he was sent to Detroit, Michigan—a vast territory with but fourteen members in the city and one hundred and thirty on the whole circuit. The following year he was back on the Grand River Circuit with Robert Hopkins as his colleague. He moved his family to Painesville, Ohio. In 1824 he was sent to Youngstown Circuit with John Summerfield as colleague. This was part of the old Mahoning Circuit which he had already traveled. With a family of nine and receipts never exceeding $200 per year, he was not likely to accumulate a large property. In 1825 he was on the Mercer Circuit with Edward Stephenson as his colleague. This was part of the old Erie Circuit, and contained twenty-four appointments in Mercer and Crawford Counties. He preached in Greenville in a log church. So this flaming herald of the cross swept through the land, restless, untiring, brave, preaching, exhorting, making the hills echo with songs and praise, praying with sinners, weeping with mourners, organizing societies, defeating roughs at camp-meetings, and pressing the battle to the gates of the enemy.

"Fairies."

One of the appointments of Mr. Brunson was at New Ireland about four miles from Mercer. What was long known as "Irish Town" was settled at an early day by a little company from the north of Ireland. Mr. Brunson calls the place "New Ireland." The discovery of coal and the development of that industry, together with the coming of the railway, has quite transformed the neighborhood. Near the old location is the village of Pardoe, on the Bessemer Railroad, where we have a small struggling church which constitutes part of

the charge known this year as Pardoe and Mechanicsville.

The following story, related by Mr. Brunson, gives a lively picture of one class of people to whom the early itinerant ministered. Referring to this Irish settlement, he says: "Several families of them, when they first came to Mercer, and before they had prepared their cabins, in their new and woody homes, occupied a vacant house north of the town, and not far from a mill-pond. On the first night, as darkness set in, the fire-flies, or lightning-bugs, which abounded in the valley along the mill stream, commenced their usual gambols, and the atmosphere seemed to be full of them. At the same time the bull-frogs in the mill-pond began their nightly serenade with all sorts of unknown noises, from the grum thunder of the patriarch of the family to the lowest squeak of the smallest of the tribe.

"To the new-comers these sights and sounds were new. None of their friends, by letter, before they came, nor by parole, after they had arrived, had mentioned them, and knowing nothing of such things 'at home,' they could imagine nothing but *fairies*. They were certain that the fairies had attacked them in greater force than they had ever heard or dreamed of in their native country. The bellowing of the frogs they imagined were the words of command of chiefs and the replies of lesser imps, and the flashes of light they thought were the flashes of their miniature guns. To guard against the fatal consequences, they darkened their windows, and barricaded the door. No one dared to leave the house and run twenty rods to the nearest neighbor or friend for succor, but spent the night in the most tormenting fear, lest they should be murdered by the invisible little imps of the bad place.

"At length the morning came. Never was a morning more welcome to a frightened people. The frogs shut up their hideous mouths, and the fire-flies could no more flash the light, and silence and quiet once more reigned in their new abode. As soon as possible, the men went to their friends in town with the most bitter complaints for their having advised them to come to such a country as this, lamenting that they had come so far, and brought their families, to be murdered by the fairies. They would not stay here, so they wouldn't, but start for home that very day.

"Their friends stood aghast, querying whether the newcomers had become crazy or not. But, finally, recovering from the first shock, they inquired what was the matter.

" 'Why, we never saw the like of this for fairies in all our lives.'

" 'Fairies, man, there's no fairies in this country.'

" 'Indade, and there is. Didn't we hear them all night, and see the flash of their little guns as they were trying to shoot us? Jist come down to the house and we'll show ye. And the women and children are nearly dead with fear, and they declare they will not stay another night in such a country as this.'

"So down they went and heard the whole group, men, women, and children, pour out their bitter complaints and anathemas against such a country, for fairies. 'The like of it auld Ireland never see.'

"Their friends assured them there was no such thing as a fairy in this country; they must have been dreaming or frightened at some illusion; or possibly some mischievous boys had been playing off tricks upon them. 'Tell us how they looked or what they were like.'

"So they described, as well as they could, the noises and the flashes of light; when the real cause of the alarm flashed into the minds of their friends, and caused a hearty laugh. They took the frightened men down to the pond and showed them the frogs, some of which happened then to open their terrible throats, and at night they caught some of the fire-flies, and showed them the little innocent creatures and the way they made the light. This quieted their fears, and they laughed over their own ignorance and folly, and became satisfied with the country, and made a good settlement."—*(Brunson, A Western Pioneer, Vol. I., pp. 307-309.)*

Ben Stokeley.

Ben. Stokeley, an eccentric genius, settled in the vicinity of Mercer. In early life he had been a Methodist and was still attached to the forms and principles of the Church. He was a man of some influence in public affairs. His wife, and two daughters by a former marriage, were members, and he enjoyed the company of ministers and often invited them to his home. He took great pleasure in asking them questions and entering upon

fruitless discussions; but if they showed any impatience at his assaults, he turned upon them and accused them of being no better than himself. Mr. Brunson, not wishing to be subject to these annoyances, shunned his house for some time. But there was to be a public ball in town, and Mr. Stokeley had learned that his daughters would be invited. To prevent this, he sent a local preacher to Mr. Brunson, inviting him to preach at his house on the night of the ball—the Monday night following. Mr. Brunson knew nothing of the ball, but accepted the invitation. A great congregation assembled and the preaching was with power; but the host ran out of the door two or three times to stifle conviction which had seized upon him. An invitation was accepted to preach a second time on condition that Mr. Stokeley would remain in the room. Under the second sermon he became greatly agitated. At its close, Mr. Brunson said to him: "You will have me here, and one of three things must be the consequence; you must get religion; forbid me your home, or have a hard time of it." "Well," Mr. Stokeley replied, "I'll take the hard time of it, for I will do neither of the others." The next morning at family prayers, his conscience gave him much trouble and he manifestly showed his uneasiness. Mr. Brunson rebuked him for showing such restlessness; and said that if he continued or ran out of doors in prayer-time, he would not visit him again. There was no more trouble of this kind, but in other ways Mr. Brunson had his patience sorely tried. I now let Mr. Brunson finish the story:

"In June, 1826, I was directed by Swayze, my presiding elder, to meet him at Franklin, on the Allegheny river, and accompany him and some others to a camp meeting some distance east of that river, on the slope of the mountains. On Saturday previous being the 24th, the anniversary of the birth of St. John the Baptist, I preached for the Masons in Mercer; preached again on Sunday, and on Monday, after preaching at New Ireland, where Stokeley met me in the rain, I went home with him to rest over till Wednesday.

"As I was about leaving on Wednesday morning, he said he dreamed the night before that he gave me a silver dollar; and to do so he took this method: He presented me with an account, in which he gave me credit for his ratio of the Masonic sermon, of a sermon on Sunday on

moral ethics, and a sermon on Monday; and for my visit to his home, my good company, and for four family prayers, and for five blessings asked at the table, with each a price affixed, corresponding with his taste; all amounting to three dollars, twelve and a half cents.

"On the opposite side of the paper were his charges for going to hear me, for five meals, two nights' lodging, and sixty ears of corn for my horse, all amounting to two dollars and twelve and a half cents; and cash to balance one dollar, which he handed me."—*(Brunson, A Western Pioneer, Vol. I., pp. 309-313.)*

We are fortunate in being able to present an exact copy of this characteristic account.

B. Stokeley in account with Rev. A. Brunson.

Dr.

June 24, 1826	—To his quota of one Freemason Sermon at Mercer	$0.75
25,	—To one Sunday Sermon, mixed with natural philosophy and ethics	0.87½
26,	—One ditto, in part at Jennings',	0.31¼
	—One prayer and a blessing implored	0.25
27,	—Prayer twice, and three blessings implored	0.56¼
28,	—One short prayer and a blessing implored	0.37½
		$3.12½

Cr.

June 24, 1826	—By going to meeting	$0.50
25,	—By ditto (on Sunday) at Mercer	0.25
26,	—By ditto, through the rain	0.75
	—By conducting Mr. Brunson to my house, and usage to self and horse	0.25

27,	—By usage to ditto and himself, three meals and sixty ears of corn	0.18¾
28.	—By strong tea, and corn.	0.18¾
	—By cash	1.00
		$3.12½
		$0.00

—*(Pittsburg Christian Advocate, January 2, 1855.)*

Camp Meeting at Clarion.

On the twenty-eighth day of June, 1826, there met in Franklin, Pennsylvania, William Swayze, of the Erie District, Alfred Brunson, of Mercer, Joseph S. Barris, of the Chautauqua Circuit, Robert C. Hattor., of the French Creek, Ignatius H. Tackitt, of the Mahoning—on which a camp-meeting had been appointed—and a young convert whose name we have not been able to learn. The next day, Thursday, they left Franklin, taking the turnpike which led to Bellefonte. The rain had been descending in torrents for several days, and every stream was swollen. The Allegheny had overleaped its banks, and extended from bluff to bluff. The company of six, not without danger, succeeded in crossing the river on a flat, and struck out boldly for their destination. The rain was still falling; in places the roads were covered with water knee-deep, through which the horses waded or floundered into washouts, and half-naked hills and huckleberry plains were gloomy in appearance. There was a house or cabin only after long distances, and there seemed little promise of finding enough people in such a desolation to form a body-guard for one preacher. They crossed the Clarion river on a bridge of one span three hundred feet above the surface of the turbulent, foam-capped, driftwood-filled stream, as it rolled on with terrific velocity.

They reached Shippenville in time for a late dinner, and gathered around a heated stove in a barroom to dry their water-soaked garments. Previous to this time there had not been seen in all that country more than three preachers together, and now there were six, for the people thought the young convert to be a preacher also. They gathered about the house to catch a view of the novel sight—six preachers all together—and their eyes protruded from

their heads as they beheld the "menagerie." All work was abandoned in the vicinity, and the "show" was well patronized.

The afternoon was more pleasant, and at night they found entertainment at a Dutch farmhouse, where fleas and bugs permitted little sleep, thirty-four miles from Franklin, and twelve from Shippenville. On Friday they left the turnpike, and traveled twelve miles over hills, through valleys, and through dense woods, until they reached the camp-ground on the flat below the Methodist Episcopal church in Clarion. The people were already gathering, coming on foot ten or twelve miles, crossing the streams at the peril of their lives on hastily constructed rafts.

On Saturday the crowd had increased to several hundred. And the word spread like wild-fire that "six preachers" were on the camp-ground. This roused the people, and men, women and children came on horseback, on foot, in wagons, and on sleds which slipped easily over the wet leaves and grass, to see and hear for themselves.

Swayze, Hatton, Barris and Brunson, each preached a "round" on Saturday and Sunday, while Tackitt managed the grounds and conducted the prayer-meetings. But the membership seemed unaccountably shy, and would do nothing while the preachers were in the "ring," or prayer circle. When the preachers were not present this shyness was not shown.

Mr. Brunson went to the preachers' tent, and inquired the cause; and it was discovered that the people were afraid because they had heard that these preachers were "Yankees"! This started Hatton, who dearly loved a joke, and he sallied out after game. When he found one who was not afraid to talk with him, the following conversation occurred:

"Who are you, and where did you all come from? We never saw so many preachers together before, and we never heard such preaching before. Who are you, and where did you all come from?"

"Why, we are a set of Yankees."

"My goodness! Are you a Yankee?"

"Yes, I am right from the Yankee country, in Erie county, and have a Yankee wife."

"Well, but is the elder, Swayze, a Yankee?"

"Yes, he came from New England."

"Well, is that big fellow, Brunson, a Yankee?"

"Yes, he is a Yankee born, and lives out here in Ohio, right among the Yankees."

"Well, that little fellow, Barris, is he a Yankee?"

"Yes, he is just from the Yankee country, at Chautauqua, and he came down on the Allegheny river, with his horse."

"Goodness gracious! What shall we do? We never saw so many Yankees together before, and we never heard such preaching before."

Hatton could control himself no longer, and broke for the tent, where he laughed until his sides ached—more in anticipation, than because of the conversation just related. That night Swayze, who was seating the congregation, said: "I understand that there is some inquiry on the ground as to what countrymen we are, and where we all came from. I'll tell you, we are a set of Yankees; but you needn't be afraid, we are not after you nor your property. But I sha'n't promise you but we may play a Yankee trick on the devil before we go away."

From that time all eyes were agog watching for the trick on the devil. On Monday evening Swayze arranged for a new order of services. He took his text: "And he sent his servants at supper-time, to say to them that were bidden, Come, for all things are now ready"; and, after preaching for fifteen minutes, sat down. Before any one could think, Brunson was on a big stump outside the men, and announced his text: "And they all with one accord began to make excuse." All eyes were then turned on Brunson, and the congregation showed evident anxiety lest some snare was to be laid for them. Brunson was soon through and sat down, and at the same instant at the back of the congregation, Barris shouted out the text: "Then the master of the house being angry, said to his servants, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind"; and all eyes were turned in his direction. Barris preached fifteen minutes, and, looking for Hatton, found that he had left his post "outside of the female part of the congregation," where he was to have preached from the text: "For I say unto

you, that none of those men that were bidden shall taste of my supper," and, supposing that he was not ready to preach—unable to control his risibles, he was in the tent peeking through the cracks, and enjoying the scene—announced his text, and began to preach, moving around to the place Hatton was to have occupied. Swayze, seeing that Hatton was not in his place, and not observing Barris, rose in the pulpit, and announcing the same text began to preach with all his might. Thus the truth, from the same text, was thundered at the congregation from both front and rear. Barris kept moving on, and some green young Dutchmen, pleased with the plan, gathered close about him, and as he passed on, retreated, some of them backwards, before him. One of the number stumbled into a hole near a fire-stand, and fell against a fork of the stand, thus bringing down a shower of live coals upon him. Not knowing where the fire came from, he sprang to his feet, and, in a frenzy of terror, ran for his life, exclaiming: "Hell fire! The devil! the devil!" and disappeared in the woods with a gang of boys at his heels. At this Barris could contain himself no longer, and, shaking with uncontrollable laughter, left the field. But Swayze was so wrought upon in the presentation of the gospel theme that he did not notice what had happened, and called sinners to come to the altar. About twenty and enjoyment of the services, and finally said: "We left the altar.

Tuesday morning the meeting closed, and the people returned to their homes, many accompanying the "Yan- a conversation with Brunson, expressing his appreciation came forward, most of whom were converted before they kees" along the road. Among the attendants upon the camp meeting was a Presbyterian elder, who entered into heard your preaching with a great deal of pleasure, and we trust, profit, and we are satisfied you are good men, and come to do us good. But a story was circulated on the ground that you were 'Yankees.' Now, all we know of Yankees is from now and then a straggling peddler, a horse jockey, a counterfeiter, or a horse thief, going through the country defrauding all they can. But from what we have seen and felt under your ministrations on the camp ground we are bound to believe you to be good and holy men. But how that can be the case if you are

Yankees, is, to us, a great mystery." Brunson convinced him that all Yankees were not wicked, and that he ought not to form a judgment from the few of the baser kind whom he chanced to have seen. "But," said the friend, "it was said that Barris came down the Allegheny river with his horse, and if he can ride on the water there must be a miracle or some witchery about it." Brunson answered: "As to that, he got his horse on to a raft and floated down to a point near Franklin, where he took the land." "Oh, is that it? We understood that he rode his horse on the river," said the friend. Then, after some time spent in deep thought, he added: "Well, we must admit that there are some good folks among all sorts of people."

Mr. Brunson says of the "Yankee trick:" "I had been in several such feats with Swayze before, and though this resulted in much good to the people, yet as so much of the ludicrous got into this case by a mishap, I resolved never to undertake the like again, and never have." —*(Brunson, A Western Pioneer, Vol. 1, pp. 313-322.)*

Mr. Brunson had an appointment at Conneaut Lake, but there were so much Universalism and infidelity that he could not get an audience. Finally he entrapped them by announcing for his next subject, "The Devil's Funeral."

He held a camp meeting at Sharon, at which about eight thousand people were present, and one hundred souls were converted.

In 1826 Mr. Brunson was appointed to New Castle Circuit, which embraced parts of Mercer, Butler, Beaver and Allegheny counties. The next year he was appointed to Steubenville, where he had much trouble with "radicalism." In 1828 the Pittsburgh Conference was held at Salem, Mercer County, Pa., the old home of Bishop Robert R. Roberts, who presided. The session was held in the new church near the camp ground. The gallery was filled with beds for lodging preachers. Most of the preachers boarded in tents, though some of them went to neighboring houses. In 1830 Mr. Brunson was appointed to Youngstown Circuit, with Thomas Carr for a colleague. In 1832 he was appointed to Cleveland Circuit, with Dennis Goddard and John J. Steadman as colleagues. This was a six weeks' circuit extending to

Euclid on Lake Erie on the east, and to Hudson, Stowe and Franklin on the south. "Infidelity had reigned hope that the rowdy element would then go home. Mr. rampant in Cleveland for a long time." There was an Episcopal Church; a few Presbyterians met over a store or warehouse; a few Baptists may have met in a private dwelling. Mr. Brunson says: "We met in a private house through the fall and winter, but in the spring were obliged to give this up and go to the woods bordering on the town. If the weather was fair we had a small congregation, but if it rained we had none. The society was small and poor, and could not build." Court house and school rooms were closed against the Methodists. The Campbellites were established in several places on the circuit, but Mr. Brunson was powerful in controversy and more than held his own.—*(Brunson, A Western Pioneer, Vol. 1, p. 377).* A camp meeting was held about five miles from Cleveland, but the crowd was unruly and the only remedy seemed to be to hold the meetings till midnight or later, closing with several exhortations, with the Brunson relates concerning one meeting: "It fell to my lot to give the last of these exhortations in which I talked about an hour, and told all the fearful and alarming anecdotes I could call to mind, many of which were enough to raise the hair upon a sinner's head and the blood chill in his veins." On their way to their tents one of the gang of sailors just behind the preachers was heard to say: "Those Methodist preachers are the greatest liars I ever heard. They can tell more yarns than any old salt I ever saw, and that last one beats all the rest. If I owed the devil twenty liars and he wouldn't take him for it, I would cheat him out of the debt."—*(Brunson, A Western Pioneer, Vol. 1, pp. 401-402.)*

In 1833 Mr. Brunson was appointed to Meadville District, which grew out of the old Erie Circuit. He moved to Meadville, was elected a trustee of Allegheny College, and sent two sons to the school. His quarterly meetings were always seasons of great power and resulted in many conversions. The quarterly meeting at New Castle was crowned with sixty conversions. Camp meetings were held this year in Erie County near the Ohio line, and on French creek near Waterford. He threw himself with all energy into the great temperance movement. He com-

menced his quarterly meetings on Thursday evening, when he spoke on the subject of temperance, and organized a temperance society, if none had existed previously. He says: "Almost invariably, if we succeeded in the temperance movement, a revival of religion followed; for when the *evil* spirit was cast out the *good* spirit usually took possession of the heart, and we had from ten to twenty conversions at every quarterly meeting." There was an increase of one thousand members on the district.—*(Brunson, A Western Pioneer, Vol. I, pp. 413-414.)*

In 1835 the conference met in Pittsburgh, and was a very trying one for Mr. Brunson. There was one contest about an exchange of ministers with another district, and the case was decided against him. There was also some discussion concerning his manner of conducting temperance work.

Brunson at Franklin.

"At one of my appointments this year—Franklin, Venango County, Pa.—I had some singular incidents on this score which resulted in good. In one of my visits to the place, on my way to a quarterly meeting in another charge, a brother who kept tavern and sold, and I presume drank whisky, and to whom I had talked long and plainly on the subject, desired me to preach from Deut. 14-26: 'And thou shall bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for wine, or for strong drink.' He thought he had me bound hand and foot, neck and heels. I accepted the challenge and fixed upon a time when to comply, and requested the attendance of all the rum sellers, topers and moderate drinkers in the town and surrounding country. I also invited the older members of the Temperance Society of the place to be present with their record of names, for I expected to increase their number at least twenty in the course of the meeting.

"This, of course, roused up the 'rummies' and called them out en masse, with many predictions that I would get no additional signers to the pledge. It so happened that a large number of travelers, among whom were one or two Presbyterian ministers, had stopped in town for night, and hearing what was on the tapis came with the throng to hear what could be said on so difficult text.

The house, a good-sized village church, was literally crammed.

"In discoursing on the text I showed that it was addressed to those who lived at too great a distance from the place of the altar of sacrifice to carry their sacrifices, and that in such a case they might sell their first fruits, tithes, etc., for money, and go with it to the place where the Lord had fixed his name and place of sacrifice, and there buy oxen, sheep, wine, or strong drink, etc., to be offered unto the Lord instead of what they sold; the wine or strong drink to be offered as a drink offering (Lev. 23. 13) which was not to be drunk, but poured out at the foot of the altar. (Lev. 4. 7; Gen. 35. 14.) The priests were not allowed to drink wine or strong drink (Lev. 10. 9); it was an offering to God and not to the vitiated appetite of the drunkard, toper or moderate drinker; and having the text thus out of the way, I made an onslaught upon the rum traffic and the drunkard makers, and then requested the officers of the Temperance Society to go through the congregation and take the names of those who would volunteer to use their influence against the deadly traffic. The result was fifty-two signed the pledge.

"At another time, on my quarterly visit to Franklin, I passed on the road a wagon load of whisky on its way to that place. The driver of the team I recognized as one whom I had seen in court, where he was convicted of seduction, and was mulcted in a fine of five hundred dollars' damage, and costs of suit. His appearance was as rough as his character—savage-looking. That night, in opening the services of the quarterly meeting I informed the people of what I had seen on the road, and exhorted them to pray that the town might not be deluged with evil spirits; stating further, that I had asked the Lord for twenty souls to be converted at the meeting, which I had faith to believe would be granted.

"These announcements roused the ire of the rummies, and, as I was informed, the matter was discussed in all the taverns and groggeries in town, and the grave conclusion among them was that we should not get one soul converted. My expressed hope on this point was construed into a prophecy, and so much was said by the rummies in ridicule of it that the membership trembled lest

we should fail in the meeting and our cause should suffer in consequence. To keep them from despair I told them that I had never made such declarations, only on strong conviction of faith that it would so result, and had never yet had a failure when I felt as I did then, nor would it be so now if they 'would come up to the help of the Lord against the mighty.' This encouraged the membership, who worked like men of God, and the meeting resulted in the conversion of twenty-two souls—two more than I had asked for.

"At the time of this meeting a good sister, the wife of Judge McCalmont, lay sick, as was supposed, unto death. She expected to die, and was very happy. Being highly respected, all her friends who came from a distance to the meeting wished to call and see her, whom she was constantly exhorting to be faithful to God and meet her in heaven. So numerous were the visitors, one after another, that she literally talked from morning to night—or would have done so if I had not prevented it by requesting the friends not to visit her on account of her peculiar nervous condition. On my first visit to her I ascertained that the fever had subsided, but she was in a state of nervous excitement. Her physician, who was a skeptic, being present, had given her up to die, and she expecting soon to be released from this sinful world, desired to do all the good she could before she left it; hence the exhortations. While praying with her and for her, I asked the Lord, if consistent with his will, to spare her yet in life to her friends and the Church, and I felt, while praying, an impression of faith that he would do it. I so announced to her in the hearing of all present, including the physician, but enjoined upon her to desist from talking and get some rest.

" 'How can I,' said she, 'when sinners are perishing and I shall soon be gone, so that I can exhort them no more?'

"Let others exhort them and you get some rest, and thereby prolong your life that you may warn them when in better health than now. You are happy, I know, and I am glad to see it. In this we have another evidence of the truth and purity of our religion, in that it makes us that happy in the full prospect of death. But we must be prudent. The fever has left you in a state of nervous

prostration, and this ecstacy of joy from your happy state of mind is exhausting you. You must, therefore, be composed. I'll keep the people away from you, and to-morrow probably you will be just as happy as you are now, but more calm, and with proper care you will get well and do more good in the world than you could by exhausting yourself now, possibly causing a relapse and death.

"At this the doctor said I was right, that she must have rest, and she might possibly get well; and she agreed to take my advice rather than the doctor's. The result was she got well, and so far as I know is yet living, an honor and ornament to religion. This was also called prophesying, but was more pleasing to the skeptical physician than the former one.

"At still another visit to this place (Franklin) I found a good brother sick—given over by the same physician—Hon. Arnold Plumer; and while praying with him and for him, the physician being present as in the other case, I felt an impression that he would get well, and told him so as I rose from my knees. This seemed to give him some hope, and probably reflecting upon the other case and its results, which were known to him, he felt encouraged, and shortly after was a well man again. As I left the room, the doctor followed me to another apartment and said:

" 'I like to have you visit my patients, for you prophesy good concerning them, and the effect upon their minds is consoling and does them good.'

"I asked him if he thought that Brother Plumer would get well.

" 'I think it possible, but not probable.'

" 'Then,' said I, 'if he gets well, as I feel an impression that he will, you must admit that there is some efficacy in prayer.'

" 'Yes,' said he, 'that may be so; but I want some credit given to the medicine and skill in its application.'

" 'I give you credit for your skill and for the medicine, but unless God blesses it, it can not avail. I don't expect that he will recover without the use of means. I make no pretensions to working miracles. God must bless the means used, or they will do no good; and for this reason

if no other existed, a physician should be a man of faith and prayer. Great responsibilities rest upon your profession; not only the life of the body, but in case the patient is a sinner unpardoned, the soul itself is at stake. I have known pious physicians who not only gave medicine but religious advice also, then prayed for the blessing of God upon them, and both succeeded, and body and soul were healed.'

" 'Well, if that is the way of it, and miracles are not to be expected, I have no objections to prayer.'

"Here were four instances in which I declared the impression of my mind in answer to prayer, which others called prophecies, all of which came to pass; and yet, strange as it may seem, both McCalmont (whose wife got well) and Plumer afterwards, on my visiting the place, requested me not to 'prophesy,' as they called it, 'because the wicked made such a handle of it, and if it should fail it would be a great injury to our cause.'

"The hostility of our opponents showed itself in another way. They had a debating society, and it was proposed to debate the question whether my visits to the place were attended with more good or evil. I sent word to debate it and let me know the result; if in the negative I would preach to them on my next visit from the language of the owners of the swine into which the devils entered—'They besought Him that He would depart out of their coasts.' But the question was dropped."—*(Brunson, A Western Pioneer, Vol. 2, pp. 10-17.)*

How Mr. Brunson Became Missionary to the Indians.

At this conference Mr. Brunson was removed from the district, and with George W. Clarke was appointed to Franklin, Pa.; but at the session of the first quarterly conference held at Franklin, August 20, 1835, he had not yet reported, and the following resolution was passed: "Resolved, That if Brother Brunson does not fill his appointment in this place, a young man be procured to supply his place." "Brother Brunson" did not come, and "a young man," James W. Lowe, who had recently been licensed to preach, was employed as a supply. Mr. Brunson at this time was preparing for a journey to the Illi-

nois Conference—or already on his way—to establish a mission among the Indians.

A number of interesting historic facts are suggested by this resolution. In 1833 Elkanah P. Steadman had been appointed to Warren, Pa. Mr. Gregg says: "Erie, Pa., is made a station, but unfortunately the preacher stationed there did not go, his services being greatly needed at Warren, Pa., where through his exertions the previous year a fine brick church was commenced, and the two presiding elders agreed to an exchange, placing Mr. Steadman at Warren again and Mr. Plimpton at Erie; but Mr. Plimpton not liking the change, and not regarding it lawful, did not go to Erie, and the place had to be supplied." This concerning the appointments in 1834.

Alfred Brunson, who was Presiding Elder of the Meadville District in 1833 and 1834, gives an account which differs from this on essential points. He says: "Soon after conference (the conference of 1834) I received a letter from Doctor Steadman, who was appointed to Erie, in my district, stating that, owing to the delicate state of his wife's health, he dared not take her to the lake shore, and requested to exchange with Doctor Plimpton, who was appointed to Jamestown, in another district, and he was agreed to the change; and further, that the Presiding Elder of that district was willing and desired the change as an act of humanity to the afflicted lady." Mr. Brunson, following the ruling of Bishop Emory in 1832, effected the exchange. He continues his account: "Steadman was the more popular preacher of the two, and the Erie friends refused at first to receive Plimpton, thinking thereby to secure Steadman. But Steadman's wife refused to go to Erie on any terms, and he stayed with her at Jamestown. Plimpton feeling wronged by the people's refusing to receive him, though they now consented, in his turn refused to go there, and the place had to be supplied, which I found very difficult to be done, and the year proved to be nearly blank in that place."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 321-322; Brunson, A Western Pioneer, Vol. II, pp. 17-18.)*

These accounts are not incapable of reconciliation. The appointments as made at the conference were: Erie, E. P. Steadman; Warren, Allured Plimpton; Jamestown, J. J. Steadman. When it seemed best to return E. P.

Steadman to Warren, Mr. Brunson did so and sent J. J. Steadman to Erie, and Allured Plimpton to Jamestown. Then came up the matter of Mrs. J. J. Steadman's health; and there followed the effort to make an exchange between J. J. Steadman and Allured Plimpton, resulting in the former's remaining at Jamestown, and the latter's refusing to go to Erie. Is there a better explanation?

Mr. Brunson had always had enemies, and this furnished a new occasion. Bishop James O. Andrew, who presided at the conference of 1834 differed from Bishop Emory as to the authority of Presiding Elders to transfer preachers by mutual agreement from one district to another. Here then, said Mr. Brunson's enemies, is a case of maladministration.

There was still another reason for hostility. We will let Mr. Brunson state the case: "The conference was annually sending out its resolutions in favor of the temperance cause, but because I had insisted upon the observance of these resolutions, some tippling members complained to some milk-and-water preachers, and here was ground for another complaint. It would not do to say, directly, that it was because I advocated temperance, but it was said: 'He bears down upon the thing with a heavy hand. His words are like a sledge hammer, and his tongue shaves like a razor, only it is rough on the edge.' It is true that when convinced that I am right, I am in earnest, and endeavor so to speak as to be understood, and, if possible, have the sentiment advanced felt by the hearer."—*(Brunson, A Western Pioneer, Vol. II, p. 24.)*

For these reasons Bishop Andrew removed Mr. Brunson from the eldership and appointed him to Franklin. Bishop Robert R. Roberts, who had charge of the Northwest Indian Missions, was present as a visitor. Mr. Brunson had become greatly interested in this work, and when asked by Bishop Roberts to transfer to the Illinois Conference—which included at that time all the Indian country—he accepted the invitation. He secured his transfer before he started, and not as Mr. Gregg says at the close of the conference year.—*(Brunson, A Western Pioneer, Vol. 2, pp. 25-27; Gregg, History of Methodism, Erie Conference, Vol. 1, p. 349.)* Here he was given a great district "extending from Rock Island to St. An-

thony's Falls, five hundred miles long, including all the settlements on both sides of the Mississippi river, and about seventy miles wide."—*(Brunson, A Western Pioneer, Vol. II, p. 31.)*

This piece of history explains the resolution of the Franklin Quarterly Conference.—*(Stewards' Book of Franklin Station, extending from August 20, 1835, to July 2, 1866.)*

Cleveland Methodism.

Ashtabula was the first county settled in Northern Ohio. The surveying party of the Western Reserve, consisting of fifty men, two women and one child, landed at the mouth of Conneaut creek, July 4, 1796, sat down on its eastern shore, pledged their country in tin cups of water from the stream, and with two or three fowling pieces discharged the national salute. The next day they erected "Stow Castle." Judge James Kingsbury arrived a little later in the season and wintered his family in a cabin which stood on a spot now covered by the waters of the lake. He is the first person who sowed and harvested wheat on the Reserve. His child, the first white child born on the Reserve, starved to death—the father having been detained away from home because of sickness. Thomas Montgomery and Aaron Wright settled in Conneaut in 1798; but the first permanent settlement was made in 1799. In 1798, on the 7th of March, Alexander Harper, Wm. McFarland and Ezra Gregory, with their families, made a settlement at Harpersfield. In the course of the year the population of the Reserve increased to eighteen families—ten at Youngstown, three at Cleveland, three at Burton and two at Mentor.—*(Howe, Historical Collections of Ohio, Vol. 1, pp. 261,* etc.*)*

The surveying party of the Reserve surveyed the site of Cleveland in the autumn of 1796, and Job V. Stiles and his family and Edward Paine spent the winter in a log cabin which stood near the site of the Commercial bank. The place was named from General Moses Cleaveland, agent of the Connecticut Land Company. Rev. Seth Hart was one of the surveying party. When the *Cleveland Advertiser* was issued in 1830 the editor found the type of his headline too large for the page and hence

dropped the first "a;" hence, the name of the city.—*(Howe, Historical Collections of Ohio, Vol. 1, p. 508.)*

The history of the Methodist Episcopal Church, and indeed, of each branch of Protestantism, is older in the suburbs of Cleveland than in the present business centers. This is not surprising, as the pioneers of 1796-1818, finding Cleveland harbor at the foot of huge sand hills blown by the lake winds, pushed for their first settlement further back, where fruit would grow and where saw, grist and fulling mills might be erected; hence, Brooklyn and Newburg came into prominence, and the now beautiful Forest City was then a minute "village, six miles from Newburg."

The Moravians, missionaries to the Indians, pitched their tents in June, 1786; on November 10 of the same year they dedicated their little chapel in what is now Independence Township, Cuyahoga County, calling their settlement "Pilgerruh," "Pilgrim's Rest."

The earliest period of the city's existence is void of religious interest, except as we read that in 1799 the Rev. William Wick, Presbyterian, preached, possibly once, locating in Youngstown, Ohio. In 1800-1801 he entertained in his cabin the Rev. Joseph Badger, Congregational representative of a Connecticut home missionary society, en route to explore this wilderness, preaching as he had opportunity.

Old Trinity parish was organized at Phineas Shepard's log house on the present site of No. 230 Pearl Street (old number), November 9, 1816, by the Rev. Roger Searle, rector of St. Peter's parish, Plymouth, Conn.

Before 1812 the Baltimore Conference extended over this lake region. No official mention is made of this tract of country in connection with the Methodist Church until 1820, when it has place in the minutes of the Ohio Conference. Some idea of the extent of the last named may be found in the fact that West Wheeling, Chautauqua, Erie and Detroit were included within its limits.

The Cuyahoga river vicinity was embraced in New Connecticut Circuit, Ohio District. In 1824 was formed the Pittsburg Conference, in which were located the lands east of the Cuyahoga, and the West Side, known then as Brooklyn, a part of which later was called Ohio City,

allotted to the Michigan Conference from 1824 to 1836, and from the latter date to 1840 to the Erie Conference. Jacob Ward removed from Pittsfield, Mass., in 1816, to Brunswick, Medina County, Ohio. He was a local preacher of means, doing excellent work at home and throughout the surrounding country. He organized a class of thirteen persons at Brunswick in April, 1817. James B. Finley being Presiding Elder of the Ohio District, it is said that early in 1818, either Jacob Ward or a circuit rider drew up to a double log farm house built on a quarter section in Brooklyn, our present Forty-Second Ward, and saying that he was looking up the lost sheep, gathered a class of eight members, four of them named "Fish," the other half "Brainard." This is Cleveland's first Methodist society out of which have come the present Memorial Church and the new beautiful Pearl Street Church of South Brooklyn. It is also quite certain that the gospel was preached in Newburg at a camp meeting the same year, but of this no record remains. In August of the same year Cuyahoga Circuit was made, to which Ezra Booth and Dennis Goddard were appointed. In 1819 William Swayze succeeded to Ohio District—a man of extraordinary fervor, abounding in labor.

Thorough research proves that in 1821 a class was formed at Euclid Creek, numbering at least ten persons. Services were held in cabins of pioneers, in barns and later in log and frame school houses. These ministers of the period were men of one work, eminent in sacrifice; sleeping at night by forest fires of their own kindling with flint and tinder; saddle bags for pillows and their camlet cloaks for covering; anon, arising to scare away the prowling wolf. Without bridges, they and their intelligent ponies forded swollen streams. With pole in hand, these itinerants picked their way among ice floes, drying themselves in the wigwams of Red Jacket and other friendly Indians.

In 1823, Cleveland was a remote and insignificant point upon Hudson Circuit, Portland District, brave Ira Eddy in charge. His circuit embraced six hundred miles of travel and forty-two appointments. Cleveland Methodism owes much to John Crawford, the organizer; Milton Colt, eloquent and powerful; Francis A. Dighton, talented and of great promise, dying at twenty-six; earnest

Mr. Prescott, whose name is found in Brunswick cemetery; nor shall be omitted young Mr. Bump, the schoolmaster and local preacher, afterward drowned in a bridgeless river of Arkansas during the performance of almost superhuman labor.

There is a tradition that a gentleman residing in an eastern city, and owning real estate in Cleveland, wishing to see Methodism planted there, in 1820 sent the deed of a lot, corner of Ontario and Rockwell streets, but no one being found sufficiently interested, or with money enough to pay the recorder's fee, the deed was returned to the donor.

Through the agency of Grace Johnson, wife of a lake captain, Methodist preaching was heard here in 1822. The beginning of organized work was at the house of Job Sizer, a local preacher, and his sister, Abigail, who came here in 1826 from Buffalo, N. Y. In 1827, in this hospitable home John Crawford, the circuit preacher, formed the pioneer class of the first Methodist Episcopal Church, numbering seven persons—Andrew Tomlinson, leader, and his sister, Eliza Worley, Grace Johnson, Lucy Knowlton, Elizabeth Southworth and the host and hostess. A little later Elijah Peet and wife joined the class. Mr. Peet, residing in Newburg, used to bring cut wood in his wagon from his distant home over almost impassable roads, and with his wife, came early on Sunday mornings and made the fire to keep comfortable the handful of Methodist people at the class meeting. These original nine are immortal names enshrined in the hearts of the Methodists of Cleveland.

John Crawford organized another class in 1827, enrolling fourteen at Hubbard's on Kinsman street, that being a central point for members residing at either extreme of the settlement. Those at Doan's corners traveled thither up the present East Madison avenue, over an Indian foot path. "Hubbard's" is the initiative of Kinsman Street Church of to-day.

Let us for a moment trace the fortunes of the pioneer First Church. From 1827 to 1841 the members worshiped in cabins, lofts, halls, the attic floor of a large building on Bank street, and in the "Academy," St. Clair street. Unmoved by indescribable adversity, under the pastorate of Francis A. Dighton, in 1836, the trustees

secured the site for old St. Clair, corner of Wood street, then quite in the suburbs of the city. Nearly all of the ground north to the lake shore and east of Erie street was covered with oak and hazel, beyond which lay a vast quagmire partly cleared. The work progressed slowly. In 1836, the basement walls were carried to the surface. In 1839 the First Methodist Episcopal Church was incorporated. The membership was depleted by dissensions and anti-slavery secessions. Real estate collapsed in the crash of 1837. In 1840, under the leadership of Arthur M. Brown, preacher in charge, the trustees reorganized. They built a small parsonage on Wood street. In 1841 the audience room of the church was finished and dedicated; and in 1842 the first Methodist Conference held in that part of the State met in the new church.

A writer says: "An opportunity was given to see what 'circuit riders' were like. We observed them at their best; with belted cloaks, green leggins, and saddle bags laid down; fine-looking, broad in their views, eloquent, most of them well educated, genial; in fact, each seemed a friend. The whole thing surprised us; citizens all were ready to bid the preachers Godspeed and invite them again to our homes."

The supreme crisis in the history of the church was reached this year, and the pastor, L. D. Mix, was compelled to stop work and canvas the Conference for funds to help liquidate the debt, his zeal carrying him as far as New York City. His health broke under the strain, but the church was saved. In 1857 Moses Hill succeeded in canceling the mortgage.

In time it was deemed best to move further up town. Bishop Kingsley came here to reside. Under his management and that of the trustees, in 1867, over $25,000 was raised for a new edifice. George W. Whitney selected the site, and W. P. Cooke secured it, at the corner of Euclid and Erie streets, where a noble stone structure was raised, a monument to the enterprise and piety of Cleveland Methodists. Here wrought grand personalities, many already given, besides Hart A. Massey, George P. Burwell, Edward Lewis, W. C. Schofield and John Corlett. The three last-named had stations on the "underground railway." It remained for Jacob Lowman and

Edward Lewis after long years to eliminate the debt. In December, 1874, Bishop R. S. Foster dedicated the noble stone building, costing $150,000, and capable of enduring for a century. Henry Haines, W. A. Ingham, J. Stafford, G. M. Barber, F. A. Arter, W. F. Hinman, E. F. Young, W. T. Robbins, and a glorious multitude besides, all labored here in the years following.

A class was permanently established at Doan's Corners, now Euclid Avenue Methodist Episcopal Church, in 1831, by Milton Colt. The primitive class consisted of nineteen members. The first church building on the same street was erected in 1837. The brick church was completed in 1870; torn down in 1885; and the present edifice was dedicated in 1887 by Chancellor Sims, of Syracuse University. Milton Colt organized also the first Methodist Sunday school in the village of Cleveland. in a building known as the Infant School Room on the west side of Academy Lane, half way from St. Clair to Lake street.

Hanover street, now Franklin avenue, west of the Cuyahoga river, saw the light in 1833, at a private house —Mother Burton's—on Pearl street. Two families and Miss Bessie Sessions voluntarily formed the nucleus of the church, the first sermon being preached by Daniel M. Conant in Mr. Warmington's house on Detroit street. For the three succeeding years, the Methodist Episcopal Church of Ohio City formed a part of Brunswick Circuit. Until 1837 services were held alternating with the Universalists, in a small brick school house on Vermont street, used for a long time as the Eighth Ward voting place, and still standing. Work on the church building began in 1836, but the walls reared to the roof were thrown down by a terrible storm. The City Council offered a room in the Columbus Block which was gladly accepted. The block burned. The struggling band was sent back to the school house. In November, 1838, they occupied the basement on Hanover street. In 1848, the Hanover street society moved into its audience room; and in 1869, it was merged into the Franklin Avenue society, whose church was dedicated by Bishop Matthew Simpson in 1870. We have, then, six original churches, Brooklyn Memorial, First, Kinsman Street, Euclid Avenue, Miles Park and Hanover Street. Mothers are they of Sabbath

schools and missions, developing into thirty denominational centers.

In 1836, our territory east of the Cuyahoga became a part of the Erie Conference which was formed that year. In 1840, by a revision of boundaries, the North Ohio Conference was formed, and that portion lying west of the river boundary was included in it. By another revision in 1876, the East Ohio Conference was made and the part of Cleveland known as the East Side became a part of it. Franklin Avenue Church is a strong center in the North Ohio division; vigorous and alert, she takes high rank among city churches of all denominations. Her children are Garden Avenue, built as Bridge street in 1855, as Taylor street in 1869; in her present form, 1898; and Trinity in 1894.

Epworth Memorial commemorates the unification of all our young people's associations throughout the world into the Epworth League; these societies were consolidated May 15, 1889. This church was once called Erie Street, having been colonized from First Church in 1850. Upon its removal to the corner of Prospect and Huntington streets, it was named in 1875, "Christ Methodist Episcopal Church." In 1883 it was combined with Cottage Mission and became Central Church, corner Willson avenue and Prospect street. This historic building is now a Salvation Army barracks, giving place to a structure whose architectural symmetry and exquisite arrangement make it celebrated.

At the close of a recent largely attended and enthusiastic reception given by Epworth Memorial Church, Cleveland, to their pastor, the Rev. W. B. Pickard, and his wife, who returned to this people for their seventh year, a feature was introduced of very general interest—the unveiling of a most beautiful steel engraving of the rescue of John Wesley from the burning rectory at Epworth, in Lincolnshire, on the night of February 9, 1709.

This picture was presented to Epworth Memorial Church, through Doctor Pickard, by Mr. and Mrs. A. H. Fowler, of Philadelphia. When in London, visiting City Road Chapel, Mr. Fowler and wife saw a copy of this picture on the wall of the room adjacent to the church. They immediately thought of the appropriateness of placing such a picture in Epworth Memorial Church. At the

Book Room in London, they were informed that only three copies of this picture were known to exist, namely, the one in the room adjacent to the church, above mentioned, one in John Wesley's old library or study-room in the Wesley House, and this one framed and hung up in the main room of the London Book Concern. After much persuasion, beseeching, pleading and explaining that it was for the church in America where the Epworth League of the United States was organized, the Book Room officials finally were induced to part with this copy, and the successful purchaser presented it to Epworth Memorial Church. For more than a quarter of a century this picture has been hanging immediately opposite the old Bunhill cemetery, London, where John Bunyan, Isaac Watt and Susanna Wesley are buried. It seems an incident of unusual appropriateness that this valuable and historic picture should come at this time and in this manner to Epworth Memorial Church.

In the margin of the picture is an inscription reading as follows:

"To the Ministers and Members of the Wesleyan Societies throughout the world, together with the public generally, this print representing the Providential deliverance of John Wesley, when six years of age, from the fire by which the parsonage house of Epworth, in Lincolnshire, was destroyed on the night of February 9, 1709. Taken from the original picture, painted and presented by the artist to the Conference to be placed in the Centenary Hall, London, as commemorative of the centenary of Methodism, celebrated October, 1839, is most respectfully dedicated by their very obedient servant,

"Henry Perlee Parker."

This old picture is assigned a place on the wall of Epworth Memorial Church. Having in the past commemorated the providential deliverance by which the beginnings of Methodism were made possible, it comes to the new world, the new Epworth, and in the place where the newest and strongest of modern Methodist movements, the Epworth League, had its birth, this old picture will continue to tell its story, suggesting to our people that the providence of God has had something to do with the rise, progress and development of Methodism.



EPWORTH MEMORIAL CHURCH, CLEVELAND, OHIO.

Book Room in London, they were informed that only three copies of this picture were known to exist, namely, the one in the room adjacent to the church, above mentioned, one in John Wesley's old library or study-room in the Wesley House, and this one framed and hung up in the main room of the London Book Concern. After much persuasion, beseeching, pleading and explaining that it was for the church in America where the Epworth League of the United States was organized, the Book Room officials finally were induced to part with this copy, and the successful purchaser presented it to Epworth Memorial Church. For more than a quarter of a century this picture has been hanging immediately opposite the old Bunhill cemetery, London, where John Bunyan, Isaac Watt and Susanna Wesley are buried. It seems an incident of unusual appropriateness that this valuable and historic picture should come at this time and in this manner to Epworth Memorial Church.

In the margin of the picture is an inscription reading as follows:

"To the Ministers and Members of the Wesleyan Societies throughout the world, together with the public generally, this print representing the Providential deliverance of John Wesley, when six years of age, from the fire by which the parsonage house of Epworth, in Lincolnshire, was destroyed on the night of February 9, 1709. Taken from the original picture, painted and presented by the artist to the Conference to be placed in the Centenary Hall, London, as commemorative of the centenary of Methodism, celebrated October, 1839, is most respectfully dedicated by their very obedient servant,

"Henry Perlee Parker."

This old picture is assigned a place on the wall of Epworth Memorial Church. Having in the past commemorated the providential deliverance by which the beginnings of Methodism were made possible, it comes to the new world, the new Epworth, and in the place where the newest and strongest of modern Methodist movements, the Epworth League, had its birth, this old picture will continue to tell its story, suggesting to our people that the providence of God has had something to do with the rise, progress and development of Methodism.



Epworth Memorial Church, Cleveland, Ohio.

Willson Avenue Church began as a mission in 1857, on St. Clair street, near Perry. In the early sixties by removal to Waring street and Mariposa Park, it was known for eight years as Waring Street Mission. Upon reaching self-maintenance it became Waring Street Church. Its next transition was into a tabernacle for temporary use, on a fine lot corner of Superior and Aaron streets. For three years, or since 1893, it has been permanently located on Willson avenue, corner of Luther, in a delightful residence portion of the city, in a substantial gray stone structure with all modern facilities.

Scovill Avenue, built largely through the liberality of Messrs. Horace Wilkins and John N. Glidden, was founded in 1866. Lorain Street Church was founded in 1868 by the Rev. Hugh L. Parish. Woodland Avenue, a mission of Scovill Avenue, was first comfortably housed in 1870, and is now a flourishing center with a fine new building. Jennings, formerly Pelton Avenue, was founded in 1871. Broadway was organized in 1872, and its original meeting place purchased and presented by Messrs. Horace Wilkins and Hart A. Massey. German Methodism was slow in progress. In 1847, the Rev. C. Helwig formed a class here, which after years of struggle developed into the now prosperous center, corner Scovill and Sterling avenues. St. Paul's German, corner Harbor and Bridge streets, was established in 1852.

German Methodism is gaining a strong position among the religious forces of Cleveland. The earliest missionary appointed was the Rev. H. Buhre, in 1845. Progress was, at first, slow indeed. The Rev. C. Helwig formed a class in 1847. After years of struggle, we have the First German Church, corner of Scovill and Sterling avenues, rebuilt and dedicated in 1893. Faithful labor on the west organized and built in 1852. This property was sold, and an eligible site procured, corner of Bridge and Harbor streets, and St. Paul's Church erected. The Central German Conference convened here in 1894. Immanuel on the East Side and Bethany on the West, are full of promise.—*(Barker, History of Ohio Methodism, pp. 346-355.)* Paper prepared by Mrs. Mary B. Ingham and read at Conference in connection with the Centennial Celebration of the City of Cleveland, 1896,

original manuscript of Mrs. Ingham. *(See also Pittsburg Christian Advocate, April 20, 1907.)*

In 1886 the Methodist Church and Sunday School Alliance was organized, developing into the City Church Extension Society. From the tenth annual report of its first president, Mr. Wilson M. Day, I learn that during the ten years' existence of the alliance, nine churches were rebuilt, Epworth, Memorial, Willson, Jennings, Gordon, Woodland and Parkwood avenues, First German, St. Clair and Ashbury. Several were built in new territory, Grace, Woodland Hills, Wade Park, Ferncliff, Trinity, Rosedale, Walworth Swedish, Bethany and Immanuel German. Other churches are of still more recent date.

An event, probably of historic interest, recently took place in Cleveland, when Wesley Chapel (Methodist Episcopal Church) and Calvary Church (Evangelical Association) were united. After thirteen years, the last three under the auspices of Epworth Memorial Church, it seemed wisest to close the work of the chapel. This step was inspired by a broad vision of the kingdom and its interests. At the time of union Sunday-school and Epworth League were flourishing, and a strong and aggressive Ladies' Aid Society was in existence. The chapel was contemplating an extension to its building and the undertaking of several institutional features, when it was discovered that the sister Church would be compelled to change its location by local improvements. At a friendly conference with the Evangelical leaders, it was learned that this Church was planning a similar work and with greater resources. This Church is one of the strongest in the denomination. Among its members are many of the leaders, the Publishing Agent, editors of Church publications, and Missionary secretary. It has occupied the field for a number of years, and the adjacent streets are named after their bishops. In view of these facts it was felt the field was covered. At this meeting, the chapel representatives broached the question of the necessity for two separate Churches so similar in character and suggested union as the wisest solution of the community problem. Several other conferences followed, and it was decided almost unanimously that such a union was wise and Christian. The leaders of the two societies sought to bring together their various organizations by union services. The two pastors visited

the people together, and some features of the chapel work were taken over by members of the other Church. At nine o'clock Sunday morning, after a brief farewell service, the chapel Sunday-school, followed by the Church members, marched down the hill to the Evangelical Church, and the schools were united. At the morning service following, the Wesley members were received. With scarcely any loss and with a new spirit of fellowship between the two denominations, this union was effected. Out of it may come a movement toward the union of these denominations themselves. Our common heritage and traditions together with the promotion of the spirit of federation make such a probability of great interest.

It would require a volume to furnish a full history of the progress—especially more recent progress of Methodism in this city of marvellous growth. Instead of attempting an impossible task, we present a description of the new First Church which was dedicated April 2, 1905. This is called the finest Methodist church in the world.

When the trustees sold the old property at the corner of Euclid avenue and Erie street for $500,000 they secured the piece of ground on the corner of Euclid and Sterling avenues as a site for the new church. The new lot has a frontage of one hundred feet on Euclid avenue, four hundred feet on Sterling avenue, and one hundred feet on Prospect street. The Prospect street end of the lot has on it a fine brick residence, which can be used as a parsonage. The lot and parsonage cost $52,500. The new church built on the Euclid avenue end of the lot cost, exclusive of several costly memorials and the pipe-organs which were removed from the old church and rebuilt, somewhat over $200,000.

The building is of smooth-faced Indiana limestone, and is one hundred feet wide by two hundred feet in length. The style of architecture is adapted English Gothic. The sanctuary, or auditorium, faces Euclid avenue, and the Sunday-school rooms are in the rear. The two rooms are not capable of being thrown together. The sanctuary is in the form of a cross. A square tower, fifty feet wide and one hundred feet high, marks the crossing of the transept and nave. A gallery runs round the nave and stops at the transept, with ornamental stairways going

down to the main floor. The floor is slightly bowed, and there are thirteen hundred sittings in the pews. The woodwork and furniture are Flemish oak. The organ, in the apse behind the pulpit, has a screen sixty feet long and forty feet high. On its front are six life-size reproductions of Fra Angelica's Angels, each painted on canvas with the golden background. The organ loft will accommodate a chorus of fifty voices.

The windows are all the finest English cathedral glass, shipped from England to Munich, Bavaria, painted at the latter place, and sent here. The windows contain nineteen scenes from the life of Christ, beginning with the "Annunciation," and running through in their chronological order to the "Ascension." Art critics have pronounced them the finest windows in this country. The great window over the main portal is dedicated to the memory of five elect ladies, to whom memorial windows were dedicated in the old church. The east transept window is the gift of the late Edward Lewis, in memory of himself and family. The west transept window is the gift of Mr. and Mrs. Frank A. Arter, in memory of Mrs. Arter's father, Bishop Calvin Kingsley. Mr. W. F. Walworth gives one of the nave windows in memory of his wife and son, and Dr. John H. Lowman gives another nave window in memory of his father. The beautifully carved oak pulpit and communion-table are the gift of Mrs. Charles H. Weed, in memory of her husband, who was a trustee of the church and a member of the building committee. A beautiful baptismal font is the gift of the architect in memory of his mother, a member of First Church.

The seats are uncushioned, and the floor uncarpeted, except in the aisles and within the chancel. A marked feature is the electric lighting; every fixture is of special design for the place it occupies, and of the finest verd-antique bronze. The walls are painted in four coats of oil, and the color scheme is light yellow and Pompeiian red. The acoustic properties are expected to be all that can be desired.

The Sunday-school room is after the "Akron Plan," with separate classrooms on two floors. All are on a radius. Each is separated from the others by folding doors, which operate like a roller-top desk. A clearstory

and skylight give ample light. The woodwork is red mahogany finish. The color work is red mahogany, green and old ivory. Over the platform is a wood-carved Gothic hood, from which depend the blackboard and maps. These are covered by a portiere when not in use. Above the blackboard is a beautiful reproduction of Della Robia's choir balcony, in Florence, Italy; in the panels of which are produced by Petroni, of Boston, Della Robia's "Boy Choir Singers." In the balcony is the pipe-organ.

The church is supplied with class-meeting and choir-rooms, large reception-parlor, checking space, dressing and toilet-rooms, large banquet-rooms with a complete stage where all the Sunday-school and church entertainments will be given; probably the largest and most perfectly-appointed kitchen ever put in a church. The board-room, or office, has a fire-proof vault for records, and the pastor's study is complete in every particular. There is a whispering telephone service throughout all parts of the building. In fact, the church has every possible modern convenience.

The pastor was the chairman of the building committee, and gave much time to the planning and building of this great enterprise. Mr. Frank A. Arter, Judge H. J. Caldwell, Judge C. E. Pennewell, Dr. J. H. Lowman, Mr. Charles H. Weed, Mr. W. C. Talmage and Mr. F. E. Stevens were associated with him on the building committee. Mr. J. Milton Dyer, a young architect of Cleveland, was chosen in competition with seven leading architects in the United States. Cleveland Methodism now boasts of having the finest church in the Methodist world. The large sum of money left as an endowment, after paying for the new church, will be used in carrying on the mission which First Church is conducting on St. Clair street, and for other missionary and charitable purposes in the city.

Methodism in Jamestown, N. Y.

In 1814 a settlement was made at Worksburg, now Falconer, and a Methodist preacher by the name of Burrows Westlake from the Ohio Conference preached at the house of William Nelson, and formed a class composed of James and John Wilson, John Arthur, Edward Work, William Stahles and their wives, ten persons in all. It was then a part of Chautauqua Circuit embracing Cattaraugus and

Chautauqua Counties, New York, and Warren County, Pennsylvania. An oil painting of Mr. Westlake now appropriately graces the walls of the new church in Jamestown. In 1820 while Philetus Brown was preacher, the church became a legal society which enabled it to obtain a deed of twenty-five acres of land donated by the Holland Land Company, as being one of the three churches first formed in the town of Ellicott. In 1823 Lyman Crane, an exhorter, began to hold meetings in Jamestown. "He was a man of few literary attainments but singularly effective and magnetic; a man of power, determination and purpose; a yeoman for God, who, in doing his work exerted an influence the force of which is still felt."—*(Edward Appleyard in the History of Chautauqua County, New York, p. 720.)* Nathaniel Reeder and John Scott were the preachers on the circuit. The next year the Worksburg class was removed to Jamestown. It consisted of Edward Work, Lyman Crane, and Phineas Stevens and their wives, Abram Jones, Day Knight, and Elizabeth and Rebecca Fenton. The circuit was then placed in the Pittsburgh Conference. Joseph Barris and P. D. Horton were the preachers in charge with John Broadhead and Daniel Pritchard as colleagues. To assist the singing a musical instrument was introduced. The Erie Conference had taken action against the use of musical instruments in the churches; and John J. Steadman, the presiding elder, directed the preacher, Moses Hill, to remove it. The choir opposed, and the matter was referred to Bishop Joshua Soule who was holding conference at Fredonia, New York. He decided "that the preacher in charge had full power over all matters in the church, to appoint its officers, direct the time and manner of worship and singing, and appoint the trustees except in states where the law provides otherwise." The choir wanted to leave the matter to a vote of the church and proposed this solution of the controversy to Mr. Hill. He replied: "It is my province to rule. The stars may fall from heaven but this rebellion must come down. If but three members are left, I will present to Conference a true Methodist Episcopal Church." The trouble grew; the singers left the gallery; and the next Sunday Mr. Hill gave out the hymn:

"Let those refuse to sing,
Who never knew their God,

But servants of our Heavenly King
May speak their joys abroad."

It was sung with great glee, and some one remarked of the choir: "They look mean, feel mean, and are mean."

The question of temperance was crying for advanced action. J. B. Finley said he knew a church that had five distillers among its membership and he pleaded for the restitution of Wesley's rule. In 1844 Josiah Flower, sometimes called the "Conference bull dog," was the pastor at Jamestown. Matters became worse. A prominent member of the church, representing the disaffected, visited Rev. Luther Lee at Syracuse and invited him to Jamestown. On account of the attitude of the Methodist Episcopal Church on the subject of slavery, Mr. Lee had withdrawn and assisted in the organization of the Wesleyan Methodist Church. Later in life, when the question of slavery had been settled, he returned to the old church and was a faithful worker until called to the church triumphant. He went to Jamestown and found a series of appointments left for him to lecture on the subject of slavery. While lecturing in the Congregational Church in Salem, some Methodist ministers challenged him to discuss the questions:

1. "Does the Methodist Episcopal Church justify slavery?"

2. "Is the government of the Methodist Episcopal Church arbitrary and unscriptural?"

He accepted the challenge. The Congregational Church being too small, the meeting was adjourned to the Baptist Church. The Methodist Church had been refused. The opponents of Mr. Lee were John J. Steadman, presiding elder of Jamestown District, Calvin Kingsley of Allegheny College, and Thomas Graham, the great debater of the Conference. Upon a second challenge, at the close of the first discussion, the debate was renewed at Jamestown and continued three days and nights. The great debaters of Erie Conference had met their equal. In the course of the debate, Thomas Graham, as was his wont, often ridiculed an argument which he could not easily handle. Rev. Edward Smith, who assisted Mr. Lee in his second discussion, put forth a very strong argument. Mr. Graham said: "He could not see what his opponent put forth such an argument for, unless

it was as a cabbage-leaf that he might stick his head under it and get out of sight." Mr. Lee, in his relation, says: "Brother Smith was a native of Virginia, with a very large head, covered with a profusion of gray hair, standing up endwise. I replied by calling attention to the fact that ridicule is not argument, and that good debaters never resort to it while they have good arguments to offer. I then quoted Mr. Graham's words and, pointing to Smith, said, 'These gray hairs are not so dishonorable as to need covering with a cabbage leaf, and it may be doubted whether cabbage-leaves grow large enough in this north country to cover that great head'; and then, pointing to Graham, said, 'A cabbage-leaf might cover the head of my friend on the other side, for nothing can be more in accordance with nature than that a cabbage leaf should be fitted to the head upon which it grows.' Professor Kingsley, who appeared to enjoy the sally, picked up a book and commenced measuring Graham's head. The assembly was convulsed." Mr. Lee organized a Wesleyan Methodist Church into which nearly all the members of the Methodist Episcopal Church entered. Mr. Lee says: "I believe all the male members except one."—*(Autobiography of the Rev. Luther Lee, D.D., pp. 253-267.)* The church did not recover from the blow till the great revival during the pastorate of John Peate in 1857 and 1858.

Edward Work has been called "the father of the church" at Jamestown. "When he lay dying in the lower room of the house, he asked who was singing so sweetly up stairs. They told him no one. He said with much animation, 'Don't you hear it? The sweetest music I ever heard.' and left to listen to the still sweeter anthems in heaven of which his spirit had just caught an echo." Lyman Crane, whose oil painting now graces the parlors of the church, "seemed to live for the church and to have no other business but to serve his Lord and Master, mighty in exhortation, a licensed exhorter with a soul on fire he would sway a congregation who would follow him with no discount of feeling, for his life spoke louder in favor of religion than his voice from the stand on Sabbath, by his godly example through the week. When dying he said: 'I have no regrets for what I have done but that I could do no more.' "—*(Elijah Bishop in Jamestown*

Evening Journal, Vol. XVII, July 2 and 3; also Vol. XV, Sept. 15, 1884.)

This noble layman is worthy of a more extended notice, and we are fortunate in being able to present an appreciative character sketch by one who knew him intimately.

"Lyman Crane, of Jamestown, N. Y., who went to his reward twenty-five years ago, was a very remarkable man, of wonderfully impressive personality, and it still lives, fresh, honored and beloved by all who knew him. He was a little above the average size, with a perfectly formed body. His head was large, and remarkably high and well-formed. His countenance was one which at all times expressed a rich combination of all manly qualities. His voice was deep and musical in all its tones, and always commanded marked attention, so much so that one could give attention to nothing else when he was speaking, either in private or public. He was a blacksmith, and for many years he tempered axes.

"Whether this had anything to do in giving to his nature the fine temper it had, I know not. He was an exhorter, class leader and steward, and lived in loving fellowship with the church in Jamestown for forty-four years. And that great flourishing church to-day is largely indebted to him for the strength his noble life gave to Methodism in the community when the church was small and poor. He was a man in very limited circumstances, and yet benevolent far above his means; and the most rich and helpful in his influence in the church and in the community of any man I have ever met. He seemed to do people good when he passed them on the street. His 'Good morning' had more of life-giving power in it than one often hears. It came to you like the breath of a rare day in June. The sick, in and out of the church, sent for him to pray with them, and his influence was something wonderful over them. A leading physician, not a religious man, said he never knew anything like the influence of Father Crane over the sick, and that he would rather see him with his patients in the sick-room than any one else; and that his presence was often better than medicine. And yet he made no pretensions of 'laying on of hands,' or healing the sick.

"This helpfulness of the man manifested itself everywhere. His presence in the congregation was a constant

inspiration to the preacher. I think there never was a barren prayer-meeting or class-meeting when he was present. He was never in a sour, wintry mood. In the early part of the winter of 1849 the presiding elder sent a young man from Warren, Pa., to supply the place of the pastor for one Sabbath at Jamestown, N. Y. The young man was greatly embarrassed when he entered the pulpit. Father Crane was in his seat near the pulpit, and seeing the condition of the young preacher, whom he had never met before, went up into the pulpit, and throwing one arm over the shoulder of the young man, and taking him by the right hand, said: 'My young brother, don't be afraid, don't be afraid; I'll pray for you; the Lord will bless you, I know he will;' and then went back to his seat in the congregation. This inspired the young man with courage, and he was wonderfully blessed, and to this day vividly remembers the influence of Father Crane over him in time of need.

"In the fall of 1856 the church was small but faithful. The Wesleyans had led off a large number, and formed quite a flourishing church for a time. At a prayer-meeting one evening when there were but few present, the pastor had made some remarks deploring the lack of vital religion in the community. Father Crane arose, and in a short speech strangely prophetic exhorted the few to be of good courage, saying: 'The Lord is coming in great power to visit us soon. He has told me so, and hundreds and hundreds will be converted in this church.' When he sat down an unconverted man who had come into our meeting for the first time, arose and asked the prayers of the people, and was converted that night. For over sixteen weeks the meeting went on, and between five and six hundred professed religion. Father Crane, more than any one else, was the efficient agent in carrying on the work. And yet he showed no officiousness or assumption, and his soul during three months of popular interest and excitement moved in the same steady, healthy condition of Christian peace and repose as at other times. His prayers and remarks were at all times short, neat, fresh and to the point; never a blunder, nor a word too many nor too few. He never spoke or prayed twice alike —and never used any of the platitudes or phrases so common in religious meetings; they were models of religious

experience such as rarely came from any man, minister or lay-man.

"Two or three years before the great revival Father Crane was fixing up the old church a little. It was often called a barn, and looked like one. One of the Wesleyans came along, and said to him: 'Well, you are fixing up the old barn, are you?' 'Oh, yes,' said Father Crane, 'the stray calves are coming back soon, and we are getting ready to take care of them.' This was prophetic, as the Wesleyan church disbanded in a short time, and most of them came back to the old church.

"Lyman Crane was not a man of eccentric habits; he was too strong and well-balanced for that. The only remarkable thing about him that might be called an eccentricity was the curious habit, which I never saw in any one else, of running his long tongue out of the side of his mouth when hammering iron on or getting a fine temper on an ax. This was the only unruly conduct I ever knew his tongue to be guilty of, and this never hurt any one.

"Now that Lyman Crane was a man of mark, and had an endowment of power that constantly asserted itself in daily life and enabled him to keep better moral time on the rough sea of life than any modern chronometer ever kept true time on an ocean voyage, was acknowledged by all acquainted with him. I presume he had faults, but I never saw them. Now what was the secret of this layman's remarkable power over men? He was not a scholar; he never wrote anything; never traveled; was limited in general knowledge and in conversation. He read the one Book, but seldom gave a verbal quotation from it, but had the essence of it in his mind. While this is all true, and he had nothing that in the popular sense could be called an accomplishment, the secret of his great power over men can in a measure be accounted for on general grounds. He had a perfectly sound body for many years, and a strong, clear mind in which common sense always sat regnant. Then he was soundly converted. His convictions and experience of the divine life of God in his soul were as clear and real to him as the bright shining of the sun at noonday is to the multitude. His soul knew no fever of envy, malice or withering discontent. He made no crouching apology because of poverty, and paid no unmanly obeisance to pampered

wealth. Hence there was in him always an excellent spirit, a rounded-out fulness of manly, Christian life every day, and others felt its beauty and power, and were made strong by it. He believed in God, and walked with him. 'Behold the perfect man.'

"In his last sickness one of his old pastors went a hundred and twenty miles to see him, and knowing that the man of God was poor and not likely to recover, called on Mr. Kent, a banker and great friend of Father Crane, though not a member of the church, and said: 'I want to leave a little money with you for Father Crane, as I fear he may suffer want, and is not likely to get well.'

"'Not one cent of your money will I take,' said the banker. 'Just as long as there is a dollar in my bank Father Crane is just as rich as I am.' When he died they buried him with the burial of a prince, and the Hon. Judge Eli T Foot, a strong Presbyterian, had a substantial tombstone erected to his memory, and his dust now sleeps on the hillside overlooking the fair waters of Chautauqua Lake"—*(Rev. John Peate, D.D., LL.D. in Pittsburg Christian Advocate, Erie Conference Historical Supplement, May 21, 1891.)*

Holland Purchase.

"In the fall of 1820, Mr. Busti was visiting the land office in Batavia; the Rev. Mr. R. of the Presbyterian sect called on Mr. Busti and insisted on a donation of land for each society of this persuasion, then formed on the Holland Purchase. Mr. Busti treated the reverend gentleman with due courtesy but showed no disposition to grant his request. Mr. R. encouraged by Mr. Busti's politeness persevered in his solicitations day after day, until Mr. Busti's patience was almost exhausted, and what finally brought that subject to a crisis was Mr. R.'s following Mr. Busti out of the land office when he was going to take tea at Mr. Elliott's and making a fresh attack on him on the piazza. Mr. Busti was evidently vexed and in reply said: 'Yes, Mr. R. I will give a tract of one hundred acres to a religious society in every town on the purchase, and this is *finis.*' 'But,' said Mr. R., 'you will give it all to the Presbyterians, will you not; if you do not expressly so decide, the *Sectarians* will be claiming it, and *we* shall receive very little benefit from it.' 'Sec-

tarians, no,' was Mr. Busti's hasty reply. 'I abhor Sectarians. They had not ought to have any of it, and to save contentions, I will give it to the first religious society in every town.' On which Mr. Busti hastened to his tea, and Mr. R. home (about sixteen miles distant) to start runners during the night or the next morning to rally the Presbyterians in the several towns in his vicinity to apply first, and thereby save the land to themselves.

"The land office was soon flooded with petitions for land from societies organized according to law and empowered to hold real estate and those who were not, one of which was presented to Mr. Busti before he left, directed to 'General Poll Busti,' on which he insisted that it could not be from a religious society, for all religious societies read their Bibles and know that 'p' 'o' double 'l', does not spell Paul. Amidst this chaos of applications, it was thought to be unadvisable to be precipitant in granting those donations. The whole responsibility now resting on Mr. Elliott to comply with his vague promise of Mr. Busti; therefore conveyances of the 'gospel land' were not executed for some space of time, notwithstanding the clamor of petitions for 'deed of our land' during which time the matter was taken into consideration and systematized, so far as such an operation could be, pains were taken to ascertain the merits of each application, and finally a tract, or tracts of land, not exceeding one hundred acres in all was granted, free of expense to one or more religious societies regularly organized according to law, in each town on the purchase, where the Company had land undisposed of, which embraced every town then organized on the purchase, except Bethany, Genesee County, and Sheldon, Wyoming County, the donees always being allowed to select out of the unsold farming land in each town. In some towns it was all given to one society, in others to two or three societies, separately, and in a few towns to four different societies of different sects, twenty-five acres to each.

"In performing this thankless duty, for the land was claimed as an absolute right by most of the applicants, the whole proceedings were so managed under Mr. Elliott's judicious directions, that amidst all the clamor and contention which, from its nature such a proceeding must elicit, no complaint of partiality to any particular sect, nor

of undue influence in any individual was ever charged against the agent of the company or his assistants acting under him."—*(Turner, History of the Holland Purchase of Western New York, Buffalo, 1850, p. 428.)*

THE METHODIST EPISCOPAL CHURCH IN PAINESVILLE.

"Painesville was first settled in 1800. The population now numbers between five and six thousand. The first Methodist class was formed in 1820, and services were held in a school house. The first church building was erected in 1820. The second church building was erected in 1844, and was dedicated free of debt. The building still stands on the same lot, now used as a dwelling house. The present elegant church building was begun in 1872, and the last dollar of debt was paid in 1897. The membership of the church is a little over three hundred. It ranks second or third in membership of the churches of this place. All the departments of the church are in a flourishing condition."—*(Barker, History of Ohio Methodism, p. 410.)*

Mr. Gregg gives certain interesting details. There is an unimportant difference in one of the dates as given.

In 1819, Mrs. Thornton, a Methodist lady from New York State, moved to Painesville, Ohio, and learning that Ira Eddy preached in Concord, attended service in that place. Introducing herself to Mr. Eddy, she invited him to visit Painesville. He consented and sent an appointment to preach upon a week-day. Several members from Concord accompanied him on his first visit. A good congregation assembled in the school house. At the close of the sermon, a lady by the name of Bliss spoke with much feeling and Mrs. Clark led in prayer. The people had never heard a woman take such parts in a religious meeting before this, and were all greatly surprised. This was the beginning of Methodism in Painesville.—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 180.)*

William Swayze, presiding elder of the Ohio District, and Philip Green, traveling the Grand River Circuit, in the fall of 1820, visited Painesville, and preached several times. As a result, a class was organized consisting of eight members: Noah Nowland, leader, William Kerr, Anna Beckwith, Ellen Croft and daughter, Elizabeth Vanbenthusen, Charity Blodget, and Laura Armstrong.

—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 188.)* Our people commenced building a church in 1822; but finding themselves not equal to the task, they arranged with the town authorities to complete the house together and share in its use. "It was a frame building, inconveniently arranged, and jointly occupied for law and gospel purposes for more than twenty years."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 208.)* In the summer of 1823, William Swayze, the presiding elder held a quarterly meeting in the new house and many souls were converted increasing the membership to more than one hundred.

Deerfield.

In 1820, James McMahon and Ezra Booth were appointed to Deerfield and Alfred Brunson appointed to Cuyahoga. To accommodate their families, and by the consent of the presiding elder, William Swayze, Mr. McMahon and Mr. Brunson exchanged circuits immediately after Conference. The latter speaks of the first frame church at Deerfield: "The church was then in an unfinished state; was not underpinned, but stood on blocks of wood or stone, and being open underneath, it became the general rendezvous for all the swine in the neighborhood for their night's lodging. In consequence some of our night meetings were much disturbed, and often my stentorian voice would be entirely drowned by the hideous squeelings, growlings, and thumpings on the under side of the floor. But after some persuasion and a little good natured scolding, some brethren boarded up the opening, and kept our swinish attendants out, and we had peace within. But that was not all the consequences of their visits to the church. Everybody that knows anything about hogs, knows that their stys are the hot beds of fleas; called in those days 'minute men', or 'the jumping race.' The house then not being either lathed or plastered, and the floor not being either air or water tight, this jumping tribe, by the thousand, (at least it seemed so), found way into the place of worship. And the devotions were often disturbed by the itching, scratching, and slapping occasioned by our tormentors. We were glad when winter came and silenced the marauders, even if we had a cold house to worship in."—*(Pittsburg Christian Advocate, Sept. 2, 1875.)*

Ripley and Mercer.

A Methodist society was organized in the town of Ripley, New York, about the year 1820.* Robert C. Hatton and Benjamin P. Hill were the first preachers. James Truesdale and wife, H. Lumis and wife, Andrew Spear and wife, Farley Fuller and wife, Silas Beard and wife, and Basil Burgess and wife were among the first members. James Truesdale was the first class leader. The first meetings were held in private houses, especially in the house of Farley Fuller at East Ripley, and that of Andrew Spear in the village, and afterward at the school house and still later in the first house built by the Baptists. The first church building was dedicated in 1842, and was used more than thirty years. Among the leading members at this time were: B. F. Baird and wife, C. P. Young and wife, Ralph Russell and wife, Philo Parmer and wife, A. Parmer and wife, Harry Adams and wife, John Smallwood and wife, A. P. Rice and wife, Hannah Milks, Mrs. Lucretia Bryant, and Calvin Hempstin. B. F. Beard, Philo Parmer, and A. P. Rice were local preachers. A more commodious brick building was erected a few rods east of the first in 1873, under the pastorate of J. E. Chapin, and dedicated in 1874 by Rev. Benoni I. Ives, of Auburn, New York. In 1891 the society built a new parsonage.

Methodism in Mercer, Pennsylvania, dates its organization from the year 1820. "Rev. Alfred Brunson, ordained a deacon in Cincinnati, Ohio, July 1819, was employed part of the following year by Elder Swayze on the Erie Circuit, when he succeeded in forming a class in Mercer, consisting of William Stephenson and wife, Joseph McDowell and wife, Robert Boyd and wife, Sarah Stokely, Elizabeth Stokely, Polly Stokely, and Esther Stokely. Benjamin Hartley, Mrs. John Banks, and John Keck were likewise among the early members. Persecution ran high in Mercer at that time, and it was with much difficulty that a place was obtained in which to hold meetings. Churches, court house, and school houses were all refused. The society was organized in a small log house a few rods from the place where the church now

*Another authority places the date as early as 1811. History of Chautauqua County, New York, W. A. Fergusson & Co., 1894, p. 617.

stands."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 185.)*

The first house of worship was a frame structure—originally about thirty feet square. To it additions were made until its length reached some eighty feet. It was only one story in height, but had a gallery which served as a class room. It stood on the site of the present parsonage, and cost about $500. "The seats were plain wooden affairs, and were never contaminated with any such substance as paint." The church was struck by lightning, and the end in which the pulpit was placed badly damaged. The church lot had been donated by Mrs. Judge John Banks. The second house was a two-story brick structure, commenced in 1853, and completed in 1855 at a cost of $7,000—the work extending through the pastorates of James R. Locke, Dillon Prosser, Darius Smith, and Thomas Guy. The church was dedicated in September by Rev. Alfred Cookman and Rev. Dr. F. S. DeHass. The bell was donated by Hon. S. Griffith and wife. The first parsonage was sold and the funds applied toward the erection of the new church. The second parsonage, erected during the Civil War, cost about $4,500. In 1871 the church edifice was refitted by the removal of the gallery, to make room for the pipe-organ which cost $2,000, and was said to be the first introduced in Mercer County. At the same time stained glass windows replaced those of the old style.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 359; 360.)*

"As early as 1820 the Methodists built a house of worship on the farm of George Reznor who deeded the site. The building was open to all religious denominations, but the Methodists seem to have had the control, Rev. Mr. Graham preaching the dedicatory sermon. The house was abandoned many years ago."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 522.)* The "Rev. Mr. Graham," mentioned above must have been Rev. John Graham, then of the Ohio Conference. His last appointment in Erie Conference territory was in 1814. He located in 1824, was re-admitted by the Pittsburgh Conference in 1825; and again located in 1832.

The Methodist Episcopal Church of Geneva, Pennsylvania, is the successor of a class which met and worshiped in a school house about a mile east of the village

as early as 1820. A log meeting house was afterwards built just east of the borough, and this was replaced by a frame building on the same site, erected in 1843. The present church edifice was completed in 1858 at a cost of $1,200. It was commenced a year or two earlier under the ministry of Isaiah Lane. Thomas Abbott, Wyram Newton, and John Sutton were early members. In its earlier history the appointment was connected with Salem Circuit, Mercer County; it was afterwards transferred to the Evansburg Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 556; Bates, Our County and its People, p. 531.)*

X.

MANY VICTORIES—FEW DEFEATS.

1821—1824.

The Genesee Conference met in Paris, New York, July 19, 1821, Bishop Enoch George presiding. The following appointments were made: Erie District, Glezen Fillmore, presiding elder; Lake Circuit, Nathaniel Reeder, Ira Brunson; Chautauqua, Parker Buel; French Creek, Zachariah Paddock. The Ohio Conference met in Lebanon, Ohio, September 6, 1821, under the presidency of Bishop William McKendree—Bishop Robert R. Roberts was also present—and the appointments within our bounds were as follows: Ohio District, William Swayze, presiding elder; Erie Circuit, Ezra Booth, Charles Truscott; Mahoning, Charles Elliott, Dennis Goddard; Grand River, Alfred Brunson, Henry Knapp; Cuyahoga, Ira Eddy; New Castle, Samuel R. Brockunier. There were two conferences, two districts, eight charges, and fourteen preachers.

Several camp-meetings were held on the Ohio District, and were seasons of great power. We have especial mention of those held at Mentor and Concord, Ohio.

An old class-book connects also the name of John Crawford to the Mahoning Circuit. This was a six weeks' circuit with forty-two regular appointments and various extra appointments, requiring sixty-four sermons every round.

Sylvester Carey seems to have been employed as a supply on the Chautauqua Circuit.

Philip Greene formed a class in the town of Orange, Ohio, during the summer of 1821, consisting of Daniel Smith and wife, Caleb Leech and wife, Benjamin Jenks and wife, Jacob Gardner and wife, and Jesse Kimball and wife.

A revival in the town of Euclid, in 1821, resulted in the organization of a class of thirteen members: Dennis Cooper and wife, Ruel House and wife, Betsy Bishop, Hannah Bishop, John E. Aiken, Father Woodworth and wife, Father Murray and wife, and Richard Curtis and wife.

Ezra Booth, while on the Mahoning Circuit, formed a class at Canfield, Ohio, in 1820, consisting of eight members: Shadrack Bostwick, his wife, and sister, C. Starr and wife, Ansel Beman and wife, and Ezra Hunt. Religious services were held in an old school house. In May, 1821, Lorenzo Dow, while visiting Dr. Bostwick, preached in the school house, "greatly amusing the people with his oddities." In 1826 Shadrack Bostwick gave the land for a church, and a plain brick structure was erected known as "Bethel Chapel."

Alfred Brunson formed a class on the Cassawago Creek, southwest of Meadville in 1820, consisting of six members: Elisha Curtis and wife, David Bagly and wife, and Nelson Smith and wife.

A Camp Meeting at Geneva, Ohio.

Alfred Brunson relates the following camp-meeting experience:

"In June, 1821, Brother Swayze, the presiding elder, desired me to attend a camp-meeting in Geneva, Ashtabula County, Ohio; stating that 'something must be done for that circuit, or our ship would be stranded.'

"I had an idea that the country was quite new; that our accommodations would be poor; and, probably, we should have to sleep on the ground, and among the leaves, and I dressed myself in an old suit, suitable as I thought, to the occasion. How I got this idea I do not know, but I found it a great mistake. It was too late to change my garb. I had also had the quinsy in the spring, and under the direction of Mr. Wesley's family advisor and primitive physic, I had not worn a cravat for six weeks, and being much exposed to the sun and storms, I was considerably 'browned' in the face and neck. All this, with a long beard, gave me rather a rough, farmer-like appearance, no ways prepossessing.

"On Friday morning an old backslidden Methodist, whom Swayze had known in Massachusetts, and invited

to attend this meeting, seeing me on the stand, thought, as he told me afterward, that I couldn't be a preacher; and when I sung a favorite song of Zion, he concluded that Swayze had got me on the stand to lead in singing. When he saw me up to preach at 11 o'clock, he thought if I was a preacher, I must be a local one, some farmer, and that he would go then and take care of his horses.

"But it occurred to him that, probably, it would be the only time I should be put up, and as he wished to hear all the preachers on the ground he would stay and hear me. I knew nothing of the man, then, but before I was half done he concluded that Swayze had told me all about him, and had got me there on purpose to preach to him.

"In winding up this discourse I invited mourners into the altar, and sprang over the book-board on to the ground. As I lit upon the ground a young man fell into the lap of a Presbyterian deacon, who turned pale, and moving to one side, let the young man roll off on to the ground. Several others fell, who were brought in by their friends, and others came of their own accord, and among them my friend of the horses. He confessed his sins and backslidings, and was restored to the peace and favor of God. He went at once to Swayze, and said, 'If you will send that man to the circuit I will attend meeting, and pay my quarterage.' I was sent there the ensuing year, and he, brother Winchell, furnished me with a horse, all my fire-wood, pasture for my horse and cow, in summer, and barn, hay and grain for them, in winter; with meat, flour, and vegetables for my family, and paid some twenty dollars in money: but as his wife and two daughters were converted, he felt amply paid for all he had done for me.

"At this camp-meeting there was a very large gathering of people of all descriptions, from the surrounding country, and a very general awakening, with many powerful conversions, amounting in all, to probably two hundred; and among them a noted infidel, by the name of Parker. He came—as such men usually do—out of curiosity, and for the purpose of criticism; but an arrow from the Almighty's quiver reached his heart, and he fled, like a stricken deer, to his home, in Ashtabula Village; but after a sleepless night, on Monday morning, and with little or no breakfast, he repaired to the ground, as if attracted

by some invisible power, which his wounded spirit did not feel disposed to resist. He was soon upon his knees, in a prayer-circle, in deep penitence, where he continued, except when listening to preaching, all that day and the ensuing night, groaning, praying, and wrestling, like Jacob. Those of his acquaintance who were religious, knowing his former wickedness, and mockery of religion, felt a strong solicitude for his conversion, not only for his own sake, but for the cause of Christianity in general, and literally 'stuck to him closer than a brother,' instructing him, and praying for him.

"Whether he took any refreshment or not I am unable to say; but if he did it must have been at long intervals, and but little at a time. In the course of the night a shower had wet the ground, which had been tramped into mud in places, and especially in the prayer circles, some two or three inches deep; but such was the earnestness of both penitents and those who were wrestling with them, that this mud was not heeded.

"On Tuesday morning, while the meeting was breaking up, and the tents being struck, he was yet on his knees in the mud, resolved not to leave the spot until he found peace with God. A few faithful ones were still with him. At this moment a doctor of medicine, a member of the Presbyterian Church, whose prejudices had prevented him from attending before, lest he should sin against God, now came upon the ground, not to worship God, but to see and hear enough, as he thought, to find arguments against such meetings, anticipating a rich harvest of arguments. But on seeing Parker on his knees he was not only surprised, but knowing his former character, and presuming that he was now mocking instead of praying he felt his indignation rise, for much as he was prejudiced against the Methodists and the camp meeting, he could not endure such mockery as he supposed it to be. Under the influence of such feelings, he stepped up to Parker, and with some sternness said: 'Parker, what are you doing here?' Parker, knowing the voice, and that he was a professor of religion, and forgetting all distinctions in his deep distress, raised his head, and said: 'Oh, doctor, for God's sake, pray for me, for if I don't obtain mercy I shall be in hell before night.'

"This took the doctor all aback. It was what he had not expected. Parker's sunken eyes and ghastly look showed that he was in earnest; he was the life picture of despair and deep anguish of soul. Instantly the doctor's better feelings took the ascendency, and he fell upon his knees in the mud by the side of Parker, and amid his tears poured out his soul to God in fervent prayer in behalf of the penitent infidel in true Methodistic strains; and declared afterward that if camp meetings were the means of converting such men as Parker he would never oppose them again.

"But poor Parker was yet in distress; some barrier, some secret bosom sin, was in the way. The tents were all down, the wagons loaded, and ready to start, some having gone, and one after another reluctantly left him to go home, till two or three were left with the poor penitent. At length these were called to go with their company, who were waiting, and the poor man was about to be left alone, and to stay alone, for he was resolved not to leave the spot unpardoned, when one thought of the possible difficulty, and inquired:

"'Parker, do you forgive all your enemies, as you hope to be forgiven?'

"'Yes, I think I do.'

"'But you must, from the heart, forgive all those who have trespassed against you, or who you think have done so, or God will not forgive you.'

"'Well, I think I do; I am willing to forgive everybody, for I know that I am the greatest sinner in the world, and need forgiveness more than all the rest.'

"It occurred to the speaker just then that an old and long-continued quarrel had existed between Parker and Judge Q., against whom Parker had evinced a more deadly hatred than against any other man; and the inquiry was made, 'Can you, and do you, forgive Judge Q.?'

"He thought a moment, and said, 'Yes, I can; I do forgive Judge Q. Glory to God.' And springing to his feet, shouted, 'Yes, I do forgive Judge Q.; and glory to God. He has forgiven me.'

"Parker lived many years, a good and faithful witness for Christ; and as I was informed, died as he had lived since his conversion, at peace with God and man.

"The results of this meeting, as I have said, were probably two hundred conversions on the ground; but this was not all; revivals followed in the country, and into other churches. The Presbyterian Church nearest the ground was said to have received of these converts about one hundred. Whatever they think, or formerly thought of camp meeting and Methodistic conversions, I never knew them to refuse one who offered to join them. This, no doubt, is one great, if not the greatest, reason for their increase of spirituality, and more liberal feelings towards the Methodists than a century ago.

"Soon after the above camp meeting we had one on our circuit. Though it did not result so gloriously as the other, yet it was the means of much good. There were some incidents connected with it illustrative of the times and of human nature worthy of record. The meeting was held in Vernon, Trumbull County, Ohio. A few nights before it was to commence a neighbor of mine, who was half drunk at the time, but who, drunk or sober, had some regard for our civil and religious rights, called at my house and said that he had just come from 'the burg,' a place near the camp ground, and had learned that some two hundred young men had plotted a rowdy scrape at the camp meeting, and had chosen two brothers, with whom I was acquainted, to be their captains; that they had resolved to break up the meeting, and in case of arrest, to stick by each other, and fight it out. I thanked him for the information, and took measures to prevent the intended interruption.

"I was early upon the ground, though Brother Booth had charge of the circuit on whom it properly devolved to keep order, yet, he was of such a temperament that he would allow rowdies to run over him and his charge. Of course, if there was any fighting to be done that fell upon me; and knowing my temperament, he and the people expected me to do it, and then take the consequences afterward, in their fears that I would 'ride over them, as I did the rowdies.'

"Soon after reaching the ground, I met with J. R. Giddings, Esq., who was afterwards so distinguished in Congress, and also Esquire Cone, a neighboring Justice of the Peace, who both told me that they both heard of the conspiracy, and had come purposely thus early to assist

us in keeping order, and if need be, apply the law in its severest form . On Saturday I saw the rowdies gathering, and spoke to one of the captain brothers in this wise: 'I am told that a set of lewd fellows of the baser sort, who have neither character nor breeding, are coming here to disturb us. We have Giddings and Cone to assist us in forcing the law. Such disturbance is not only contrary to law, but is very wrong and ungentlemanly in itself. I want to get a few men who have a respect for religion and civil rights to render us some assistance; and I have thought, from my acquaintance with you, that you would do so.'

" 'Yes, he said, ' he would do anything he could to assist us, and asked if we wanted him for a guard.'

" 'No,' said I, 'I will not trouble you for that, but wish you simply to keep an eye out, and if you see or hear them contriving mischief show your disapprobation by reproving them; and if they do not desist, give me their names, and I will have them fined, and then I will publish their names in the newspaper.'

"To this he agreed. I then inquired for his brother, whom he sent to me, and who also agreed to assist us in the same way. I found several others who enlisted in the same good cause. I had already got several names of persons who, on coming on the ground, had shown signs of rowdyism, of which I informed my men. Probably in less than two hours every rowdy on the ground knew of my purpose, and was warned to behave, or to take the consequences.

"Among the names given me there was a mistake in one name. The fellow was one of the gang, but was not yet on the ground; but, as soon as he did appear, he was informed of my purpose, and that his name was already taken. This gave him such umbrage that he left at once, and was not seen there again.

"There were upon the ground four young gentlemen, sons of New England land speculators, who had given them a little recreation in the vacation of college, in the trip to their New Connecticut lands. They did not belong to the gang of which I have spoken, though they were not long in forming some of their acquaintances, and soon heard of my threats if any one disturbed us.

"I saw these young men, was pleased with their gen-

teel deportment, and asked Mr. Giddings who they were, etc., but not because I suspected them as belonging to the gang. In the night I saw them with others go repeatedly out of one corner of the encampment into the woods, and soon return in rather merry mood. I mistrusted that there was whisky somewhere not far off, and I placed a man in that corner, with instructions that when he saw a company go out, to follow them at a short distance, and when they stopped, to get behind the tree, mark the stopping place, and when they returned to go to the spot, and most likely he would find whisky, and if he did to bring it to me with whatever he found in it.

"In about half an hour he brought me a tin pail half full of 'the critter,' and very shortly after this a manifest uneasiness was seen among that crowd, for they were well aware that I had got it, and they were detected, and feared the fine and publication.

"In the morning, when the congregation was called together, I advertised the pail, stating the contents; that it was found in the woods; and that the owner might have it by giving his name. If no owner came for it the contents would be poured out on the ground, and the pail left with some one, where the owner might find it in accordance with one of our regulations as to found property. As no one came to claim it I emptied the liquor on the ground before the congregation. In a short time after a neighbor came and said that these young men borrowed the pail, as they said, to carry milk to the camp ground, and promised to return it the next morning; he supposed that they belonged to some of the tents.

"By this time the young men took sudden leave, and I learned afterward that they were very uneasy lest their names should get into the newspapers, as having behaved very badly at a camp-meeting, and thus reach the eyes or ears of their parents at home. They suffered more from their fear than they would from a fine, and even imprisonment, if they could have kept it from their parents. But we succeeded in preserving good order, defeating the rowdies, and having some fifty conversions."—*(Brunson, A Western Pioneer, Vol. I, pp. 246, 153.)*

Glezen Fillmore.

Glezen Fillmore, brother of Millard Fillmore, Presi-

dent of the United States, was born in Bennington, Vt., December 22, 1789, and died in Clarence, N. Y., January 26, 1875. He was the oldest of five children. His name and history are more intimately connected with the rise and spread of Methodism in Western New York than those of any other man, living or dead. He was licensed to exhort in 1809, and on the 28th of March, ten days later, started with a knapsack on his back for the West. On the 10th of October, of the same year, he was licensed to preach. The nine years following, spent as a local preacher, were years of earnest and efficient labor. In 1818 he was admitted into the Genesee Conference, and appointed to Buffalo and Black Rock. He erected the first Methodist Episcopal Church edifice in Buffalo, a modest chapel 25x35 feet. In 1821 the old Holland Purchase Circuit was constituted a district by the name of Erie, and Mr. Fillmore was appointed to this distant field. "But what a district! It stretched from Lake Ontario to Meadville, Pa., and was nearly as wide as the old Genesee Conference. The labors of such a district were severe in the extreme, and the support exceedingly meagre. The records show that at one quarterly meeting in this city he received 79 cents; at Lewiston 75 cents." Mr. Fillmore carried on with remarkable success many great revivals. During the meeting held in Rochester during his pastorate "some nine hundred professed conversion." His whole active ministry, counting the time he labored as a local preacher, was forty-nine years. He was twenty-seven years a Presiding Elder. He was a member of the Genesee Conference—reckoning the two years since the name was changed to Western New York Conference—fifty-six years, and never missed a session. It is doubtful whether he was ever absent from his seat an hour, excepting at one session when he was prevented by an accident received while in attendance. He was active in the work of establishing the Genesee Wesleyan Seminary at Lima, N. Y., and during a large part of his public life was a trustee. He was a delegate to four General Conferences.

"Glezen Fillmore needs no marble to keep alive his name in the history of Methodism in Western New York. The churches which were planted in Buffalo, in Rochester, and in other fields, by his loving toil, shall be his en-



Rev. Glezen Fillmore, D. D.

during monument after brass and marble have crumbled into dust.

"For some time previous to his death his family observed that he spent more time than usual in secret devotion and Bible reading. He looked forward to death as the weary traveler looks to the night of rest, and he lay down at last as peacefully as to pleasant dreams. Even the King of Terrors seemed obsequious in his presence. and tenderly and sweetly closed his mortal career. His race is run. He has exchanged the long, weary round of the itinerant for the golden streets and sunlit hills of glory. An old warrior covered with the dust of many a long-contested field has been crowned a victor by the Savior's own hand."*—*(Minutes of Conferences, Vol. XV, 1875, p. 158.)*

"In 1822 Glezen Fillmore was on this field, and on one of his rounds he struck the Allegheny river above Franklin just at dark, where he must cross the river to get lodging and fare. The ferry boat was over, and he was much fatigued. After some hallooing, at which he was very able, so able that he was said to have been heard two miles off at times of preaching, he succeeded, of course, in making the ferryman hear, and, having crossed, he found a very comfortable place to stay over night after such a wearisome journey. In his sleep that night he seemed to go over the whole journey again. When he came to the river, in his dream, he made a desperate effort to get the ferryman's attention, yelling out with all his might, 'o-v-e-r.' He not only waked himself by the effort, but he soon found the whole family astir. 'What in the world's the matter?' cried the man of the house. 'Oh,' said Mr. Fillmore, 'I was only dreaming.' 'Well,' said the landlord, 'that was the loudest dreaming I ever heard.' "—*(M. S. Hess, Footprints of Methodism on Shippenville Circuit, the District Methodist, Vol. 1, July, 1888.)*

***His appointments were: In 1818-'19, Buffalo and Black Rock; 1820, Clarence; 1821-'24, Erie District; 1825, Chenango District; 1826-'27, Buffalo and Black Rock; 1828, Warsaw and Batavia; 1829, Ontario District; 1830-'31, Rochester; 1832, Rochester District; 1833, Rochester; 1834, Buffalo; 1835-'38, Buffalo District; 1839, Rochester, west; 1840, Buffalo, Black Rock and Tonawanda Mission 1841-'42, Lockport, south; 1843-'45, Buffalo District; 1846, West Rochester District; 1847-'49, Genesee District; 1850-'53, Niagara District; 1854-'57, Buffalo District; 1858, superannuated.**

NATHANIEL REEDER, IRA BROWNSON.

Nathaniel Reeder was received on trial in the Genesee Conference in 1813. His name is thus recorded in the minutes of that conference: "Nathaniel Reeder, aged twenty-five years, from Canaan Circuit, a humble, zealous and useful man, possessed of improvable abilities." He was ordained deacon and elder and admitted into full connection in regular course. He became a member of the Pittsburgh Conference at its organization. He was superannuated in 1822 and 1823, finally superannuated in 1828, and located in 1834. His appointments were as follows: In 1813, Shamokin, with Abraham Dawson in charge; 1814, Chenango, with Ralph Lanning in charge; 1815, Ottawa; 1816, Smiths Creek; 1817, Bay Quintie, with Thomas Madden in charge; 1818, Cornwall; 1819, Oswego; 1820, Black River, with Joseph Willis as junior preacher; 1821, Lake, with Ira Brunson as junior preacher; 1824, "Chetauque;" 1825, North East; 1826, Erie, with Zachariah Ragan as second preacher; 1827, Hartford, with Hiram Kinsley as an assistant. He was assisted on the Chautauqua Circuit by John Scott as a supply. Mr. Gregg—he is thinking of the same man, though his dates in this connection would not indicate this—says: "He was an excellent man, a good, sound preacher, health rather poor, and a little given to spleen." He died in Canaan, Ohio, August 12, 1839, aged forty-nine years.

Ira Brownson, second preacher on Lake Circuit, was received on trial in the Genesee Conference in 1820, and appointed to Lebanon, Ebenezer Doolittle in charge of the circuit. He died in the town of Granger, Allegany County, N. Y., June 27, 1843.* His last words were, "All is peace." "Brother Brownson was a man of meek and quiet spirit, and as a Methodist minister exemplified in all his conduct the deep sincerity with which he had consecrated himself to the work of saving souls. All the

*Mr. Brownson filled the following appointments: 1820, Lebanon; 1821, Lake; 1822, Eden; 1823, Lewiston; 1824, Ridgway; 1825, 1826, Aurora; 1827, Elba and Batavia; 1828, Rushford and Friendship; 1829, Clarence; 1830-'31, Aurora; 1832, Lodi; 1833, Lewiston and Grand Island; 1834, Boston and Sardinia; 1835, Attica and Orangeville; 1836-'37, Painted Post; 1838, Danville and Hornellsville; 1839, Danville;; 1840, Nunda; 1841, Mt. Morris and Nunda; 1842, Aurora.

Christian graces shone so eminently in his life, that with but feeble health, and ordinary talents as a preacher, he was always acceptable and useful among the people with whom he labored, and lived and died greatly beloved by all who knew him."—*(Minutes of Conferences, Vol. III, 1843, p. 420.)*

Zachariah Paddock.

Zachariah Paddock, D.D., must be counted as one of the glorious army of Christian heroes who helped to mould early American civilization. He was born at Northampton, Montgomery County, N. Y., in December, 1798, and died in great peace and triumph in Binghamton, July 4, 1879. In his eighteenth year he became a Christian, having been awakened under the preaching of Bishop McKendree. His conversion was clear and scriptural. In 1818 he was licensed to preach and received on trial in the Genesee Conference. His ministry extended over a large field. In 1845 Union College conferred on him the degree of Doctor of Divinity, and he was the author of several volumes. He was a member of the General Conference of 1868. He was appointed to French Creek Circuit in 1821, and during the year was instrumental in building a log meeting house in the Pithole settlement, near the home of Mr. Dawson, one of the early pioneers. He was granted a superannuate relation in 1870. His old age was beautiful, and his soul seemed always plumed for glory. As he neared his end he exclaimed: "I have been walking with death arm in arm since morning." His name is a synonym for "gentleness, sweetness and purity." "He was a St. John in his loving devotion to Jesus, and his warm and tender interest in his friends. He was a Christian gentleman. The kindness and purity of his heart led him to carefulness and consideration in his treatment of others. The dignity and manliness of his *personnel* was beautifully moderated by a sweetness and humility of bearing. He made an imperishable impression upon his age and country. The Church will hold his name with honor and appreciate his great work so well done."—*(Minutes of Conferences, Vol. XVIII, 1880, p. 86.)*

His ministerial life was very long and extremely successful. He was fifty-two years in the effective ranks, in

which time he was five years on circuits, twenty-five on stations and twenty-two in the presiding eldership.

"So fondly was he loved by the people of Binghamton that friends placed a beautiful bust of him in Centenary Church of that city."*—*(Chaffee, History of the Wyoming Conference, p. 218.)*

Charles Trescott, Henry Knapp.

Charles Trescott was a native of Massachusetts. He was born in 1794, and early instructed in the principles of the Christian religion. He was converted at the age of eighteen and united with the Methodist Episcopal Church. In 1818 he removed to Ohio, and in 1820 was received on trial in the Ohio Conference and sent to Beaver Circuit. The next year he served Erie Circuit, and in 1822 was appointed to the Brunswick Circuit. He reached his circuit on Saturday, September 22, a few days after conference, and the next day preached his first and last sermon to the people of his charge. He was immediately taken ill, but having procured medical assistance, proceeded to the house of a friend in Brunswick, which he reached on Wednesday. His illness became alarmingly severe, and his sufferings were great. He made all necessary arrangements respecting his temporal concerns, gave directions about his funeral, and sent messages to his parents and friends. His dying testimony was: "There is victory in death, and death in victory." At three o'clock on Sabbath morning, October 6, 1822, he expired in full hope and confidence of eternal life. "During the short time he was a traveling preacher he applied himself to study and labor, which rendered him useful in the vineyard of the Lord. He was systematic in his preaching, and the applications of his sermons were

*The following is the record of Zachariah Paddock's work: In 1818, Ridgway; 1819, Sweden; 1820, Batavia; 1821, French Creek; 1822-'23, Buffalo; 1824, Westmoreland; 1825, Paris and Utica; 1826, Utica; 1827-'28, Rochester; 1829-30, Cazenovia; 1831-'32, Ithaca; 1833-'34, Utica; 1835, Auburn; 1836-'37, Cayuga District; 1838-'41, Oneida District; 1842-'45, Cazenovia District; 1846-'47, New York Mills; 1848-'49, Binghamton; 1850, Oxford; 1851, Susquehanna District; 1852-'54, Binghamton District; 1855, Chenango Forks Mission; 1856-'58, Owego District; 1859, Wilkes-Barre; 1860-'61, Binghamton, Henry Street; 1862-'63, Honesdale; 1864-'67, Binghamton District; 1868, Chenango; 1869, Port Dickinson; 1870-'80, superannuated.

energetic and effectual."—*(Minutes of Conferences, Vol. 1, 1824, pp. 419-420.)*

Henry Knapp was born at Saratoga, N. Y., August 9, 1796. He was converted at the age of nineteen, and soon afterward began to call sinners to repentance. In 1819 he was licensed to preach. He joined the itinerant ranks in the Ohio Conference in 1820, and traveled the Cross Creek, Grand River, Athens, Mercer, New Castle, Lake and North East Circuits. In May, 1827, he was taken ill and passed to his eternal reward, May 20.

"Mr. Knapp was a young man of great promise, pious, zealous, talented, useful and much esteemed by the people wherever he labored. His race was short but brilliant." —*(Gregg, History of Methodism, Erie Conference, Vol 1, p. 195.)*

A short time before his death he read a chapter from the Bible, sung a hymn, and offered an earnest prayer, commended his wife and children to the care of his Heavenly Father, and, with the praise of God upon his lips, fell asleep in Jesus. "He was acceptable and useful; punctual in fulfilling his appointments, and in the performance of his Christian and ministerial duties."—*(Methodist Magazine, Vol. XI, pp. 197-198.)*

Methodism in Pleasantville and Tidioute.

The organization of the Methodist Episcopal Church at Pleasantville dates back to 1821. Old class books fix the date. Zachariah Paddock, of the French Creek Circuit, was the preacher, and Glezen Fillmore, of the Erie District, the Presiding Elder. The place of worship was a school house west of Pleasantville, popularly known as the "Methodist School House" in distinction from another east of the town, where the Baptists worshiped. A church was built in 1846, mainly through the efforts of David Henderson and William Dawson.

"Among the men concerned with the early history of the Church at Pleasantville, William Dawson stands preeminent. He died in the prime of manhood, but not before he had contributed largely of his time and money to the building of the church. He was a man of energy, enterprise, ability, and above all, public-spirited."—*(History of Venango County, J. A. Caldwell, 1879, pp. 618-619.)*

"The present church edifice was dedicated June 19, 1870, by Rev. Alfred Wheeler, of Meadville. The building cost $11,000. The following constituted the Building Committee: William Newkirk, James L. Connelly, George Zevier, J. N. Tyrrell and S. A. Squires."—*(History of Venango County, Brown, Runk & Co., 1890; pp. 731-732.)*

Religious services in Enterprise were at first held in private houses and school houses. In 1870 the present church edifice was erected by a union of all denominations. The Baptists and Methodists were the most numerous. There seemed not to have been much religious interest in the services when held in private houses; nor yet when school houses were opened for preaching and prayer. B. F. Delo, who supplied Spring Creek Circuit in 1862, found Enterprise without religious services. In the winter he held a protracted meeting, at which there were a number of conversions, and organized a class. Since that date Methodism has always been represented.

Methodism was introduced in Tidioute, Pa., by Zachariah Paddock, who preached the first sermon in 1821. It was then within the bounds of the Genesee Conference, and a part of the French Creek Circuit. There were but few families at that time settled along the banks of the Allegheny river. The first society was organized by Robert C. Hatton in 1823, and consisted of the following members: Thomas Arters and wife, Anthony Courson and wife and daughter, R. Hunter and wife, C. Richardson and wife, and Mrs. W. Hunter. The appointment then belonged to the Meadville Circuit. Later it became a part of the Oil Creek Circuit, and then of the Pleasantville Circuit, from which it was detached in 1864 and became a separate charge. Thomas Arters built the first frame house in Tidioute, and Anthony Courson built the first grist mill and kept the first hotel. The first post-office was called Deerfield. The Methodists held their meetings in Thomas Arters' dwelling house for many years. This house stands next to the Presbyterian Church, across the alley, and is still in service. Joshua Richardson was a local preacher. The first Methodist Episcopal Church was built under the ministry of J. E. Chapin, where the Grandin block now stands, in 1836. This building was sold to Samuel Grandin in 1854, used

for some time for school purposes, and afterward as a saloon, the high pulpit being cut down so as to be convenient for a bar. A new church was built in upper Tidioute in 1853 under direction of Judge Brown and Arthur McGill, a local preacher. This was sold to the Lutherans, and from them passed into the hands of the Free Methodists.—*(James Kinnear, in Our Centennial Offering, published by the Ladies' Aid Society, Tidioute, February 22, 1876.)*

Darius Smith, after a severe illness, during the second year of his pastorate—1866-'67—enjoyed a gracious revival. He writes: "I was enabled to enter upon my work again in February, and the Lord did mercifully revive His work among us, and by the efficient aid of our local preachers and exhorters some eighty or ninety souls were converted and gathered into the Church on probation." For the year 1869 E. A. Squier writes: "I commenced a series of meetings in January, beginning with the week of prayer, and the Lord smiled upon His children and graciously poured out His Spirit, and during a period of seven weeks some forty were brought under the banner of the cross."—*(Old Historical Record.)*

During the pastorate of W. H. Mossman a new church was built. This was completed in 1872, and consumed by fire in the fall of the same year. When Francis Brown was appointed to the pastorate in 1873 the building of the new brick church had already begun. It was dedicated by Rev. B. I. Ives, D.D., of Auburn, N. Y., "the great dedicator," in September, 1874. The two buildings cost $35,000, of which $9,000 remained unpaid. This was provided for by subscriptions taken on the day of dedication. A revival followed, at which nearly two hundred were converted. But subscriptions were not collected, and our record says: "In March of 1878, the church debt amounted to $6,553. A plan was instituted by the pastor, J. M. Bray, which he called the 'Joash plan,' which provided that if the amount of the entire indebtedness could be raised each person was to make a 'renewed' offering or new offering, in money or notes bearing six per cent interest, all of which was to be deposited in a box provided for that purpose, placed in the church between the doors up-stairs. T. B. Monks was elected treasurer of all that was put into the box, and

when the sums so deposited amounted to $6,553, all was to be valid. When $5,000 was deposited $1,000 was immediately paid; but it was not until the spring of 1879 that the balance of $1,553 was secured—that was secured by one hundred shares at $15 per share payable in three annual instalments, with interest at six per cent."—*(Second Old Record; Notes by Francis Brown and J. M. Bray.)*

Our Church in Tionesta.

The Valentine family settled on the Jamison Flats in 1794. Their homestead, by the will of Mrs. Valentine, became vested in Mrs. Barbara McGee, and her husband, John McGee. Mr. McGee became dissatisfied with the country and "dislocated himself to Columbiana County," and the farm was sold to John, son of William Middleton. The latter settled on the Allegheny in 1802, and built the "Red House" on the Jamison Flats. It was the largest house in the section, and one room was set aside and dedicated as a church. Soon after its dedication, a pioneer preacher came along, who was at the same time surveyor and justice of the peace. He was invited to preach in this church. His subject was the meeting of Solomon and the Queen of Sheba, and the original manner in which the text was handled, with the attending circumstances, called forth some laughter on the part of the pioneer audience. The preacher then changed his tactics, and charged on the people: "You may laugh now, you brats of Babel, but methinks I see a dreadful time approaching; yes, see it a-coming, there will be a terrible time. Volcanoes will burst forth hither and yon, and waves of liquid fire will flow higher than these hills, and rocks and great trees-ah will sweep howling by in empty space-ah, borne by a tempest of fire-ah! And I tell you, brothers and sisters, about that time, *it will not be very safe to be out, neither!*"—*(Samuel D. Irwin in History of Forest County, 1890, pp 833, 834.)*

The Methodist Episcopal Church at Tionesta is contemporary with the Middleton settlement, but this old pioneer did not call his neighbors together until meetings were held in the "Red House." In 1827 steps were taken to build a union house. In 1829, John and Anne Range deeded to George Siggins, Jesse Dale, James Wol-

laston, Asa C. Brown, John Middleton, James Dustin, David Hunter, George Gates, and James Dawson, trustees of the Methodist Society one acre of land "near Dr. Marvin Webster's grounds, being part of the Sagualinget—'Place of Council'—tract patented to Sholass Range February 2, 1786, and conveyed to John Range in 1806. Which said tract was surveyed in pursuance of a Lottery Warrent No. 511, granted to the said Sholass Range, dated the 17th of May, 1785."

The deed to the church lot is on record in Franklin. An accurate plot shows, as a part of the church lot, a lane running down to the bank of the Allegheny river. This lane was to have been kept open perpetually, and was for the accommodation of those who came to church by canoe.

There is a fine Methodist Episcopal church at Nebraska—erected by T. D. Collins—connected with Tionesta. It has a good membership. The church at Golinza, formerly belonging to the same charge, has been abandoned, by reason of the exhaustion of the timber in that vicinity, thus necessitating the removing of the people to other fields of labor. The building of a frame church was commenced in 1830, but not until 1835 was it completed. This was replaced by the present church edifice which was dedicated in 1871. The records of the church date back only to 1880, when J. B. Hill was the pastor. He preached also at Nebraska, Whig Hill, Beaver Valley, Hill's School House, and Red Brush. At this time the Hill school house class was set off in charge of J. P. Hicks. The parsonage was built in 1883 and enlarged and improved in 1901. In 1888 Whig Hill and Balltown were transferred to the Fagundus Circuit.—*(History of Forest County, 1890, pp 893, 894.)*

Punxsutawney.

The Methodist Episcopal Church in Punxsutawney is one of the oldest in that part of the state. In 1821, Rev. Elijah Coleman, a local preacher, organized the first class with ten members. It was a part of the Mahoning Circuit of the Baltimore Conference from 1822 to 1825, when it became a part of the Pittsburg Conference—a six weeks' circuit with forty-two appointments. Simon Elliot and Curtis Goddard were the preachers, and the society worshiped in a grist mill owned by Jacob Hoover.

In 1824 the first record seems to have been made, and the following persons were members of the class: Jacob Hoover and wife, Jesse Armstrong and wife, Parlan White and wife, Betsy Clawson, and John Carey. Parlan White was the class-leader, and Ignatius H. Tackitt, the circuit preacher. In 1825-1826, Elijah Coleman served the charge as a supply, and by contract took his pay in pine boards. There was a glorious revival, about this time, under the labors of Simon Elliot and his colleague and two hundred or more members were added to the church. In 1830, Punxsutawney became a part of the Ridgway Mission and remained until 1839, becoming a part of the Erie Conference in 1836. The first church building was erected in 1835, and the society bade adieu to the grist mill where they had enjoyed many blessed hours. The Red Bank Circuit, of which Punxsutawney was an appointment, was formed in 1839. In 1850 the Punxsutawney charge was formed with J. K. Whippo as pastor. In 1853 ,it was necessary to erect a larger edifice and this was done through many discouragements. It was seven years before it was completed. Once it was sold by the sheriff for debt. During these years of struggle, our people worshiped in C. C. Gaskill's shop, Father Hunt's store-room, the old school-house, and other places opened for their use. The church was dedicated during the pastorate of N. G. Luke in 1860. In 1886-1887, a commodious and comfortable parsonage was erected. Punxsutawney was not made a station, except for a single year, until the pastorate of H. G. Hall in 1888 when it took its place among the best appointments of Clarion District.

The labors of J. C. McDonald, 1892-1893 were attended with good results and the membership was largely increased. J. W. Blaisdell served the charge in 1894-5, and A. J. Merchant in 1895-6. T. W. Douglass was appointed to this charge in the fall of 1896 and served until the fall of 1898. During his pastorate a class was organized at Lindsey and seventy-five members were transferred from the church in Punxsutawney to this new class. During the pastorate of H. G. Hall the need of a better and more commodious church building began to be felt, and frequent efforts were made to raise money for this purpose during the following decade with the accomplish-

ment of so little that many became disheartened and the membership became disinterested in church affairs. In the fall of 1898 H. G. Dodds was appointed as pastor, and so generously did the people respond to his appeals for funds for a new church, that the cornerstone of the new edifice was laid by Bishop C. H. Fowler, May 18, 1899, and the present handsome stone structure, with a seating capacity of 750, a Sunday school room provided with elegant appointments, and all costing about $30,000.00 was dedicated by Bishop C. C. McCabe on March 18, 1900. A splendid pipe organ has been placed in this new church as the gift of Andrew Carnegie.

HARPERSFIELD, JAMES HITCHCOCK, ASBURY CHURCH.

"Elder Swayze held a camp-meeting in Harpersfield, Ohio, in the summer of 1821, which is said by those who were present to have been a time of great power and of much good in that region. About one hundred souls were converted. Among them was Amos Parker, an infidel from Ashtabula, Ohio, who came to satisfy his curiosity, but returned rejoicing in God. A. S. Gillett, of Mormon notoriety, was converted at this meeting. Elder Swayze also held a camp-meeting in Newburgh, near Cleveland, which resulted in the conversion of many souls."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 189.)*

"Rev. James Hitchcock, a local preacher, commenced preaching on Willoughby Ridge in the spring of 1821, and the following fall Philip Green formed a class in that place, consisting of Lewis Miller, wife and three daughters, Hezekiah Ferguson and wife, John L. Ferguson and wife, Samuel Mapes and wife, Charles W. Warrello and wife, Reynolds Pratt, and Maria Bunt. The revival continued until over seventy were converted and added to the Church."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 188, 189.)*

At a secluded spot near the county line, the traveler on the road from Titusville to Tionesta can see—or could a few years ago—an abandoned frame building, much blackened by exposure to wind and weather. It has been suggested that this is the church building erected in 1821 in the Pithole settlement—the old "Asbury Church." Andrew Hemphill preached at "Dawson's" in 1804;

Joshua Monroe, in 1810; Robert C. Hatton, in 1815; and John P. Kent, in 1816. In an adjacent burial ground are the graves of many of the pioneer settlers. Long life seems to have been given to these godly men. Nine of them—all men, and among them three Dawsons and two Allenders—Methodist names, these—reached an average age of seventy-six years; the oldest was eighty-nine, and the youngest sixty-one. As the early members passed away, the society became weak and was finally abandoned.

The Genesee Conference met in Vienna, now Phelps, Ontario County, N. Y., July 24, 1822, Bishop Robert R. Roberts in the chair. The following appointments were made: Erie District, Glezen Fillmore, presiding elder; French Creek, Josiah Keyes; Lake, Richard Wright and Sylvester Cary; Chautauqua, Parker Buel; North East, Andrew Peck. The Ohio Conference met in Marietta, Ohio, September 5, 1822, Bishop William McKendree in the chair. Bishops Robert R. Roberts and Joshua Soule were also present. The appointments were as follows: Ohio District, William Swayze, presiding elder; Erie, William H. Collins; Mercer, Samuel Adams; Grand River, Edward H. Taylor, John Crawford; Youngstown, William Tipton, Albert G. Richardson; Deerfield, Ezra Booth, William Westlake; Hudson, Ira Eddy; New Castle, Thomas Carr. William H. Collins was associated with Samuel Adams at a quarterly conference held in Franklin, January 11th, 1823, as shown by the Quarterly Conference Records. Both were "circuit preachers," but the name of the circuit is not given. Benjamin P. Hill was employed as a supply to assist Mr. Buel on the Chautauqua Circuit. Lake Circuit was divided, and the western part called "North East." Erie Circuit was divided, and the southern part called "Mercer." The Mahoning Circuit formed two circuits—Youngstown and Deerfield. The Cuyahoga Circuit was divided and the eastern part called "Hudson"—the western part being beyond our bounds.

Several Preachers.

Josiah Keyes was born in Canajoharie, New York, December 30, 1799, but most of his early youth was spent in Otsego County. He was converted and united with the Methodist Episcopal Church at twelve years of age.

He was admitted on trial in the Genesee Conference in 1820, and appointed to St. Lawrence with W. W. Rundall in charge. His later appointments were: 1821, LeRoy; 1822, French Creek; 1823, Aurora; 1824, Lake; 1825, 1826, Owego; 1827, Norwich; 1828, 1829, Pottsdam; 1830, Black River; 1831-4, Black River District; 1835, Cuyahoga District, where he closed his earthly labors, April 22, 1836.

In his various fields of labor, he was most acceptable in all his ministrations, and when in charge of a district "his extraordinary powers were brought forth to the greatest advantage and best effect." He was a wise counsellor, a judicious administrator, and a powerful defender of the faith and preacher of the gospel. His duties were arduous, but were discharged with fidelity until the latest period of his life. Suffering under a most aggravating form of jaundice, he yet attended his appointments through the extreme cold of winter At his last quarterly meeting on the tenth of April, he took cold, and returned home in almost a dying condition. Aware of his approaching end, he exhibited no anxiety, but a Christian cheerfulness. He said, in the language of Paul: "For me to live is Christ, to die is gain."

"Brother Keyes was emphatically *a strong man.* He possessed an extraordinary grasp of intellect, and for application was perhaps never excelled. By dint of industry, without regular instructions, he had become a respectable Latin, Greek, and Hebrew scholar. His thirst for knowledge was unconquerable, and he never lost an hour."—*(Minutes of Conferences, Vol. II, 1836, p. 412.)*

Richard Wright was born in Otsego County, New York, in the year 1796. His parents moved to Richmond, Ontario County while Richard was quite young and there he grew up to manhood. At the early age of sixteen he enlisted in the army and served with distinction during the war of 1812, taking part in several important engagements. He was converted in his nineteenth year, and soon after licensed to preach. He became a member of the Genesee Conference in 1820, and so remained until his death. He was superannuated in 1844, and moved to Michigan, where, February 21, 1882, at Utica, at the

residence of his son, in the eighty-seventh year of his age, he passed peacefully away to his heavenly home.*

Mr. Wright possessed a noble Christian character. "His abilities as a preacher were above mediocrity, and he ranked among the first of his conference. He was neither flippant nor eloquent, and yet he rose at times to great beauty and pathos of expression, and his sentences would thrill and enrapture his audience; but as a rule his preaching was of the solid, substantial, and common-sense kind."—*(Minutes of Conferences, Vol. XIX, 1882, pp. 320, 321.)*

Silvester Cary was admitted on trial in the Genesee Conference in 1822, in full connection and ordained a deacon in 1824, and ordained an elder in 1826. Mr. Gregg says: "A fine appearing man, and well informed, but too moderate and tame in his address to suit the people of those times."†

Andrew Peck was born in Middlefield, Otsego County, N. Y., April 9, 1800; and died May 6, 1887. The Pecks have been an illustrious family. Andrew had five brothers and two sons who entered the ministry. He was married three times: to Polly Hudson in 1824, to Electa Gunn in 1833, and to Betsy Finn in 1857.

"Although by reason of physical infirmity, especially weakness of voice, Brother Peck was actively engaged in pastoral service only twenty-five years, including three as a presiding elder, it was, nevertheless, emphatically true of him that, in some patriotic or philanthropic, as well as Christian enterprise, he was an indefatigable and successful worker till very near the close of his life. He was always in hearty sympathy with the pastor where he lived, heartily co-operating with him in every good word and work, and until his infirmities prevented was regular in

*His appointments were: 1820, Eden; 1821, Olean; 1822-'23, Lake; 1824, Boston; 1825, Geneva and Canandaigua; 1826-'27, Ontario; 1828, Canandaigua; 1829-'30, Lyons; 1831, Livonia and Lima; 1832, Brockport and Sweden; 1833, Le Roy; 1834-'35, Covington; 1836-'37, Warsaw and Wyoming; 1838, Le Roy and Bethany; 1839, Le Roy Circuit; 1840, Alexander and Stafford; 1841, name does not appear in "General Minutes"; 1842-'43, Covington; 1844, superannuated.

†Appointments of Mr. Cary: 1822, Lake; 1823, French Creek; 1824, Ridgway; 1825, Elba; 1826, Ulysses; 1827, Prattsburgh; 1828, Troupsburgh; 1829, Nunda; 1830, Lodi; 1831, Aurora; 1832, without appointment; 1833, located.

his attendance on all the social as well as public means of grace."—*(Minutes of Conferences, Vol. XXI, 1887, p. 365.)*

He was admitted on trial in the Genesee Conference in 1818, in full connection and ordained deacon in 1820, and was ordained elder in 1825.*

William H. Collins was admitted on trial in the Ohio Conference in 1821; he was received into full connection and ordained a deacon in 1823, and ordained an elder in 1825. His appointments were: 1821, Cross Creek; 1822, Erie; 1823, Hudson; 1824, Guyandotte; 1825, Straight Creek; 1826, located.

Edward H. Taylor, John Crawford.

"Edward H. Taylor was born in Washington County, Pennsylvania, August 25, 1796. He was blessed with the godly example and pious instructions of a Christian mother from his childhood, which led to his early conversion to God. This happy occurrence took place in the seventeenth year of his age, at a prayer meeting near the residence of his father in Jefferson County, Ohio. He commenced his itinerant career in the fall of 1817 on Mahoning Circuit, under the Rev. J. B. Finley, P. E. In 1818, at the age of twenty-one he was received on trial by the Ohio Conference, holding its session in Steubenville, and was appointed to Marietta." He labored in this and the Pittsburgh Conferences until 1849. "During this year his health became greatly impaired, which rendered it necessary for him to take a superannuated relation at the conference of 1850, and he was continued in the same relation the two following years. Such was the intense desire of Brother Taylor to labor in the regular work, that at the close of the first year of his superannuated term he asked the conference to change his relation. As this was evidently desire beyond ability, the conference could not, in justice either to him or the work, grant his request.

*His appointments were as follows: 1818, Tioga; 1819, Ontario; 1820, Dansville; 1821, Prattsburg; 1822, North East; 1823, Boston; 1824, seems to have been supernumerary and attached to Boston Circuit; 1825-'28, superannuated; 1829, Rome, in Oneida Conference, as supply, supernumerary; 1830, supernumerary, supply for New York Mills; 1831, Paris; 1832—1835, Shenango District; 1836, East Hamilton; 1837-'38, Madison; 1839, Smyrna and Plymouth; 1840-'41, New Berlin; 1842-'43, Plymouth; 1844-'45, Shenango; 1846, Woodstock; 1847-'86, superannuated.

For some time previous to his death he was gradually failing in strength, but continued to go about until the day before his departure: so that his death, which took place on the thirteenth of June, 1853, was rather sudden and unexpected. He had nearly closed the fifty-seventh year of his life, and the thirty-fifth of his ministry. In a late letter to a member of the conference, his excellent and bereaved companion says: 'For several months previous to his death he was ripening fast for immortality. Just before his speech failed he said, 'I am going, and am *ready*.' "

"Brother Taylor may be regarded as one of the excellent of the earth. His piety was deep and uniform; and being blessed and favored with the right kind of a companion, he reared one of the best-regulated families; and perhaps no member of the conference was more fully attached to the doctrines and discipline of the Church than Brother Taylor. As a preacher, he was diligent and faithful. He understood our doctrines and preached them well, and was generally successful in winning souls to Christ. His talents were rather of the solid than the brilliant kind, and those who knew him best, regarded him as a safe and valuable counsellor in matters pertaining to the peace and prosperity of the Church."*—*(Minutes of the Conferences, Vol. V, 1853, pp. 242, 243.)*

John Crawford, son of James and Sarah Crawford, was born in Fayette County, Pennsylvania, Sept. 28, 1799. He was converted at sixteen years of age. "He was licensed to preach, in company with B. O. Plimpton and A. G. Richardson, at a district local conference held by William Swayze within the bounds of the Ohio District, in connection with a camp-meeting during the summer of 1821; was admitted on trial in the Ohio Conference in 1822."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 205.)* The General Minutes say he was licensed to preach in 1820, and "commenced his itinerant

---

***Mr. Taylor filled the following appointments: 1818, Marietta; 1819, Granville; 1820, Wayne; 1821, Letart Falls; 1822, Grand River; 1823, Granville; 1824, Zanesville; 1825, Youngstown; 1826, Lisbon; 1827, Deerfield; 1828-'29, Cross Creek; 1830-'31, Barnesville; 1832-'33, Summerfield; 1834, Richmond; 1835, Twinsburg; 1836, Steubenville; 1837, McConnellsville; 1838, Sharon; 1839, Summerfield; 1840-'43, Barnesville District; 1844, Sharon; 1845, Washington; 1846-'47, Norwich; 1848, McConnellsville; 1849, Woodfield; 1850-'52, superannuated; 1853, deceased.**

labors in 1821, which he prosecuted with fidelity and success during life." His last appointment was New Lisbon Circuit, where he finished his course at the home of Jeremiah Hickman, February 29, 1832. His last message was: "Tell my aged father that the doctrines of the gospel, and the religion of Jesus Christ, which I have preached to others, are now my comfort in a dying hour. Tell my brethren on New Lisbon Circuit that I am gone to heaven, and that I want them to meet me there."

"Brother Crawford was agreeable in his person and manners, a man of prayer, loved his Bible, and read it much on his knees. As a preacher, his talents were of the useful kind. Experimental and practical religion was his theme in the pulpit and in the family circle."*—*(Minutes of Conferences, Vol. II, 1833, p. 214.)*

Several Other Preachers.

William Tipton entered the Ohio Conference in 1821, and became a member of the Pittsburg Conference at its organization. He was ordained deacon and was received into full connection in 1823, and ordained elder in 1825. He located in 1833, but remained in that relation but one year. He entered upon his reward in 1866. The "General Minutes" furnish no memoir of this worthy man.†

William Westlake was received on trial in the Ohio Conference in 1816, and into full connection and ordained a deacon in 1818, and an elder in 1820. His appointments were: 1816, Paint Creek; 1817, Scioto; 1818, Huron; 1819, Salt Creek; 1820, Piqua; 1821, seems to have received no appointment; 1822, Deerfield; 1823, name does not appear in "General Minutes"; 1824, expelled from the connection.

Albert G. Richardson was admitted in the Ohio Conference on trial in 1822. He served Youngstown with

---

***His appointments were: 1822, Grand River; 1823, Mansfield; 1824, Knox; 1825, Brunswick; 1826, Hudson, Pittsburg Conference; 1827, Cleveland; 1828, Windsor; 1829, Grand River; 1831-'32, Lisbon.**

†His appointments were: 1821, Beaver; 1822, Youngstown; 1823, Canton; 1824, Tuscarawas; 1825, Cross Creek, Pittsburg Conference; 1826, Barnesville; 1827, Duck Creek; 1828, Tuscarawas; 1829, West Wheeling; 1830, Canton; 1831-'32, supernumerary, attached to the Cross Creek Circuit; 1833, located; 1834, readmitted and appointed to Waynesburg; 1835-'36 Beallsville; 1837-'38, Uniontown Circuit; 1839, Connellsville; he filled various appointments until his final superannuation in 1858.

William Tipton in charge in 1822, and Beaver with Ezra Booth in charge in 1823; he was then received into full connection, ordained deacon, and located.

Thomas Carr* preached in Edinburg, Portage County, Ohio, Sunday, Sept. 21, 1856. He was taken ill on Monday, and the following Sunday his funeral was attended in the same church where he, but one week before, preached his last sermon. But though death came suddenly, it found him watching. His end was triumphant. "During his sickness he spoke frequently of his enjoyments. As one of your committee called to see him on Friday, which was his last interview with him, he said: 'If you see any of my old brethren, tell them from me, that I mean to meet them in heaven.' Soon after this he said to his companion: 'O how I love the Church of Christ.' His daughter Margaret said to him: 'Father, your sufferings are great,' and asked, 'Do you know me?' He replied: 'Margaret, I am exceedingly happy.' These were about the last intelligible expressions he uttered, and in a few hours after fell asleep in Jesus." Mr. Carr's preaching talent was above the medium. "In the first eight years of his ministry, his success was great; hundreds, through his instrumentality, having been converted and added to the Church." Mr. Gregg says: "Mr. Carr was small in stature, but a very pious, zealous preacher, and accomplished much good." He was born in Washington County, Pennsylvania, February 23, 1793. His father with his family, while Thomas was quite young, moved to Tuscarawas County, Ohio. In early life, while attending a camp-meeting conducted by J. B. Finley, Thomas was made a subject of awakening and converting grace. He was received into the Ohio Conference on trial in 1816, and became a member of the Pittsburgh, and the Erie Conferences, at their organization. He was effective twenty-five years, and supernumerary one year. He was superannuated in 1842 and continued in that re-

*Thomas Carr—Admitted on trial, Ohio Conference, 1816; full connection; 1818; deacon, 1818, McKendree; elder, 1820, Roberts; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; deceased, Edinburg, O., Sept. 27, 1856. Appointments—1816, Zanesville; 1817, Paint Creek; 1818-'19, Knox; 1820-'21, Tuscarawas; 1822-'23, New Castle; 1824-'25, Hartford; 1826-'27, Grand River; 1828-'29, Mercer; 1830, Youngstown; 1831,

lation until called away by the great Head of the Church.

Elijah Ward was admitted on trial in the New England Conference in 1801, but on account of failing health located in 1804. He moved with his family to Willoughby, Lake County, Ohio, and settled on a farm about a mile to the east of the village in 1822. He had enjoyed few literary advantages, but possessed a good mind. His preaching was decidedly original and sometimes very effective. He was sarcastic and odd, rough and severe. In 1824 he preached at a camp-meeting at Concord on the Holy City, and at the close of the sermon "the whole ground seemed strewn with mourners." He died in great peace in 1858.

Methodist Classes Organized.

A class was formed at Unionville, Lake County, Ohio, by E. H. Taylor, in 1822. The following were the members: George Pangburn, leader, William Rossman and wife, Harlow Bailey and wife, G. Scheverell and wife, Mr. Briggs and wife, and Mrs. Betsy V. Bartrum.

The first Methodist sermon ever heard in Braceville, Ohio, was preached by James McMahon in July, 1815, in John Croy's tavern. This house afterwards was occupied as a parsonage. A two days' meeting, held in the woods near Edward Oviat's, resulted in the organization of a class of which the following were the members: Harvey Stow and wife, Samuel Oviat, Sarah Oviat, William Johnston, and William Cole. For many years religious services were held in Brother Stow's house.—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 124.)*

The first Methodist class was organized at Bissells, Ohio, by B. O. Plimpton in 1822. Harry Baldwin was the first class leader and the class consisted of thirty members among which were the following: Joseph Ely and wife, Philip Hawkins and wife, Jonathan, Daniel and Wesley McFarland and their wives, P. D. McConney and wife, Asahel North and wife, Orion Henry and wife, John Henry and wife, Gorden Kent and wife, Joseph Witter and wife and Oliver Wheeler and wife. In 1855 Bainbridge and Chagrin Falls were appointments on this cir-

---

Deerfield; 1832, Hudson; 1833, Twinsburg; 1834, Washington Mission; 1835, supernumerary; 1836, Akron; 1837, Edinburg; 1838, Chardon; 1839, Parkman; 1840, Freedom; 1841, Hudson; 1842-'56, superannuated.

cuit, but in 1855 Bainbridge became a station. The site for the Methodist Episcopal Church was deeded by Justice Bissell and Mercy Bissell, his wife, in 1832, deed recorded in 1843. The exact date of the old church is not known. The present church was dedicated by Bishop Calvin Kingsley in 1867.

The most noted early revival occurred under the ministry of B. J. Kennedy in 1861, when a large number were added to the Church. There were recommended for admission on trial from this charge L. W. Ely, Alvin Burgess, Nelson Henry, J. N. Henry and Cyril Wilson.

"A Methodist class was organized in 1822 at the house of Daniel Hunt, in Richmond Township, and from this the Methodist Society of Guy's Mills was formed. The services were continued in that township until about 1848, when a frame structure, called "Pisgah Church," was built in the northern part of Randolph Township, at Hickory Corners. Daniel and Luther Hunt and Delos Crouch were at that time prominent members. The services were conducted here until 1871, when a society was formed at Guy's Mills from the membership of the Hickory Corners Church and a few members from Mt. Hope. A handsome frame edifice was constructed in 1871 at a cost of $3,500.

"As early as 1812 Methodist meetings were held at the cabin of Mr. Daniels, in the southwestern part of the township. They were continued regularly until 1825, when the membership was greatly increased by a revival, and a frame church, called "Guys," was built about half a mile south of Guy's Mills. John Smith, David Jones, David Hanks, Thomas Wilder, Reuben Smith and William Waid were the leading members. Here regular services were maintained until 1858, when a church was built on the Oil Creek road on a lot donated by Levi Oaks, in the southern part of the township. The Mt. Hope Church, as it was called, was built at a cost of $900, and besides the society of the old Guy's Church, the members of a class which had been organized about a year before a mile farther south in Wayne Township, joined the new society. D. W. Bannister, Joel Smith, John Oaks, Stephen Reese and Smith Byham were prominent members at that period.

"East Randolph Church was organized in 1850 by Rev. Edwin Hull, who became the first pastor. For some time the society worshiped in a school house in the southeastern corner of the township, but in 1866 a building was erected at a cost of $1,275. Mark Bogardus and wife, Nicholas Bogardus and wife and Mr. Loveless were early members.—*(Bates, Our County and Its People, 1899, pp. 573-574.)*

A class which worshiped at New Richmond was organized about 1836, Watts B. Lloyd, the first preacher, and held divine service in the Griswold school house, located about a mile east of the present sanctuary, which was erected in 1864 at a cost of $1,200. The North Richmond class was organized about 1840, and its leading early members were: James and William Morse, Franklin Lord, Emerson Chamberlain, Tracy Turner, Patrick Berry, David Mackey, James Grey and James Wilkinson. Services were held in the Warner school house until 1854, when a frame building was erected. Van Scoder's Church is in the northeastern part of Richmond township. A class organized there about sixty years ago, was maintained for many years. Another society was organized in 1877. Services were held in the school house until 1882, when the present neat and commodious building was erected at a cost of about $1,800. Teepleville and Jervis' are new names of appointments on the New Richmond Circuit.—*(History of Crawford County, Beers & Co., pp. 604-605.)*

Ira Eddy, traveling the Hudson Circuit in 1822, formed a class of five members—Eli Booth and wife and Mr. Paugman, wife and daughter—at the house of Mr. Booth, which became a regular preaching place and was so continued for several years.

Father Shewell had held services in the town of Brimfield, Portage County, Ohio, in the summer of 1820 at the house of A. H. Lamphear. Ira Eddy organized a class in 1823, consisting of Benjamin Mallory and wife, Amos Benedict and wife, John K. Chapman and wife, and A. H. Lamphear and wife.

The Methodist people and town authorities erected a building at Painesville, Lake County, Ohio, which served both as a church and town house. The converts at the

quarterly meeting in this new house, and a few weeks later at a camp meeting at Concord, increased the membership to more than one hundred, and resulted also in the organization of a class in the town of Kirtland.

The Genesee Conference met at Westmoreland, Oneida County, N. Y., July 15, 1823, Bishop Enoch George, President. Appointments were made as follows: Erie District, Glezen Fillmore, Presiding Elder; Lake Circuit, Parker Buel and Richard Wright; North East, Elijah Done, a local preacher who lived on the Conewango creek one mile above Warren, was employed as a supply; French Creek, Sylvester Cary; Chautauqua, Asa Abel and John W. Hill, son of Benjamin P. Hill, was employed as a supply. The Ohio Conference met at Urbana, Ohio, Sept. 24, 1823, Bishop Robert R. Roberts, President, and the following appointments were made: Ohio District, Charles Elliott, Presiding Elder; Erie, John Summerville; Mercer, Henry Knapp (at the quarterly conference held February 24, 1824, John Chandler is named as one of the circuit preachers, and in that held May 15, 1824, Elijah J. Field is named; so read the written minutes); Grand River, Alfred Brunson, Robert Hopkins; Youngsville, Samuel Adams, Sylvester Dunham; Hartford, Charles Thorn; Deerfield, Dennis Goddard, Elijah H. Field; New Castle, Thomas Carr, Job Wilson; Portland District, William Swayze, Presiding Elder; Hudson, William H. Collins, Orin Gillmore. The Youngstown Circuit was divided, and the north part called "Hartford," to which a few appointments were added from Grand River. A new circuit was formed called "Portland," with which the Hudson Circuit was connected, the remainder lying west of the Ohio District. Samuel Adams left the Youngstown Circuit in the spring of 1824, and Nicholas Gee, a local preacher from the town of Ellsworth, Mahoning County, was employed as a supply until conference, and did good service.

Asa Abel was admitted on trial in the Genesee Conference in 1821; he was received into full connection and ordained deacon in 1823, and ordained elder in 1825. He was a good preacher, and a devoted man. He served as Presiding Elder several terms in his own conference.

For some reason, in his old age, he withdrew from the ministry and membership of the Church.*

Sylvester Dunham was admitted on trial in the Ohio Conference in 1823; served Youngstown in 1823, and Grand River in 1824; and was then discontinued.

Orin Gilmore was admitted on trial in the Ohio Conference in 1822, and appointed to Mansfield, with Shadrack Ruark in charge. In 1823 he served Hudson, with William H. Collins in charge. In 1824 he was received into full connection and ordained deacon, and traveled the Brunswick Circuit, with Joab Ragan as junior preacher. At the close of this year he located.

Robert Finley Hopkins.

Robert Finley Hopkins was born in Bourbon County, Ky., April 6, 1798, and died at his home in Sewickley, Allegheny County, Pa., March 3, 1891. He was made a subject of saving grace when ten years of age. In boyhood he worked at the cooper's trade, and acquired that mechanical skill which served him well during his ministerial labors. The family moved to Ohio and settled in Preble County where the father, with the aid of his boys, cleared a farm and established a home. At seventeen years of age Robert was sent to Piqua and placed under the care of John P. Finley, a Presbyterian minister, to whom he acknowledged himself much indebted for the foundation of an education. He continued his studies, largely by himself, and acquired a large stock of information and considerable knowledge of the classics. He taught school for a year and studied law for a short time. In 1823 he was admitted to the Ohio Conference and became a member of the Pittsburgh Conference at its organization in 1826. His labors fell within the bounds of the Erie Conference on the Grand River Circuit in 1823;

*The following appointments were filled by Mr. Abel: In 1821, Canisteo; 1822, Prattsburg; 1823, "Chetauque"; 1824, Crooked Lake; 1825, Buffalo; 1826, Batavia; 1827-'28, Genesee District; 1829-'31, Buffalo District; 1832-'35, Genesee District; 1836, Cattaraugus District; 1837-'40, Dansville District; 1841, Mt. Morris and Nunda; 1842, Mt. Morris; 1843-'44, Castile; 1845-'46, Covington; 1847-'48, Chili and Churchville; 1849, Murray; 1850-'53, Genesee District; 1854, agent of Genesee College, members of Sweden Quarterly Conference; 1855-'56, Clarkson; 1857-'58, Parma; 1859, West Sweden and Byron Centre; 1860, superannuated; 1861, withdrawn from the connection.

Hudson, Ohio, in 1825, and Youngstown, Ohio, in 1826. He filled the office of Presiding Elder fifteen years, served as book agent at Pittsburgh three years, and was a member of five General Conferences.

He was married November 14, 1833, to Miss Parmelia Scott, of Brook County, Va.

"The ministry of Brother Hopkins was pre-eminently itinerant. Much of it belonged to that period of our history characterized by very short pastorates and frequent removals. Some of his fields of labor embraced vast stretches of territory, requiring hundreds of miles of travel, mostly on horseback; the climbing of mountains, threading of forests, swimming of swollen streams, and lodging in rude cabins. That was the 'heroic age' of Methodism west of the Allegheny Mountains, and Robert Hopkins had the stuff in him of which heroes are made. He well earned the large place he holds in the respect and affections of his brethren in the ministry and of the people whom he served.

"Nature was generous in giving our brother an exceptionally fine physique. He was full six feet in height, squarely built and as straight as a rule. He was of commanding presence and noble bearing, had a keen eye, was always courtly in his manners, but exceedingly affable. He was the very soul of honor, despising all that savored of littleness or meanness.

"As a preacher, Robert Hopkins was a workman that needed not to be ashamed. Whether dealing with philosophical or practical truth, he seemed equally at home. His style was lucid, logical and manly. He held his subject well in hand, always making out what he undertook. He laid no claim to what is called the 'witchery of oratory,' but his discourses bristled with points well taken and admirably put, and often spiced with sparkling wit and humor, so that he easily held the attention of young and old."*—*(Pittsburg Christian Advocate, August 23, 1891,)*

*The appointments of Mr. Hopkins were as follows: In 1823, Grand River; 1824, London; 1825, Hudson; 1826, Youngstown; 1827, Pittsburg; 1828, Washington Circuit; 1829, Pittsburg; 1830-'31, Monongahela District; 1832-'33, Wheeling District; 1834-'37, Pittsburg District; 1838-'39, Allegheny City, Beaver Street; 1840-'43, Steubenville District; 1844-'47, Beaver District; 1848-'49, supernumerary, but assisted in Allegheny City, Chestnut Street,

Elijah H. Field.

Elijah H. Field was born in Sharon, Vt., October 3, 1796; came to Ohio in 1820; was converted and licensed to exhort in 1821; later was licensed to preach, and entered upon his career as an itinerant in the Ohio Conference in 1823. He was united in marriage with Miss Ann Taylor, June 8, 1828. During a period of forty-two years he served twenty-eight charges and one district with acceptability and success. The Kanawha District, which he traveled, extended over ten of the mountainous counties of West Virginia. "The district was so mountainous that it could be traveled only on horseback or on foot, and was so extensive that the Presiding Elder was obliged to be away from home sometimes for six weeks together. Once, while on a long trip, a deep snow fell, followed by intense cold. The roads up and down the mountain steeps were difficult and dangerous, and Mrs. Field knew that the drifting snow would render them still more so. Although in prayer and faith she had committed her husband to the care of the covenant-keeping God, it was impossible for her to drive away the fear that in all probability he had perished or would perish in the wilderness. He had named the day when he expected to be at home—and he was remarkably prompt in keeping his engagements—but when that day passed, and another, and still another, and yet he did not arrive, that fear became painfully intense, and was shared by her neighbors. A kind-hearted brother harnessed up his team, and providing every comfort that was practicable under the circumstances, volunteered to go with Mrs. F. in search of her husband. But just as they were ready to start the Presiding Elder arrived, safe and sound, though greatly fatigued. On his way home he had come to the Kanawha river, which at that time and place could be crossed only on the ice. Recent rains had swollen the river and there was a space of open water of several feet between the shore and the ice on each side. What could

---

and Chestnut Street Mission; 1850, Allegheny, Beaver Street; 1851, Sewickley; 1852-'53, superannuated; 1854-'55, Chartiers; 1856, Tarentum; 1857, Enon Valley; 1858, Allegheny Circuit; 1859-61, Uniontown District; 1862-'63, Allegheny City, South Common; 1864, superannuated; 1865-'66, District Secretary, Seamen's Friend Society; 1867, superannuated; 1868, Glasco and Ohioville; 1869, Freedom; 1870-'91, superannuated.

he do? His wife and children were on the other side of the river, and would expect him at the time appointed. Common worldly prudence would have said: 'Remain on this side.' But all that little world of love which he called 'home' was on the other side, and that attraction urged him forward. He procured planks and laid them across the open water between the shore and the ice, and leading his horse over this temporary bridge, he reached the ice in safety; but in attempting to cross the open space in the same way on the other side his horse fell into the stream and was saved only by the greatest exertion. In another field of labor, while absent from home, one of his children died, and the distance was so great and the way so difficult that word could not reach the father, and did not reach him until seven days after his child had been laid in the grave. Other illustrations of the hardships and perils of the itinerancy in that day might be given, if necessary. These are only specimens of what were common in the heroic age of Methodism. The last pastoral charge was New Lexington Circuit, Hillsborough District, in 1866. In the spring of that year he became convinced that he was physically unable to do the full work of a traveling preacher. Hence, he felt it his duty to ask for a superannuated relation, which he did at the next conference. His letter to the conference—he now belonged to the Cincinnati Conference—asking for a change in his relation, was a model of good sense, good taste, and Christian submission, and attracted unusual attention. The conference, of course, granted his request, and his relation as a superannuate was continued from year to year twelve years. During that time he resided at St. Paris, and though able to preach but seldom, the silent influence of his example was felt and recognized by all classes. About three months before his death, somewhat unaccountably the weary wheels of life began to revolve slowly. No clearly marked disease was discoverable, but only a general prostration of strength and vitality. In a few weeks he rallied a little, and for a time was able to walk about the house, though he did not regain his former strength. About ten days prior to his death he was again prostrated, and continued to grow weaker until October 1, 1878, when he sweetly fell asleep in Jesus.

"Brother Field was a man of marked intelligence. In science and literature he was exact and critical. On all subjects which interest intelligent men he was a close and original thinker. In theology and philosophy he called no man master; but whatever the Bible taught—the Bible interpreted by that reason with which the Creator had endowed him—*that* he received implicitly as the truth of God. To that authority he bowed, and on that book he built his hopes of everlasting life. His Christian character and life were distinguished by firmness. He was not emotional, but there was an unyielding tenacity in his faith and in his faithful observance of Christian duties. He had some peculiarities of mind and habit. Though always 'sober-minded,' he was never sad or gloomy. Cheerfulness—a sort of humorous, playful cheerfulness—was habitual to him, and was one of his marked characteristics; and that element in his character was a constant well-spring of joy, diffusing light and gladness wherever he went. He was kind and generous. No man was more ready to bestow favors upon others to the full extent of his abilities and opportunities than he. In his relation as husband, father, neighbor and friend he was just what one would expect in a conscientious and manly Christian. In the church and in all church duties his example was worthy the imitation of all. At the public services and at the class meeting his seat was never vacant when he was able to be present. During all his sickness, as well as during the fifty-seven years of his Christian life, his faith in Christ was unwavering. In his last sickness he talked but little, because of the great difficulty of articulation; but whatever he did say in relation to his religious state showed that his faith was unyielding and his hopes bright and buoyant. When very near the brink of the river of death he was asked: 'Is Jesus still precious?' to which he promptly responded 'yes.' This was the last distinct utterance that was heard from his lips on earth."*—*(Minutes of Conferences, Vol. XVII, 1879, pp. 14-15.)*

*His appointments were as follows: In 1823, Deerfield; 1824, Zanesville; 1825, Black River; 1826, Milford; 1827, Greenville; 1828-'29, Oxford; 1830-'31, Adelphi; 1832, Galliopolis; 1833-'34, Burlington; 1835-'36, Chester; 1837, Charleston District; 1838-'39, Kanawha District; 1840-'41, Deer Creek; 1842, Milton; 1843, Tremont; 1844, Fletcher; 1845, East Liberty; 1846-'47, Worthing-

JOB WILSON, NICHOLAS GEE.

"Job Wilson, second preacher on the New Castle Circuit, was an Irishman, born, converted, educated, and licensed to preach, on the Emerald Isle. He was admitted on trial in the Ohio Conference in September, 1823, and into full connection and ordained a deacon by the Pittsburg Conference in 1825, and an elder in 1827. He was a rugged, stout-built man, face badly pockmarked. He possessed a mind of more than ordinary capacity, was remarkably fond of controversy, seemed never to be satisfied in the pulpit or in private circles unless opposing the views or criticising the opinions of others, and often with a severity and abruptness that gave offense. He was located in 1837"—it should be 1838—"and lived and died near Meadville, Crawford County, Pa."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 213.)*

Nicholas Gee was born in 1782, converted in 1804, and licensed to exhort in 1808. He removed from the state of New York into Ohio in 1823, and settled in the town of Ellsworth, Mahoning County. He was licensed to preach by Charles Elliott in 1824, and ordained a deacon by Bishop Roberts in 1836. In the spring of 1824 he was employed as a supply on the Youngstown Circuit to take the place of Samuel Adams who was obliged to leave. "Mr. Gee enjoyed but few literary advantages, and was a man of moderate preaching abilities; but his deep, uniform piety, earnest devotions, and burning zeal made him a very acceptable and useful local preacher. He assisted very much in carrying the gospel to and establishing Methodism in Ellsworth, Berlin, Lordstown, Jackson, and other neighboring towns."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 213, 214.)*

HISTORY OF LITTLE VALLEY METHODISM.

The Methodist Episcopal Church at Little Valley was

---

ton; 1848, Dunbarton; 1849, Rockville; 1850-'51, Aberdeen; 1852-'53, Cincinnati and Kentucky Conference, Winchester; 1854-'55, Cincinnati Conference, Tremont; 1856-'57, Vienna; 1858, Jamestown; 1859, Union; 1860-'61, Lynchburg; 1862-'63, New Market; 1864-'65, New Lexington; 1866, superannuated.

***He filled the following work: 1823, New Castle; 1824-'25, Mercer; 1826, Butler, after session of the Pittsburg Conference; 1826, Lake; 1827, Erie; 1828, Meadville; 1829, Hartford; 1830-'31, Clarion; 1832, Franklin; 1833, New Lisbon; 1834-'35, Freeport; 1836, Smithfield; 1837, Woodsfield; 1838, located.**

organized when Cattaraugus County was considered "on the frontier." The earliest settlements on the Holland Purchase were not as advanced in religious development and in the growth and spread of Christian feeling and observance as in temporal prosperity. Some of the pioneer preachers declared that "the Sabbath day did not extend beyond the Genesee River." The Methodist circuit rider, however, urged his way through unbroken forests and across bridgeless streams into the farthest settlements of these unpropitious fields, and sounded the gospel trumpet to unaccustomed ears. The first stated worship seems to have been in 1814, and at Little Valley and in its vicinity classes were formed at an early period. A certificate of incorporation was filed in the office of the county clerk incorporating the "First Methodist Church in Little Valley," March 5, 1824. This certificate states that on the fifth day of December, 1823, "a meeting of the male persons of full age being members and friends of the Methodist Episcopal Church was held for the purpose of incorporating themselves as a religious society," at which Levi Done and William A. Hopkins were chosen to preside. The following persons were elected trustees: Benjamin Chamberlain, John A. Kennicutt, William Kendall, Jonathan Kennicutt, and Jeremiah Maybee. None of these except Mr. Maybee lived within the present limits of Little Valley. Where this organization was actually located does not appear, but it was evidently not the predecessor of the present church organization.

In 1824 Rev. Andrew Peck organized the Conewango Circuit which embraced "Conewango, Kennedy's Mills, Randolph, Ellery, Little Valley, Napoli, and Coldspring, at all of which places classes had been formed." Two years later Conewango was merged into Chautauqua and Lake Circuits. The Jamestown Circuit was formed in 1828. In 1830 a new circuit was formed called "Napoli and Smithport," the extreme points of which were perhaps one hundred miles apart. In 1825 a class was formed at "Brainard's" in the town of Napoli not far from Little Valley. In 1852 the "Randolph" Circuit included the village of Little Valley and a class was formed at "Little Valley Depot." This may have been the reorganization of the society of 1823, but this cannot be affirmed with certainty; it is, however, the origin of the



M. E. Church, Little Valley, N. Y.

present Methodist Episcopal Church of Little Valley. The Randolph preachers had charge of the work for the first five years, but there was no church building. In 1857 Little Valley was made a separate circuit, and John Akers was sent to the charge. The appointments included Pigeon Valley, Napoli, Red House, and Hotchkiss Run. January 28, 1859 the quarterly conference passed the following resolution:

"Resolved, That the interests of Methodism will be best subserved on this circuit by a judicious division of the same."

The following year the circuit was divided. July 27, 1858, members of the society met in Odd Fellows' Hall and incorporated "The First Society of the Methodist Episcopal Church of Little Valley." The following trustees were elected: Luson M. Botsford, Lansing T. Wilcox, Asa Sweetland, Jr., Stephen C. Green, and Jonathan Thompson. Friend W. Smith was preacher in charge.

November 9, 1859, a meeting-house was dedicated by Bishops Matthew Simpson, and E. R. Ames. This was enlarged and improved in 1878 at an expense of $1,650, and re-dedicated by Bishop Randolph S. Foster.

So great spiritual prosperity came to the society at Little Valley that a more commodious church edifice was imperatively demanded to accommodate the growing membership. At a meeting of the Official Board held January 19, 1905, it was decided to build on the old site on Court street which had been deeded to the society by Benjamin Chamberlain, June 25, 1866. The old church building was sold and removed. "It was decided to build of cement blocks and the wisdom of the committee is apparent to all who have admired the architecture and stability of the new church. The main auditorium has a seating capacity of two hundred and fifty, which can be very much enlarged by means of movable partitions. There has been ample provision made for the Sunday School, young peoples' societies, and the aid societies of the church. The spacious basement is fitted up into a modern kitchen and dining hall, where all that pertains to the culinary art may be indulged in. Beautiful memorial windows adorn the building; it is heated by two furnaces and is electric lighted throughout." This noble edifice was dedicated June 3, 1906. The cost was about $15,-

000.—*(Condensed from Souvenir Program of the Dedicatory Services of the First Methodist Episcopal Church, Little Valley, New York, 1906, Prepared by Rollin H. Pratt, one of the Trustees.)*

This briefer history of the organization—also taken from an authoritative source—does not go back to the earliest period, and, though not in full agreement, contains new items worthy of preservation.

The first Methodist Society in Little Valley, New York, was organized in 1829 with seven members, six of whose names have been preserved—Jeremiah Maybee and wife, Mr. Perry and wife, Benjamin Fuller, and Mrs. Fuller. The society was soon strengthened by the reception of Lewis Sweetland and wife, and Simeon Brainard and family. An old class book contains the names of thirty who were members in 1837, with Simeon Brainard as leader. The church building was erected in 1858, known as the year of "the great frost." The cost was about $2,-100. Twenty years later, it was repaired at a cost of about $1,650, making a very convenient and attractive church. The parsonage was built in 1867, and cost $1,-000. The money was furnished by H. R. Finch who received interest on the investment for some years, and then deeded the property to the church. The Sunday School was first organized in 1853.

There was a revival on the Grand River Circuit—Edward H. Taylor and John Crawford, circuit preachers—in 1823, in the town of Orwell, and a class of eight members was formed: John Babcock, leader, his wife, and mother, Sarah Case, Julia A. Babcock, Buel Higbee, Lucinda Higbee, and Samuel E. Babcock; and a little later were added James Babcock, and William R. Babcock.

Henry Knapp organized a class at Charleston, Mercer County, in 1823, holding religious services at the house of Samuel Clark. There were ten original members: Samuel Clark, his wife and son, Benjamin Canfield, Rebecca Canfield, Thomas Tomlinson and wife, Charlotte Hayes, William Koon and Thomas Morford. A plank building was erected in 1826, on a lot deeded by Samuel Clark. Three or four years later, it was torn down and removed, and a more commodious house built on a more convenient site. This was sold for a machine shop, and another edi-

fice erected about 1858.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 502, 503.)*

Conferences—1824.

The Genesee Conference met at Lansing, New York, July 25, 1824, Bishop Enoch George presiding. Bishop Elijah Hedding, newly elected, was also present. The following was the plan for Erie District: Glezen Fillmore, presiding elder; Lake Circuit, Josiah Keyes; North East, Peter D. Horton; French Creek, to be supplied; Chautauqua, Nathaniel Reeder; Conewango, William Fowler. The Ohio Conference met at Zanesville, Ohio, Sept. 2, 1824, Bishop Joshua Soule in the chair, and the following plan was made for the Ohio District: Charles Elliott, presiding elder; New Castle, Henry Knapp, Joseph S. Barris; Youngstown, John Summerville, Alfred Brunson; Hartford, Thomas Carr; Deerfield, Ira Eddy, Billings O. Plimpton; Hudson, Philip Green, William C. Henderson; Grand River, David Sharp, Sylvester Dunham; Erie, John P. Kent; Mercer, Charles Thorn, Job Wilson.

William Swayze superannuated and settled on his farm in Deerfield, Ohio.

Among the camp-meetings of the year, one of remarkable power is mentioned. It was held "on the bounds of the Erie Circuit, not far from the Ohio State line." It resulted in the conversion of many souls, and the work spread through the neighboring towns and reached other denominations. "It was supposed that between three and four hundred were gathered into the different churches in that region as the result of this camp-meeting." Charles Elliott showed himself a master leader of the Lord's hosts. —*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 218.)*

John Scott labored as an assistant to Nathaniel Reeder on the Chautauqua Circuit. Joseph W. Davis assisted Thomas Carr on the Hartford Circuit.

The General Conference which met in Baltimore in May, 1824, formed the Pittsburg Conference which embraced—besides other extensive territory—the entire territory of the old Erie Conference. The Genesee Conference met at Lansing, New York, September 14th, 1825,

Bishop Elijah Hedding in the chair, and the following appointments were made: Lake Circuit, John Scott; North East, Nathaniel Reeder; Chautauqua, Peter D. Horton; Conewango, John W. Hill; and French Creek, Robert C. Hatton. This work then passed to the new Pittsburgh Conference.

David Sharp.

David Sharp was a native of New Jersey, born Sept. 5, 1787. His parents moved to Virginia and later to Ohio and settled in Logan County. In 1807 David was converted under Methodist ministry, and united with the people who, under God, had been the means of bringing so much peace and joy to his heart. In this choice, he met with much opposition for a time from his Quaker parents, but he bore all with so much meekness that he became a favorite in his father's family. His venerable father often sat with tearful interest under his ministry, and many of his family became private and some official members of the Methodist Episcopal Church.

In 1810 he was licensed and employed as a supply. He was admitted on trial in the Ohio Conference in 1813. He was transferred to the Missouri Conference, and served Silver Creek Circuit, and then the Illinois and Missouri Districts five years. Mount Carmel Circuit, in Mr. Sharp's district in the Missouri Conference embraced four county seats. We may judge from this what the whole district must have been. The roads were bad, the streams unbridged; there were few ferryboats, and the accommodations poor, while the deprivations and hardships were indescribable. "He, however, prosecuted his work with greal moral courage and indomitable perseverence, as well as with great decision and energy of character. The body containing a soul of such excellent qualities, capable of such effort and endurance, must have had a sound constitution and much strength."

In 1825 Mr. Sharp was transferred to the newly organized Pittsburg Conference. Here he labored twenty years on circuits and in stations, and four years as presiding elder. Again he labored in the west completing a ministry of forty-seven years in the Cincinnati Conference. After his superannuation in 1860, he still did such service for the church as his strength would permit.

"We have before us the testimony of brethren long associated with him in labor, and from what we have received and know ourselves, we can say that in all the places of labor assigned him he was esteemed, acceptable, efficient, and successful in his work. As a Christian, we believe that no complaints were ever made against him; as a minister in the pulpit, his discourses were respectable, but not extraordinary. It may be said, however, in favor of his performances, and of himself, that he never made great pretentions, and never wearied his hearers with long discourses. It has often been said that his sermons were like trees with more fruit than blossoms or foliage. He was punctual. It was a rare occurrence for him to be absent from or too late at an appointment. It is said that his judgment of law and the order of business in quarterly conferences commanded universal respect. He was an unassuming, modest man, clothed with humility, uniformly pious. Indeed, we think what was said of Barnabas might in truth be applied to him: 'He was a good man, full of the Holy Ghost, and of faith.'"

Brother Sharp was twice married. His first wife, a Miss Moore, of Illinois, lived only a few months. His second wife, was a daughter of Thornton Fleming, long an efficient minister of the Baltimore and Pittsburg Conferences.

Religion was the solace of his chamber of sickness and his dying bed. While his vigorous constitution and retentive memory were yielding to years and infirmities, he was ripening for the Kingdom. His cheerfulness never failed, and imparted a hallowed influence to his closing days and hours. The day following the severe attack of disease, he said: "My suffering time will soon be over. I want to leave as clear a sheet behind me as I can. I think I shall get home. Yes, going home, bless the Lord!" The next day he left his bed to join his family and friends in prayer and thanksgiving, and remarked: "If I have a correct view of things, as far as I know, all is well. The end will come. I see the shadow of death passing over me; it will be right; all is well; not my will but Thine be done." He then exclaimed: "Trying hour! trying moment! what have I to fear or dread! My heavenly Father will do all things well!" Three days before his death, he lifted up his hand and said: "I com-

mit my soul and body and Church into the hands of my heavenly Father." In the evening he prayed with his family for the last time. In the morning of April 21, 1865, at five and a half o'clock, the weary wheels of life stood still. He was with his God.*—*(Minutes of Conferences, Vol. X, 1865, pp. 162, 163.)*

William C. Henderson.

William C. Henderson was born in Mercer County, Pennsylvania, October 25, 1801. His grandparents emigrated from the north of Ireland in 1795, and in 1798 made their home in Mercer County, among the early settlers of that region. His father married Mary, sister of William Carroll, formerly of the Erie Conference. William C., their first child, received Christian culture, and was made the subject of converting grace in his sixteenth year. "Called of God to the ministry in his youth, at a time when our young men had but few advantages for acquiring a thorough education, he was concerned to make the best possible preparation for the life-work he seriously, and not without some misgivings, contemplated. As there was no college near, and those distant too expensive for his means, the helps within reach were not despised. He sought, and, for some time, enjoyed a course of academic instruction in Youngstown, Ohio. While there as a student, his convictions of duty and promise of usefulness became known to the Church. He was licensed to preach, and recommended to the traveling connection by the Boardman Quarterly Conference, and received on trial in the Ohio Conference in 1824. The following year the Pittsburg Conference was organized,

*The following appointments were filled by David Sharp: 1813, White Water; 1814, White Oak; 1815, Lawrenceburgh; 1816, Piqua; 1817, Milford; 1818, Missouri Conference, Silver Creek; 1819-'21, Illinois District; 1822-'23, Missouri District; 1824, Pittsburg Conference, Grand River; 1825, Uniontown; 1826, Beaver; 1827, Connellsville, 1828-'31, Pittsburg District; 1832, Smithfield; 1833, Smithfield Circuit; 1834-'35, Connellsville; 1836, Lisbon; 1837, New Lisbon; 1838-'39, Redstone; 1840, Beallsville; 1841-'42, Chartiers; 1843-'44, Sewickley; 1845-'46, West Newton; 1847, Triadelphia; 1848, Knoxville, same year transferred to Ohio Conference and appointed to North Lewisburgh; 1849-'50, Marysville; 1851, Darbyville; 1852, Cincinnati and Kentucky Conference, Mechanicsburgh; 1853, Cincinnati Conference, Vienna; 1854, King's Creek; 1855, King's Creek and Mechanicsburgh; 1856 New Burlington; 1857, I find no record; 1858-'59, North Lewisburgh; 1860-'64, superannuated.

and he became a member from the beginning." He was transferred to the Erie Conference in 1853, and from 1856 to the close of his life, Feb. 7, 1882, made his home in Meadville, where he was held by all in the highest esteem. "Father Henderson was a man of fair talents, industrious habits, and by diligent application made himself thoroughly acquainted with both the doctrines and economy of the Church. His mature judgment was always respected, and his counsel often sought with advantage by younger men. Though a man of strong convictions and resolute purposes, persistently following what he thought right and true, he was considerate and kind in his treatment of others, not wont to give needless offense to any. Age came to him gently, the four score years bringing few infirmaties, and slight, if any, evidence of decay of the best elements of his nature. The touch of time chastened and refined, but did not seem, in the least, to dull his sensibilities, so that the kind happy man, in the maturity of his years, both enjoyed the society of the young, and by his frequent presence in their circles, gave them real pleasure. The little children loved him.

"The end was sudden, unexpected by his family and friends, and probably unexpected by himself. There was no time for farewell words, or any declaration of his faith and hope when dying. The friends, who loved him well, and mourn their loss, needed not such words, as they had the better testimony of his life."

He was effective thirty-three years, located in 1857, and was re-admitted and superannuated in 1868.*

J. S. Barris, Peter D. Horton.

J. S. Barris was admitted on trial, Ohio Conference, 1824; became a member on trial of the Pittsburg Con-

*W. C. Henderson—Licensed to preach, 1824; admitted on trial, Ohio Conference, 1824; became a member on trial of the Pittsburgh Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; transferred to Erie Conference, 1853; located, 1857; readmitted, 1868; deceased, Meadville, Pa., February 7, 1882. Appointments: 1824, Hudson; 1825, New Lisbon; 1826, Hartford; 1827, Windsor; 1828, New Castle; 1829, New Lisbon; 1830, Beaver; 1831, Leesburg; 1832-3, Chartiers; 1834, St. Clairsville; 1835, Ohio; 1836, Butler; 1837-8, Harmony; 1839-42, Pittsburgh District; 1843, East Liberty; 1844, Murraysville; 1845, Elizabeth; 1846-7, Richmond; 1848, Petersburg; 1849-'50, Liverpool; 1851, Salem, O.; 1852, Carrolton; 1853, Sharon and Brookfield; 1854, Conneautville; 1855, Edinboro and Venango; 1856, Saegertown; 1868-'81, superannuated.

ference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; withdrew on account of differences with his Conference as to the best method of solving the slavery question, 1839, and became a preacher in the Congregational churches.*

Mr. Gregg relates: "During the spring and summer of 1824 the Presiding Elder removed Mr. Peck from the Boston Circuit and sent him to organize a new circuit out of territory that had been partly occupied in the Chautauqua and Lake circuits, which will hereafter appear on the minutes of conference as 'Conewango' Circuit. It embraced Conewango, Kennedy's Mills, Randolph, Ellory, Little Valley, Napoli and Cold Springs, at all of which places classes had been formed. A class was also formed this year in Poland, Ohio; names of members not known."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 214.)* The Conewango Circuit was formed or explored by Andrew Peck. The "Boston" Circuit, from which he was taken, was on the same district in the Genesee Conference beyond our bounds. John Copeland was second preacher on this circuit with Mr. Peck. Erie District at that time extended north so as to include Buffalo, N. Y.

Peter D. Horton was born in Orange County, N. Y., December 11, 1796, and died in Nelson, Ohio, December 21, 1867. He was converted at Phelps, N. Y., in 1817, and admitted on trial in the Genesee Conference in 1824. He became a member of the Pittsburg and the Erie Conferences at their organization. He was thirteen years effective, meantime having been supernumerary and superannuated eleven years. He was finally superannuated in 1848. Gregg says: "Mr. Horton was a very tall, slim man, of delicate health, and had a feeble voice; was exceedingly modest and timid, a close student, with a kind heart, systematic and concise in the delivery of his sermons, which were usually short and edifying. But

*The appointments of J. S. Barris were: 1824, New Castle; 1825-6, Chautauqua; 1827-8, Lake; 1829, North East; 1830, Erie; 1831, Meadville District; 1832, Erie District; 1833-4, agent, Allegheny College; 1835, Mercer; 1836-7, Meadville District; 1838, Franklin. A biographical sketch of Mr. Barris is to be found in another connection.

few men have lived a more pious and inoffensive life."*—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 217.)*

JOHN SCOTT, WILLIAM FOWLER, JOSEPH W. DAVIS.

Gregg says: "Mr. Scott was a short, stout-built Irishman; a fine specimen of an honest, simple, conscientious Christian; in his preaching, quaint, original and practical. His speech and general appearance clearly indicated his country."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 227.)*

John Scott was born in Emmero, Ireland. His parents were good members of the Presbyterian Church. He was converted at the age of seventeen and united with the Methodists. He came to America in 1819, and was licensed to exhort in St. Johns, New Brunswick. He worked his way westward until he came within the bounds of the Erie District, and was licensed to preach in 1822. Glezen Fillmore employed him to assist Mr. Reeder on the Chautauqua Circuit in 1824, and the next year he was received on trial in the Pittsburg Conference. In 1828 he married Miss Elzaide Hunt, "a noble woman, who faithfully assisted in bearing the toils of his itinerant life." He became a member of the Erie Conference at its organization. In 1853 he was superannuated and continued in this honored relation until the close of his earthly career. He passed to his reward from Gerry, N. Y., September 2, 1861. He had been superannuated one year in 1847. His effective labors extended over twenty-six years.

"During his ministry he saved sufficient to procure a good home, in which he lived very comfortably, greatly beloved and respected by his neighbors. Knowing his end was near he settled up all his temporal matters; made all the arrangements for his burial and funeral; choosing

*P. D. Horton—Licensed to preach, 1824; admitted on trial, Genesee Conference, 1824; became a member of the Pittsburg Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Nelson, O., December 21, 1867. Appointments: 1824, North East; 1825, Chautauqua; 1826, Deerfield; 1827-9, superannuated; 1830, supernumerary; 1831, Ashtabula; 1832, Deerfield; 1833, North East; 1834-5, Wesleyville; 1836, Cambridge; 1837-9, superannuated; 1840, supernumerary; 1841-3, superannuated; 1844, Hubbard; 1845, Freedom; 1846-7, Nelson; 1848-67, superannuated.

the bearers from the Methodists, Presbyterians, Baptists, and from among those professing no religion, saying he wished to show he was in peace with God and all men." His son, upon entering the sick room, found his father praising God. The aged saint said: "I do not know that I am dying, but I thank God for a foretaste of the joys of heaven." Methodists die well.*

William Fowler entered the Genesee Conference in 1822, and was appointed junior preacher, with Benjamin Sabin on the Canisteo Circuit. In 1823 he was second preacher on the Ridgway Circuit, with Isaac Puffer. In 1824 he was received into full connection and ordained deacon, and came to Conewango Circuit. He was with us but one year. He was ordained elder in 1826. He had superannuated in 1825. Brother Fowler was in very poor health and struggled hard to keep in the work; was superannuated, and then supernumerary; supplied work, and seems to have been for a year or two effective, but finally gave up the fight, and in 1836 located.

Joseph W. Davis was born in the town of Symingham, Berkshire County, Mass., April 30, 1791. He was an only son, and was dedicated to the Lord in infancy. In his early youth his parents removed to what was then known as Cazenovia County. He was converted at a camp meeting in 1809, and joined the Methodist Episcopal Church. He was drafted and entered the military service in 1814, but returned home on furlough on account of the sickness and death of his father, and the war soon closed. In 1816 he removed to Trumbull County, Ohio, and was appointed by Alfred Brunson leader of a small Methodist class. He was licensed to preach in 1821, and in 1824 traveled the Hartford Circuit with Thomas Carr, under the Presiding Elder. Dur-

*John Scott—Admitted on trial, Genesee Conference, 1825; transferred, Pittsburg Conference, 1825; full connection, 1827; deacon, 1827, George; elder, 1829, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Gerry, N. Y., September 2, 1861. Appointments: 1825, Lake; 1826, Grand River; 1827, Canton; 1828, Hartford; 1829, Windsor; 1830, Jamestown, N. Y.; 1831, New Castle; 1832, Centerville; 1833, Shippenville; 1834, Shippenville and Pine Grove Mission; 1835; Brookville; 1836-7, Napoli; 1838, Youngsville; 1839, Harmony; 1840-1, Wattsburg; 1842-3, Edinburg; 1844-5, Williamsfield; 1846, McKean; 1847, superannuated; 1848,-9, Gerry; 1850, Leon; 1851, Wrightsville; 1852, Villenovia; 1853-'61, superannuated.

ing the year over two hundred were added to the Church. He was received into the Pittsburg Conference at its organization. While on the old Erie Circuit in 1827 and 1828—"twenty-four or twenty-five appointments, to be filled every four weeks"—there were between two and three hundred conversions. He was located in 1830, at his own request, that he might provide a more comfortable residence for his family. He was re-admitted in 1835, and became a member of the Erie Conference at its organization. His health failing, he was superannuated in 1845. He died in Bloomfield, Ohio, in January, 1854. His last words were: "Merging into everlasting day."*—*(Minutes of Conferences, Vol. V, 1854, p. 409.)*

Billings O. Plimpton.

Billings O. Plimpton was born in Sturbridge, Worcester County, Mass., March 7, 1799. In 1815, his mother lying on her dying bed, pleaded with her boy to give his heart to God. Her entreaties and earnest prayers broke his young heart and he yielded to offered mercy and was wonderfully converted. In the twentieth year of his age he was engaged in teaching near Brunswick, N. J. Here he received license to exhort, and immediately began to use his talent and was made glad to witness the conversion of several souls. He removed to Ohio, and was licensed to preach by William Swayze in 1821 and sent to the Cuyahoga Circuit. Homer J. Clark was converted under his labors while on this circuit. "Early in the spring of 1822, Mr. Plimpton started to go through from Twinsburg, Summit County, to Aurora, Portage County, Ohio, to preach to a small society then in that town. Having to follow a blind path, he missed his way and night came on, which being exceedingly dark, he was compelled to stay in the woods. He selected a high piece of ground, tied his horse to a tree, and placing his port-

---

J. W. Davis—Licensed to preach, 1821; admitted on trial, Pittsburgh Conference, 1825; full connection, 1827; deacon, 1827, George; elder, 1829, Roberts; located, 1830; readmitted, 1835; became a member of the Erie Conference at its organization, 1836; deceased, Bloomfield, O., January, 1854. Appointments: 1824, Hartford, supply; 1825, Grand River; 1826, Hartford; 1827-8, Erie; 1829, New Castle; 1835, Centreville; 1836, Fredonia, N. Y.; 1837, Cleveland Circuit; 1838, Hudson; 1839, Braceville; 1840, Jefferson; 1841, Parkman; 1842, Gerry; 1843, Salem; 1844, Forest; 1845-53, superannuated.

manteau on the ground for a pillow, wrapped himself up in his cloak and lay down to sleep. But before getting to sleep a gang of six or eight wolves surrounded him and began to howl most piteously. His horse took fright and began to stamp and snort terribly. Mr. Plimpton jumped up and commenced hallooing with all his might, and he and his horse made the surrounding hills ring. The wolves took fright and fled, and Mr. Plimpton laid himself down and slept till morning, when he found he was but half a mile from Aurora. From this place he was invited over to Bainbridge, where he established an appointment. Upon arriving at the house of Mr. Smith, where he had ordered the appointment to be made, he found a large crowd of people assembled, and among them Rev. Mr. Seward, a Presbyterian preacher from Aurora. Mr. Plimpton concluded that as the congregation was large and enjoyed preaching but seldom, they had better have two sermons, and accordingly invited Mr. Seward to preach first, to which he consented, and announced for his text, 'Say ye to the righteous it shall be well with them;' Isaiah iii. 10. His sermon was practical and earnest. Mr. Plimpton then took for his text, 'Woe unto the wicked; it shall be ill with them,' and in his rapid, earnest way, addressed himself to the wicked. From this meeting a general awakening spread through the community, which in a short time resulted in the formation of a class of thirty members. Harvey Baldwin was leader, Joseph Ely and wife, Philip Haskins and wife, Jonathan McFarland and wife, Daniel McFarland and wife, Wesley McFarland, P. D. McConney and wife, Asahel North and wife, Oren Henry, John Henry and wife, Gordon Kent and wife, Joseph Witter and wife, Oliver Wheeler and wife, were the principal members." —*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 196-198.)* Mr. Plimpton "possessed a most vigorous intellect, quick in thought and rapid in utterance, rather too much so for the pleasure of his hearers. His mind seemed to traverse the rich fields of truth with the utmost speed and ease, while his language was copious, elevated and terse, but came with such impetuosity as to require the very closest attention the hearer could give to distinguish his words and keep the chain of thought; but

he was sure to pay those who made the effort."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, p.116.)*

Mr. Plimpton was admitted to the Ohio Conference in 1822, and became a member of the Pittsburg, Erie and East Ohio Conferences at their organization. He was effective forty-one years, and seven years Presiding Elder on the Warren, Ravenna, Meadville and Erie Districts. He was a delegate to three General Conferences. In the midst of his years of activity he was supernumerary four years. He superannuated in 1867, and fell asleep in Cleveland, Ohio, April 27, 1886.*

Charles Thorn, John W. Hill.

Charles Thorn was born December 3, 1800, on Long Island; converted in Forsyth Street Church, New York, July 7, 1815; licensed to preach by James Quinn in 1820, and the same year received into the traveling connection in the Ohio Conference. His fifth appointment was Mercer in 1824, and when the Pittsburg Conference was formed in 1825 he became a member of that body. His ministry filled out fifty-four years. "Our departed brother was a Methodist of the older school. In Cromwellian times he would have ranked as a Puritan of the strictest sect; stern, yet not morose; free from personal levity, yet not intolerant toward rational enjoyment in others. He was strict in his attendance on the means of grace, and his religion, as it appeared at the communion

*B. O. Plimpton—Licensed to preach, 1821; admitted on trial, Ohio Conference, 1822; full connection, 1824; deacon, 1824, McKendree, Roberts or Soule, all of them presiding at the Conference and the general minutes not indicating who of them ordained the deacons; became a member of the Pittsburg Conference at its organization, 1825; elder, 1826, Soule; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., April 27, 1886. Appointments: 1822, Beaver; 1823, Detroit, Mich.; 1824, Deerfield; 1825-6, Canton; 1827, New Lisbon; 1828-9, Youngstown; 1830, Cleveland; 1831, Deerfield; 1832-3, Chardon; 1834, Tallmadge and Middlebury; 1835, Ashtabula; 1836-7, Agent, Allegheny College; 1838, Warren, O.; 1839, Warren District; 1840, Youngstown; 1841, Greenville and Clarksville; 1842, Williamsfield; 1843-4, Ravenna District; 1845, Hartford; 1846-8, Meadville District; 1849, Erie District; 1850-1, supernumerary; 1852, Liberty, but did not go to his appointment; 1853-4, supernumerary; 1855-62, Agent, American Colonization Society; 1863, Agent, American Bible Society; 1864-6, Agent, Pennsylvania Bible Society; 1867-85, superannuated.

and quarterly love feast, was of a joyful, tender and triumphant type. Many were brought to God through his instrumentality and built up in the faith and hope of the gospel. It is recorded of him that after he became a minister he baptized his mother and received both parents into the Church. He was a great sufferer through failing health during the last three years of his life, but he endured wasting and painful disease with patience and faith and hope, and no murmurs escaped his lips." He passed away at his home in Sewickley, Pa., June 30, 1874.*—*(Minutes of Conferences, Vol. XV, 1875, p. 35.)*

According to his biographer, John W. Hill was a native of Massachusetts, but in early life became a resident of Western New York, where he was converted and united with the Methodist Episcopal Church in 1815. He was the son of Rev. Benjamin P. Hill. Gregg says he was born in the town of Preston, New London County, Conn., March 26, 1802; and was converted, "in company with seven other persons," in a week-day prayer meeting in Brookfield, Madison County, N. Y., July 17, 1815, and removed with his parents into Chautauqua County, N. Y., in 1818. He was licensed to preach in 1821, and admitted on trial in the Genesee Conference in 1824, when he was appointed to Conewango Circuit, then a wilderness country. He became a member of the Pittsburg and the Erie Conferences at their organization. For forty-seven consecutive years he received regular appointments, and often to fields of labor requiring great toil and many hardships. Seldom did a year pass without extensive revivals on his work. His sermons came fresh from a mind well cultivated by study and a heart

---

*The work of Charles Thorn: 1820, Fairfield Circuit; 1821, Mansfield; 1822, Greenville; 1823, Hartford; 1824, Mercer; 1825, West Wheeling; 1826, Chartiers; 1827, New Castle; 1828-9, Connellsville; 1830-1, Blairsville, the last year as supernumerary; 1832-3, Somerset; 1834-5, Steubenville; 1836, Alleghenytown; 1837, Burgettstown; 1838, Cadiz; 1839, Moorsfield; 1840, Flushing and Moorsfield; 1841, St. Clairsville; 1842-3, Washington; 1844-5, New Lisbon; 1846, Cadiz; 1847, Hanover; 1848-9, Monongahela City; 1850, West Newton; 1851-2, Sharpsburg and Stewart's Run; 1853, Manchester Mission; 1854, Manchester; 1855, South Pittsburg and West Pittsburg Mission; 1856, Enon Valley; 1857-'60, Agent of Pennsylvania Bible Society; 1861, superannuated; 1862-6, Agent of American Bible Society; 1867, Salineville; 1868, Ross Street; 1869, Smith's Ferry; 1870-4, Agent of Pennsylvania Bible Society.

warmed with the love of Christ. Even down to old age he continued the habit, formed in his early ministry, of rising at four o'clock in the morning and spending the early hours of the day in systematic reading. His last hours were marked with strong faith in God, great peace of mind, and exultant joy. His last words were, "Praise the Lord!" He passed away at his home in Springfield, Erie County, Pa., September 23, 1873, in the fiftieth year of his itinerant ministry.*

Classes Organized at Aurora and Charlestown, O.

Billings O. Plimpton formed a class in Aurora, Ohio, in 1824, the members of which included Dudley Hollister and wife, Reuben Henry and wife, and Maria Ferguson.

In 1824 Ira Eddy and Billings O. Plimpton, traveling the Deerfield Circuit, formed a class in the town of Charlestown, Portage County, Ohio. The following were the pioneer members: Claudius Coe and wife, Adna C. Coe and wife, Sarah C. Coe, Alpheus Baldwin, Luke Hall and wife, John Judson Steadman and Edward Steadman. Others were soon added, among whom are named: Dennis Steadman, Watson Steadman, Diodama Steadman and the two Misses Hall. In January, 1825, Charles Elliott, the Presiding Elder, came to hold a quarterly meeting, and was refused the use of the little school house because the "Congregational minister, having the oldest right, claimed it." Mr. Elliott accepted the offer of a barn. The floor was seated and made comfortable for the women, and a few bundles

*J. W. Hill—Licensed to preach, 1821; admitted on trial, Genesee Conference, 1824; transferred as a probationer to the Pittsburg Conference, 1826; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Springfield, Pa., September 23, 1873. Appointments: 1824, Boston, N. Y.; 1825, Conewango, N. Y.; 1826, Meadville; 1827, Butler; 1828-9, Deerfield; 1830, Grand River; 1831, Hudson; 1832, Deerfield and Ravenna; 1833, Cleveland; 1834-5, Youngstown; 1836-7, Mesopotamia; 1838, Geneva; 1839, Kingsville; 1840-1, McKean; 1842, Fredonia, N. Y.; 1843, Williamsfield; 1844-5, Clarion; 1846, New Castle; 1847, Mahoning; 1848, Ellsworth; 1849-50, Edinburg; 1851, Parkman; 1852-3, Mantua; 1854-5, Gustavus; 1856, Orangeville; 1857, Vienna and Bristol; 1858-9, Liberty; 1860, Hubbard; 1861-2, Salem, Mercer County; 1863, Cochranton; 1864, Evansburg; 1865-'66, Rockville; 1867, Wattsburg and Mina; 1868-'69, Lockport; 1870, Cherry Valley; 1871-3, superannuated.

of straw were scattered on the ground in front of the door upon which the men could stand. The meeting was duly held, and Mr. Elliott preached a crushing sermon against Calvinism. It was determined to build a church, and five trustees were appointed for that purpose. They obtained a lot and erected a neat brick church which was occupied by the society for many years. By the close of the year they numbered between thirty and forty mem bers.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 219-220.)*

The Asbury and Other Classes.

Asbury Church, Erie County, was organized in 1824. Ruth Wheaton, one of the members of the first class, came from Massachusetts in 1820. Near the same time Charles and Mary Wilson came from Lancaster County, Pa., and four years later John and Jane Magee, from the same place. These five persons constituted the first class; and John Magee was appointed the first leader. Among other early settlers were the Nicholsons, whose descendants are still strong supporters of the Church. The first church building was a humble structure of hewed logs erected about 1826. Another edifice was erected in 1847. The church records show that a committee was appointed February 18, 1846, to raise money to build a church. A lot was purchased at the cross roads, corner of Andrew Nicholson's farm, West Millcreek Township, and a deed secured for the same. The trustees were William Stacy, George Nicholson, Henry Malick, Thomas McKee, J. W. Smith, Erastus Kellogg and Jacob Pettit. The committee to raise money were William Stacy, John Wheaton and George Nicholson. The church was built in 1847.—*(Communication to the author from W. F. Flick, who examined the records.)*

Asbury belonged successively to the Erie, Wesleyville, McKean and Fairview Circuits. It was made a station in 1874, and the next year a good parsonage was built. Among the revivals with which the charge has been blessed was that of 1840 under the labors of Thomas Blinn and J. W. Hill. During the winter of 1874-'75 there was a precious revival conducted by Rev. F. S. Patterson and Mrs. Dawson, when about two hundred

were converted, most of whom united with the Methodist Episcopal Church.

In 1875 Asbury was taken from the Fairview Circuit, to which it had belonged, and F. S. Patterson was the first pastor. About the same time a good parsonage was erected.

The North Bank Society was organized in February, 1824, by Charles Thorn, pastor. The class took its name about one year after its formation. The following were its members: Charles Campbell, leader; Sally Campbell, James Fonner, Leah Fonner, Rebecca Fonner, Hannah Royal, Mark Royal, Margaret Royal and A. H. Herriott. The class, which met in the house of A. H. Herriott, was said to have been attached at first to the Williamsfield (Ohio) Circuit. After some time a school house was occupied until 1833, when the first house of worship was erected. The county histories, however, date the erection of the church in 1845, on land donated by Charles Campbell. In 1870 this was replaced by a commodious two-story frame structure which cost $6,000.

The Thicket class—the nucleus of the present Center Chapel—was formed in 1825. Thomas Carr was the pastor. It consisted of the following members: John Thayer, leader; Polly Thayer, Harris or Horace Taylor, Sarah Taylor, Jacob Stilson and wife, James Angelo and wife, Hannah Burwell, Rachel Burwell, Maria Angelo, Abraham Wiser, O. Housal, Edward Williams and Lucinda Williams. Meetings were held in private houses and in the school house until 1846, when a neat little church was erected.

The Espyville class was formed in 1831, and consisted of the following members: Aaron H. Herriott, leader; Sisson Herriott, George Espy, John Espy, Sidney Herriott, Rachel Herriott and Frances Fowler.

"The Hartstown appointment, after having been severed from Espyville charge and served from other quarters for about four years, was re-attached to it in the fall of 1873, and at the same time a large number of persons, constituting the Miller's class, deposited their letters and were henceforth to attend preaching at Hartstown and to be considered a part of that society, though holding class and prayer meetings in Miller's school house upon the Sabbaths when there was no public service at Harts-

town." In 1840 a frame Methodist meeting house was erected on the hill above the village of Hartstown. There were fifteen original members, among whom we may name George F. Randolph, James I. Lewis, Vance Cotton, Samuel Cotton, John Hammel, Bennett Trimble and James Wright. A new church was dedicated by Rev. I. C. Pershing, D.D., February 19, 1882. The cost was about $2,500.

A camp meeting was held near the State line by Charles Elliott, Presiding Elder, in 1824, resulting in the organization of a class in Kingsville, Ohio, by John P. Kent. Among the members were William Maltby, leader, and his wife, Mr. Tinker, his wife and son, Silas Tinker and wife and Mr. Greene and wife. This class, which met in the western part of the town, was dissolved and one formed in the village by J. C. Ayers in 1830, to which the members of the former class were attached. In a short time thereafter a small brick church was erected.—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 99)*

XI.

LEONIDAS L. HAMLINE—SHOUTS OF VICTORY—1825-1829.

The Pittsburg Conference held its first session in Pittsburg, Pa., September 15, 1825, Bishop Enoch George presiding. Thirty-five members answered to their names. Appointments within our territory were the following: Erie District, William Swayze, Presiding Elder; Erie, Nathaniel Reeder, Zachariah Ragan; North East, John P. Kent; Chautauqua, Peter D. Horton, Joseph S. Barris; Conewango, John W. Hill; Lake, Henry Knapp, John Scott; French Creek, Robert C. Hatton; Mercer, Alfred Brunson, Edward Stevenson; Mahoning, Ignatius H. Tackitt. Ohio District, Charles Elliott, Presiding Elder; Grand River, Philip Green, Joseph W. Davis; Deerfield, John Summerville, Ira Eddy; Hudson, Robert Hopkins; Hartford, Thomas Carr, John Chandler; Youngstown, Edward H. Taylor, William R. Babcock; New Castle, Samuel Adams, James Babcock. The Erie District had but one circuit beyond our bounds, and the Ohio District but three.

The appointments on the Mahoning Circuit for this year have been preserved: Punxsutawney, Lieser's, Lawson's, Stoner's, Young's, Shippenville, Armstrong's, Sulonger's, Smith's, Shouse's, Hoffman's, Smullen's, and Critzer's.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 225.)*

Tackitt, Stevenson, Ragan.

Ignatius H. Tackitt was born in Monroe County, Va., August 19, 1798. He was converted in the seventeenth year of his age, admitted into the Baltimore Conference on trial in 1824, transferred to the Pittsburg Conference in 1828, and became a member of the Erie Conference at its organization.

Mr. Tackitt's sermons were well arranged, sound in matter, and often logical and strongly argumentative. He bravely bore the hardships, privations and trials of the Methodist preachers in the earlier settlements of our territory; and evinced a strong attachment to the Church and Conference to which he belonged. It was his delight to be present at all the sessions as long as he lived. In the quiet and calm of the evening of life he fell asleep in Christ at his home in Forestville, N. Y. It was December 26, 1874.*

Edward Stevenson was received on trial in 1825, received into full connection and ordained deacon in 1827. He served Mercer and Erie—each one year;—was then made supernumerary; remained in that relation three years and located.

Zachariah Ragan was admitted on trial in the Pittsburg Conference in 1825, and appointed second preacher on the Erie Circuit. He traveled the Chautauqua Circuit, J. S. Barris in charge, in 1826; and Lake, J. S. Barris in charge, in 1827. He was received into full connection and ordained a deacon in 1827. He located in 1828, and united with the Protestant Methodist Church in whose service he spent his subsequent life, doing acceptable service in the ministry. "Mr. Ragan was a good-sized and good-looking man, with very respectable preaching talents."

James and William R. Babcock.

James Babcock was born at Washington Court House, N. Y., in March, 1800. The family moved into Ohio and settled in Orwell, Ashtabula County. James was converted at the age of sixteen, but lost his religious enjoyment. He was restored to the favor of God in 1823 un-

*I. H. Tackitt—Admitted on trial, Baltimore Conference, 1824; transferred to Pittsburg Conference, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; located, 1850; readmitted, 1854; deceased, Forestville, N. Y., December 26, 1874. Appointments—1824, Harrison; 1825, Mahoning, 1826-'27, Meadville; 1828, Cleveland; 1829, Randolph; 1830, Parkersburg; 1831-'32, not connected with Conference; 1833, re-admitted, Forestville; 1834, Smethport; 1835, Forestville; 1836, Youngsville; 1837-'38, Fredonia; 1839, Ohio City; 1840, Cleveland; 1841, Franklin, O.; 1842, Conneautville; 1843, Villanovia; 1844, Oil Creek; 1845, Cooperstown; 1846, North East and Quincy; 1847, Ellington; 1848, Sheridan; 1849, Perrysburg; 1854-'74, superannuated.

der the labors of E. H. Taylor and John Crawford, who then traveled the Grand River Circuit. He was licensed to preach, and admitted on trial in the Pittsburg Conference in 1825.*

"Mr. Babcock was a tall, well-built, and dignified-appearing man, of deep piety, and earnest zeal, and was highly esteemed as a minister." His first appointment was to the New Castle Circuit as junior preacher with Samuel Adams. He served the Shippenville Circuit in 1826-'27; "a large circuit in a new wilderness, mountainous country, with very little assistance from the presiding elder." He passed away at Butler, Pa., February 8, 1829. He had been superannuated at the last conference session.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 261.)* "Brother Babcock's talents, though respectable, were not of the brilliant kind. His piety, diligence and zeal rendered him useful; and in death he realized the advantages of that religion which he labored to publish in his life. His end was not only peaceful, but triumphant."—*(Minutes of Conferences, Vol. II., 1831, p. 114.)*

James Babcock traveled the Shippenville Circuit two years, in 1826-1828. The circuit embraced "nearly all that is now within the limits of Clarion District. . . . So great was his zeal and fidelity that between hard labor, much exposure, severe study and scant fare, he contracted pulmonary consumption and was obliged to take a superannuated relation, though he did not cease to preach until weakness prevented and death granted a release, February 8, 1829. He was buried in the old cemetery at Butler, Pa., John P. Kent preaching his funeral sermon from 'Mark the perfect man and behold the upright; for the end of that man is peace.' His death, the first of many scores, who since have gone up from Erie Conference to a crown of life, is said to have been remarkably peaceful. James Babcock was the elder of three brothers, all of whom labored within the bounds of our Conference." While he was laboring on the circuit a class was formed at Brookville in 1828, which con-

*Mr. Gregg says he was admitted on trial in the Ohio Conference in 1824—History of Methodism, Erie Conference, Vol. I., 228. See, however, the minutes and Reynold's Manual of the Pittsburgh Conference, p. 16.

sisted of the following members: David and Cyrus Butler and their wives, and John Dixon; David Butler was leader. The class met in an old mill or barn standing a mile north of the present town. Here Cyrus Butler formed the first Sunday School of the district so far as we have any record. In 1829 the class met, so it is said, in a school house standing on the site of the present county jail. In 1830 the loft of the jail was used, and afterward (in 1832) the court room. A church was built in 1850.—*(C. W. Darrow, in the District Methodist, Vol. I., 1888, No. 4.)*

William R. Babcock, brother of James Babcock, was born about 1804. He was converted and united with the Methodist Episcopal Church in 1822. He was received on trial by the Pittsburg Conference in 1825. Mr. Gregg must be in error when he says that the brothers joined the Ohio Conference in 1824, since the license of William R. to preach—in the Pittsburg Conference Historical Society archives—was granted in 1825. "In 1827, while he was junior preacher on a circuit including Cleveland, Ohio, the first Methodist society was formed in that town, composed of a few members, and the Court House was the preaching place." "The preacher lodged at Captain Johnston's, whose wife, Grace, was the first person of our Church to come there for residence."—*(Mrs. W. A. Ingham, in transmitting a letter from Mr. Babcock written from St. Louis, Mo.; Pittsburg Christian Advocate, March 22, 1888.)*

Mr. Babcock was transferred to the Genesee Conference in 1834, and because of sympathy with the Methodist Episcopal Church, South—it is so stated, though the resolution below gives another reason—requested a location in 1848, and united with that denomination. The esteem in which he was held by his brethren is shown by the resolutions adopted by the Conference:

"WHEREAS, Our worthy brother, Rev. William R. Babcock, on account of ill health, and with a view to repairing to a more southern and genial clime, has this day located; therefore,

"RESOLVED, That, in view of his long labors and services among us as a Conference, we extend to him our cordial wishes and prayers, that wherever he may be called to labor in the vineyard of the Lord the blessing

of heaven may attend him, and we cheerfully recommend him to the attention and fellowship of the flock of Christ."—*(Conable, History of the Genesee Annual Conference, p. 567.)*

After he had spent twenty years in the itinerancy in Pennsylvania, Ohio and New York, he preached four years in West Virginia and Kentucky. In 1852 he removed to Missouri and lived nearly forty years in St. Louis. He died in peace May 27, 1891.*

JOHN CHANDLER.

Mr. Gregg says: "Rev. John Chandler, second preacher on the Hartford Circuit, was a small, slim man, rather awkward in his movements, his under jaw a little turned to one side, but possessed a clear, strong mind, deep piety, full of zeal, apt in controversy, and at times was terribly severe and scathing; an ardent lover of Methodism, and regarded by other denominations as too sectarian."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 228-229.)*

Rev. J. C. Cumming, of the Central Illinois Conference, writes: "I was Father Chandler's pastor the last three years of his life, and was at his bedside when he died. He was my Presiding Elder several years. I knew and admired him when I was a boy. He was the most mighty man in prayer that I have known." The following memoir, with a few changes and corrections, is from Mr. Cumming's pen:

"John Chandler was born in the town of Enfield, Hartford County, Conn., October 16, 1797. His parents were members of the Congregational Church. At sixteen years of age he was deeply convinced of sin, and at twenty-four he was powerfully converted, and had a clear assurance that his 'sins were forgiven through the blood of the Lamb.' Having embraced Calvinism, he was for some time greatly depressed in spirit, but by reading Fletcher's Checks and the Methodist Discipline, his mind

*His appointments were: 1825, Youngstown; 1826, Hudson; 1827, Grand River; 1828, supernumerary, and attached to Meadville; 1829-'30, Franklin; 1831, Springfield; 1832, North East; 1833, Gerry; 1834-'35, transferred to the Genesee Conference and appointed to Lodi; 1836-'37, Clarence; 1838-'39, Carlton and Yates; 1840, Lockport, south; 1841-'44, Dansville District, 1845, Canandaigua; 1846, Batavia; 1847, LeRoy; 1848, located.

was led to grasp the doctrine of free and full salvation. And after deeply weighing the subject he joined on trial the Methodist Episcopal Church in Rochester, N. Y., April 26, 1821.

"He was licensed to preach in June, 1824, and in the same year received on trial in the Ohio Conference and became a member on probation in the Pittsburg Conference in 1825 at its organization. For twelve years he traveled large circuits, suffering much from exposure to all kinds of weather, and doing an immense amount of hard work. In those years God gave him many souls; among them our sainted Bishop Calvin Kingsley. He then traveled three years on the Erie District, and four years on the Ravenna District. His term of service on the Ravenna District was marked by wonderful revivals. In a single year three thousand souls were added to the Church. He served Chardon one year, his associates being Alvin Burgess and C. P. Henry.

"He had been a member of the Erie Conference since its organization, and in 1844 came to the Rock River Conference, and became a member of the Central Illinois Conference at its organization in 1856. He was stationed in Peoria for two years. He then spent two years in the northern part of the conference, one of which was on the Chicago District. Next he spent four years on the Peoria District. In 1858 he was appointed Presiding Elder on the Rock Island District, and upon its division was continued on the Kewanee District for four years. After serving Perry Street, Peoria, two years, and laboring as Centenary Agent one year, he was made supernumerary in 1881, and superannuated in 1887.

"He was a great sufferer from the time he laid aside the active work of the ministry until his death, but triumphed through the grace of God.

"His wife, with whom he lived in loving wedlock forty-one years, preceded him to heaven only a little time, having died June 7, 1870. After severe and protracted sufferings, he fell asleep in Jesus at his home in Peoria at 4 o'clock Thursday, August 14, 1873.

"Father Chandler was deeply pious, a man of power in prayer and preaching, a prudent officer in the Church and a princely leader in Israel. He was loved and honored by his brethren, and now that God has called him home

is sincerely mourned by all." He was a member of the General Conferences of 1848 and 1852.*

John P. Kent writes from Springfield, Pennsylvania, under date of February 11, 1825: "The happy result of a camp meeting held in Salem, Erie Circuit, last August, furnishes another proof of their utility, when arranged and conducted with propriety. This meeting was superintended by the Rev. Charles Elliott; and as I understand he intends sending you a particular account of it, I shall only observe in general that the exercises were attended with a peculiar unction from the Holy One; and that about one hundred were apparently cut to the heart. Since that time the work has spread into the adjoining towns of Kingsville, Monroe, Sheffield, etc., and not less than three hundred have joined the different churches, and one hundred and twenty have united with our own church. The work is still spreading, though somewhat abated in some places. May it deepen and widen until the waters of the sanctuary shall universally prevail"—(*Methodist Magazine, Vol. VIII., p. 162.*)

The Pine Grove Methodist Episcopal Church, Crawford County, was organized as early as 1825. Meetings were held in the cabins of the members and in the schoolhouse until 1858 when a house of worship was erected. Among the influential members were: David Thurston, Job Calvert, John McFadden, Joseph Baird and John Daniels. The class has formed a part of several circuits at different times—those of Saegertown, Cochranton,

*John Chandler—Licensed to preach, 1824; admitted on trial, Ohio Conference, 1824; became a member on probation of the Pittsburg Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; transferred to Rock River Conference, 1844; became a member of the Central Illinois Conference at its organization, 1856; deceased, Peoria, Ill., August 14, 1873. Appointments—1824, Barnesville; 1825, Hartford; 1826, Butler; 1827, Chautauqua; 1828, Windsor; 1829, Cleveland; 1830, North East; 1831, Jamestown, N. Y.; 1832-'33, Erie; 1834-'35, Springfield; 1836-'38, Erie District, 1839-'42, Ravenna District; 1843, Chardon; 1844-'45, Peoria, Ill.; 1846, Southport, Ill.; 1847, Chicago District; 1848-'51, Peoria District; 1852-'54, Agent Peoria Wesleyan Seminary; 1855, Pekin; 1856, Henry; 1857, Wethersfield and Kewanee; 1858-'59, Rock Island District; 1860-'63, Kewanee District; 1864-'65, Peoria, Perry Street; 1866, Centenary Agent; 1867-'68, supernumerary; 1869-'72, superannuated.

Townville and others—(*Bates, Our County and Its History, 1899, p. 546.*)

When P. D. Horton traveled the Chautauqua Circuit in 1825 the plan of the circuit was as follows: Sabbath morning, Coe's; afternoon, Jamestown; Monday morning, Bentley's; afternoon, Chestnut Ridge; Tuesday morning, Vermont settlement; afternoon, St. Clair's school house; Wednesday, Judge Burnet's; Thursday, Pickard's; Friday, Carpenter's; Saturday, Frost's; Sabbath morning, Mile's; afternoon, Mayville; Monday, Hitchcock's; Tuesday, Harmony; Wednesday, Paddock's; Sabbath morning, at a house near the old camp ground; afternoon, Phillips'; Tuesday, Bullock's; Wednesday, Esq. Tate's; Thursday, Columbus; Friday, Irwin's; Sabbath morning, Youngsville; afternoon, Warren; Monday, Chandler's Valley; Tuesday morning, Yankee Bush; afternoon, Joseph Mead's; Wednesday, Kinzua; Thursday, Dougherty's; Friday, Brailey's; Saturday, Gibson's—a three weeks' circuit, with thirty appointments, and about six hundred members.—*(Pittsburg Christian Advocate, January 13, 1857.)*

Appointments for 1826.

The Pittsburgh Conference met in Washington, Pa., August 22, 1826. Bishops Joshua Soule and Elijah Hedding were present. The following was the plan of work adopted for the year: Erie District, William Swayze, Presiding Elder; Erie, Nathaniel Reeder, Edward Stevenson; North East Henry Knapp; Lake, Job Wilson, John P. Kent; Chautauqua, Joseph S. Barris, Zachariah Ragan (the minutes of the quarterly conferences say that Don Prosser served two months, John C. Ayres, two and a half months, and Zachariah Ragan, four months); Meadville, John W. Hill, Ignatius H. Tackitt; Mercer, John Leech, Hiram Kinsley. Ohio District, Charles Elliott, Presiding Elder; Grand River, Thomas Carr, John Scott; Deerfield, Philip Green, Peter D. Horton; Hudson, John Crawford, William R. Babcock; Hartford, William C. Henderson, Joseph W. Davis; Youngstown, Robert C. Hatton, Robert Hopkins; New Castle, Alfred Brunson. This year the name of French Creek was changed to "Meadville;" Conewango was divided between the Chautauqua and Lake Circuits, and Mahoning

was changed to "Shippenville," and connected with the Pittsburgh District, of which Thornton Fleming was Presiding Elder. James Babcock was appointed to the circuit.

The Mahoning Circuit was formed in 1812, and was connected with the Baltimore Conference until 1825. It was named from the Mahoning river, which afterwards formed the southern boundary of the Erie Conference. All its territory lay south of the Mahoning river until 1817, when an appointment was established near the mouth of Red Bank, and in 1822 another at the home of Mr. Hoover in Punxsutawney, Jefferson County, Pa.

Hiram Kinsley.

Hiram Kinsley was born in Fairfield, Franklin County, Vt., December 17, 1799, and died in Geneva, Ashtabula County, Ohio, January 23, 1887. He united with the Methodist Episcopal Church in Forestville, N. Y., in 1824, and two years later was admitted on trial in the Pittsburg Conference. He became a member of the Erie and East Ohio Conferences at their organization. He was forty-two years effective and twenty years Presiding Elder on the Erie, Jamestown, Meadville and Warren Districts. He was a delegate to five General Conferences. He was supernumerary in 1865, and superannuated in 1869, and remained in this relation until the close of his life.

"If the name of Hiram Kinsley is kept green by the Erie Conference until a successor appears, it will long remain as an inspiration to our preachers. He was a little below medium in size, his form symmetrical and built compact as a crystal; he had sharp, angular features, and a voice strong, clear and musical as a flute; he was never sick and seldom had an ache or a pain. He was thoroughly converted while hearing a class in school recite a lesson, and became an intense student of the Bible and the best theological writings. He was admitted to the Pittsburg Conference in 1834, and became a member of the Erie Conference at its organization. In Mr. Kinsley, body and mind were happily adapted to each other, and his mental powers were well balanced. In middle life this equilibrium was somewhat disturbed by severe study —the emotional nature, the basis of social intercourse be-

ing to some extent suppressed. When his mind was absorbed in some subject of thought, as was the case almost daily, he was like a turtle in its shell. It mattered not where he was or who were present, he was thinking—was not there, saw nothing, heard nothing until he emerged into common life. This peculiarity was not understood by all; some considered him not social. His mind was keen, incisive, analytic, logical, prompt to act and strong in its movement. He was an examiner, a reasoner, an exhorter. As he advanced in an argument he left behind him a trail of light. Christianity and Methodism were the intellectual and moral world in which he lived, and he could conceive of nothing higher or better. He was master of all the theologies of the time, and Methodist doctrine compared with other doctrines was as a gem among pebbles; and in defending his faith against Calvinism and other systems, for many years he stood forth as one of the mighty men of the conference. Public debates were not to his taste; the pulpit was his throne, and as a battery set in defense of the truth, it was second in power to no other in the country.

But first and foremost of all Mr. Kinsley was a preacher of the plain gospel of Christ. Nothing else did he ever bring into the pulpit except under the pressure of necessity. He preached the Word because his soul was saturated with it, and he loved it. The vows of God were upon him. He was once pastor of the church at New Castle, Pa., and as he was looking, and praying, and preaching—deeply anxious that the church might be revived—the spirit so came upon the congregation that the ordinary services were interrupted and every one began to speak as the Spirit gave him utterance. It was the prelude to a great revival.

Mr. Kinsley was what is called a conference man. He invariably gave attention to every item of business that came before that body. His mind was constitutionally legal, and if law, Church or State, was likely to be broken, he was ready to point out the danger. He was quick to get the Bishop's eye and ear, quick to speak, spoke instantly and to the point, said enough and sat down. He spoke often, but every one was glad to hear him. He was never a bore. He had the courage always to say

and do what he thought should be said and done. The favor or disapproval of others had no influence on his conduct. He was employed seven times in district work, and better work he probably never did. His thorough knowledge of the discipline and his scrupulous care in seeing that it was carried into effect kept his district in an orderly and healthy condition. As one set for the defense of the gospel, he was careful to see that no heresy flourished within its bounds. He was honored with a seat in seven General Conferences. He was highly conservative, and went only as the Church led the way.

Withal, Hiram Kinsley was a most manly man. His integrity cut like a diamond. He was sincerity incarnate. He was incapable of any affectation. He lived in charity with his brethren, and enjoyed their full confidence and utmost respect."*

Methodism in Mayville, N. Y., and Twinsburg, O.

The Methodist Society at Mayville, N. Y., was organized in the old Court House in the latter part of 1826 by Joseph S. Barris. There were six members, as follows: Oliver Hitchcock and wife, Charles P. Young and wife, Henrietta Hovey and E. P. Steadman. Mr. Hitchcock was appointed class leader; Mr. Steadman became a member of the Pittsburg and afterwards of the Erie Conference. Mayville was embraced in the old Chautauqua Circuit, which contained thirty appointments. Soon after the formation of the class, a house was purchased at a cost of $300 and fitted up for a place of worship. In 1851 a substantial church was built, which was replaced in 1879 by a larger and more commodious

*Hiram Kinsley—Licensed to preach, 1825; admitted on trial, Pittsburg Conference, 1826; full connection, 1828; deacon, 1828, Roberts; elder, 1830, Soule; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., January 23, 1887. Appointments: 1826, Mercer; 1827, Hartford; 1828, Youngsville; 1829, Franklin, Pa.; 1830, Jamestown, N. Y.; 1831, North East; 1832, Cambridge; 1833, Erie District; 1834-6, Jamestown District; 1837, Cleveland and Ohio City; 1838-9, Meadville District; 1840-2, Warren District; 1843-5, Meadville District; 1846, Agent, Allegheny College; 1847-8, Springfield; 1849-50, Warren, O.; 1851-2, New Castle; 1853, Erie; 1854, Panama; 1855-'58, Meadville District; 1859-'62, Warren District; 1863-'64, Linesville; 1865, supernumerary; 1866-'68, Mentor; 1869-'86, superannuated.

building, affording ample accommodations for the large congregation and Sunday School. Among the influential members of the society for many years were William Gifford and wife, Samuel Whallon and wife, Isaac Moore and wife and Mrs. Henry Gifford. In 1882 the society numbered 103 members and owned property in church and parsonage estimated at $9,000.

In 1835 the first class at Dewittville was formed with ten members, and the same year a house of worship was purchased of the Baptists. The Summit Methodist Episcopal Church was organized and a house of worship erected in 1849.

The Twinsburg Methodist Episcopal Society was organized about 1826 at Solomon Upson's house. The first members were Solomon Upson and wife, Asa Upson and wife, Rebecca Upson, Aaron Post and wife, Anna Clark, and perhaps others. About two years later, under the influence of a revival, others were added to the church. The circuit then extended from Cleveland to Akron. The first church edifice was erected in 1831, and was located on the square beside Allen's store—now Hanchett's store. As it encroached on the square it was moved back and afterward replaced by the present building, which was erected in 1848. In early days the circuit consisted of the following appointments: Hudson, Twinsburg, Streetsborough, Northfield, Fish Creek, Brandywine, Bainbridge, Daco's Corners and Butler. The parsonage was built in 1840. In 1859 William Monks, the pastor, died, and H. P. Henderson supplied the charge until conference. In an ancient pamphlet, entitled "The Recollections of an Old Resident," it is stated that the class was formed in 1821, and Asa Upson appointed class leader.

Mt. Pleasant, Doan's Corners, Tallmadge, Seavy's.

The Mt. Pleasant class was organized in 1826 by John Leech and Hiram Kinsley, then traveling the Mercer Circuit. There were twelve original members. A church was built in 1858, and cost $1,000.

The first Methodist class at Doan's Corners, finally moved to the Hubbard settlement on Kinsman street, Cleveland, Ohio, was formed in 1826, consisting of the following: Aaron Hubbard, leader, and wife, Oliver

Marshall, Israel Hubbard and wife, James Sawtell and wife, Anna Cozard, Eleanor Collin, Philinda Gould, William Mitchell and wife, Timothy Hurlbut and wife, Samuel Bond, Florilla Searls, Samuel Harris and wife, Harriett Slate, and Nathan Smith and wife.

A class was also organized in Tallmadge the same year by B. O. Plimpton, traveling the Canton Circuit. The following are the names of the members: Philo Stone and wife, Joseph Blacksley, Ephraim Clarke, Allen Clarke, Sylvester Barnes, "Mother" Griswold, Lucy Bradley, Henry Stevens and wife, and Shubel Lowry and wife.—*(Gregg, History of Methodism, Erie Conference Vol. I., pp. 240-241.)*

A Methodist class began to meet at the house of Ebenezer Seavy, on French Creek opposite Saegertown, in 1826. I. H. Tackitt and John W. Hill, of the Meadville Circuit, organized this class. Its principal members were Ebenezer Seavy, Jedediah Freeman, John McGill and Samuel Harriman, the first class leader. They occupied Seavy's cabin but a short time, and then met for several years on the second floor of Foster's distillery, on the same farm. Feeling themselves able to build a house of worship they erected a frame meeting house at Frederick Hickernell's, two miles farther up the creek, which they occupied many years. Members gradually withdrew to unite with the Saegertown and other classes, and as a result the little society was dissolved.—*(History of Crawford County, Warner, Beers & Co.; p. 563.)*

William Swayze, Presiding Elder of the Erie District, says, at the close of the year: "We have had five camp meetings, three of which may be considered as beginning, continuing, and ending in the spirit of reformation. At these three hundred and fifty were hopefully converted to God. One hundred and fifty came forward and put themselves under the watch-care of the Church, preferring in that consecrated spot to cast in their lots with the people who had taken such unwearied pains to bring them from darkness to light. Our other two meetings were equal as relates to appearance, good order and evangelical preaching. We think we speak within bounds when we say four hundred were converted at our five camp meetings."

JOHNSON, HOLT, ROBINSON, AYRES, LIMERICK—1827.

The Pittsburgh Conference met in Steubenville, Ohio, August 22, 1827, and the presiding Bishop, Enoch George, made the following appointments: Erie District, William Swayze, Presiding Elder; Erie, Job Wilson, Joseph W. Davis; North East, Wilder B. Mack, John C. Ayres; Lake, Joseph S. Barris, Zachariah Ragan; Chautauqua, John Chandler, John Johnson (the quarterly conference minutes give also David Preston); Meadville, John Leech, Ignatius H. Tackitt; Mercer, John P. Kent, Samuel Ayres; Shippenville, James Babcock. Ohio District, Daniel Limerick, Presiding Elder; New Castle, Charles Thorn, Jonathan Holt; Youngstown, Robert C. Hatton, Samuel Adams; Hartford, Nathaniel Reeder, Hiram Kinsley; Grand River, Thomas Carr, William R. Babcock; Cleveland, John Crawford, Cornelius Jones; Deerfield, Edward H. Taylor, George W. Robinson; Windsor, William C. Henderson. Shippenville Circuit is transferred back to the Erie District; Cleveland takes the name of "Hudson;" and Windsor Circuit was formed out of Grand River.

John Johnson joined the Pittsburg Conference in 1826, was received into full connection in 1828, and ordained deacon. He was ordained elder in 1830, and located in 1834. . He served Duck Creek, Chautauqua, Youngsville, Shippenville, Woodsfield, two years; Dover and Freeport. "Mr. Johnson was a very tall man, awkward in his movements, quite near-sighted, but a straightforward, deliberate, systematic preacher, and an amiable man; a close and thorough student, but had not animation enough for a Methodist preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 245.)*

Jonathan Holt was admitted on trial in the Baltimore Conference in 1824, and appointed third preacher on the Greenfield Circuit. The following year he fell into the Pittsburg Conference by the division, and served as junior preacher on the Short Creek Circuit. In 1826 he was received into full connection, ordained deacon and sent to the Washington Circuit. In 1827 he served as junior preacher on the New Castle Circuit with Charles Thorn. He was ordained elder in 1828. and served Beaver. Then follow Little Kanawha, Parkersburg and

Lewis. In 1832 he was "without appointment," and the next year his name does not appear in the "General Minutes."

George W. Robinson was admitted on trial in the Pittsburg Conference in 1825, received into full connection and ordained deacon in 1827, and ordained elder in 1829. He served the following charges: 1825, Ohio, with Archibald McElroy in charge of the circuit; 1826, Somerset; 1827, Deerfield; 1828, Little Kanawha; 1829, Short Creek; 1830-1831, Washington Circuit. He was supernumerary in 1832 and 1833, and in 1834 he located.

Samuel Ayres fought against poor health all his ministerial life, and was defeated at last. Like so many others, he was not able to meet the demands made upon the Methodist itinerants of the time. Mr. Gregg says: "Mr. Ayres was a tall man, of rather poor health, wanting in self-confidence, easily discouraged, but a most amiable Christian gentleman, and a good, sound preacher." He was admitted on trial in the Pittsburg Conference in 1827. He was received into full membership in 1829, and ordained deacon in 1830, and elder in 1832. He superannuated in 1832, but such was his love for the work that he again entered the effective ranks in 1835, but despairing of a return to good health, felt constrained to ask for a location in 1836. He then engaged in the practice of medicine, for which profession he had studied during the years of his superannuation."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 245.)*

Daniel Limerick, Presiding Elder on the Ohio District in 1827, was admitted on trial in the Ohio Conference in 1820. He was received into full connection and ordained deacon in 1822, and ordained elder in 1824. He was but one year in the work within our bounds. He became an influential minister in the Pittsburg Conference, and was called home in 1837. "Mr. Limerick was a thick, solidly built man, of medium height, and

*Samuel Ayres—Admitted on trial, Pittsburg Conference, 1827; full connection, 1829; deacon, 1829, Roberts; elder, 1831, Hedding; located 1836. Appointments: 1827, Mercer; 1828, Lake; 1829-30, Springfield; 1831, Franklin; 1832-4, superannuated; 1835, Warren, Pa.

reputed a good, practical preacher."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 245-246.)*

Cornelius Jones, J. C. Ayres.

Cornelius Jones was born in Hinsdale, Berkshire County, Mass., May 20, 1800. When quite young he lost his mother and sister, and this seriously impressed his mind; but the prevailing opinion of the day was that he was too young to obtain the favor of God and that it would be sinful for an unregenerate person to pray. Under the influence of such teaching he wandered far from God. In 1820 he removed to Chardon, Geauga County, Ohio. In 1821 he attended a meeting for the purpose of satisfying his mind on some doctrinal points, but was convicted upon witnessing the administration of the sacrament of the Lord's Supper. He returned to his home, and while praying in the barn and pleading for mercy, God sealed his pardon. He soon felt the supreme call to preach the gospel and immediately conferred not with flesh and blood. He was licensed to preach by the quarterly conference at Rootstown, Ohio, in 1825, and the next year employed as a supply with Alfred Brunson on the New Castle Circuit. In 1827 he was admitted on trial in the Pittsburg Conference. He served Cleveland, Deerfield, Youngstown, Mercer and Harmony. His last appointment was Alleghenytown station, where he entered enthusiastically upon his work, when he was suddenly called away in the midst of his usefulness. His disease turned to inflammation of the bowels, and baffled all medical skill. He sweetly fell asleep August 27, 1835. Mr. Jones was grave and circumspect, and his piety was deep, ardent and constant. "Those who knew him best can testify that they never heard him enter into conversation, or utter a word inconsistent with the dignity of his office as a gospel minister. For several years he not only preached the doctrine, but enjoyed the blessing of perfect love—was a living witness of that grace which

*Mr. Limerick served the following appointments: 1820, Greenville; 1821, Athens; 1822, Knox; 1823-4, Marietta; 1825, Barnesville; 1826, West Wheeling; 1827, Ohio District; 1828, West Wheeling District; 1829, Washington Station; 1830-1, Clarksburg; 1832, Washington; 1833, Alleghenytown; 1834-5, Wheeling; 1836, Uniontown.

saves to the uttermost."*—*(Minutes of Conferences, Vol. II., 1836-'37, pp. 483-484.)*

J. C. Ayres was born in Berks County, Pa., in 1804, and was called to the heavenly land in 1899. He was converted in 1823; licensed to preach in 1824, and admitted to the Pittsburg Conference in 1827. He became a member of the Erie Conference at its organization; was transferred to the Iowa Conference in 1854, and became a member of the Upper Iowa Conference at its organization in 1856. He was seventeen years a Presiding Elder, and a delegate to three General Conferences. He was a worthy pioneer, and loved to march at the head of God's advancing hosts. He could say with the apostle: "This one thing I do." He was endowed with a tenacious memory and his mind was a storehouse of varied and useful knowledge. His faith in God was childlike. He retained his intellectual faculties unimpaired to the last, and welcomed the coming of the boatman with joy.†

Letter from J. C. Ayres.

The following letter written by John C. Ayres to Reuben C. Smith in March, 1899, is of considerable historic interest. The writer had already passed his ninety-fifth year:

"Dear Brother: In accordance with your request I will gladly give you any information I can in regard to my early history, and in reference to the country included in Meadville District, in Erie Conference. In 1826 William Swayze was Presiding Elder on the Erie

*The following appointments were served by Mr. Jones: 1827-8, Cleveland; 1829-30, Deerfield; 1831, Youngstown; 1832, Mercer; 1833, Salem; 1834, Harmony; 1835, Alleghenytown.

†J. C. Ayres—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1827; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; transferred to Iowa Conference, 1854; became a member of the Upper Iowa Conference at its organization, 1856. Appointments: 1827, North East; 1828, Deerfield; 1829, Shippenville; 1830, Springfield; 1831, Youngsville and Smethport; 1832, Jamestown, N. Y.; 1833-4, Ashtabula; 1835-6, Mesopotamia; 1837, Gustavus; 1838, Youngstown; 1839-42, Erie District; 1843-6, Warren District; 1847, Mesopotamia; 1848, Ravenna District; 1849-52, Cleveland District; 1853, Agent Western Reserve Seminary; 1854, Mt. Vernon and Pioneer Grove, Ia.; 1855, Mt. Vernon, Ia.; 1856-9, Davenport District; 1860-3, Vinton District; 1864-5, Spring Creek; 1866, superannuated; 1867, Jessup; 1868-'96, superannuated. Present residence, Bristow, Kan.

District, Pittsburg Conference. J. S. Barris and Zachariah Ragan were the preachers on the Chautauqua Circuit. Ragan was taken sick at the close of the conference and did not get on to the circuit until the third quarterly meeting. I was employed by the Presiding Elder to supply his place. When he came on I was removed by the Presiding Elder to Lake Circuit to supply the place of John P. Kent, who had left the work. Job Wilson was the preacher in charge on the Lake Circuit. A camp meeting was held by the elder on that circuit in Villenovia in the month of June, 1827.* It was an exceedingly unfavorable time on account of the rainy weather. As the Presiding Elder and I rode over to the camp ground at Forestville it rained and snowed. This was the twenty-second of June.

"Many persons had built tents, but did not go on to the ground the first day. When we got to the camp there were but few there, not enough to gather at the stand for service. There was one large tent on the ground that was not occupied, and they gathered into it for services The men rolled logs together in front of the tent and set them on fire, which furnished light and heat to warm the people, and an interesting sermon was preached by J. S. Barris from Isaiah 32:2. We were greatly annoyed by rowdies, sailors from Lake Erie. They were led on by a lawyer from Ohio, who was skeptical in his views. They planned to burn the camp on Sunday night The plan was, as the ground had got dry, to scatter powder where the women sat, and during the evening service to fire the powder and burn the camp; also to set the women's clothes on fire. Among the sailors was one who had a wife, a member of the church and on the camp ground, and he notified her of the plan, and she notified the elder.

"In the afternoon on Sunday the preachers met in the preachers' tent for consultation. It was agreed that two of the preachers and the elder should go to the rowdies' camp and secure, if they could, an interview with the lawyer and get him to come on the stand in the evening at the opening of the services and read and explain the law of New York on the protection of religious meetings.

*Gregg says: "Early in July, 1828."

He readily consented to do so, and that brought all the rowdy element to hear him read the law on the subject. They supposed he would give them full license to do whatever they wanted to, but, contrary to their expectations, he gave a striking illustration of the law protecting religious meetings. Then he descanted on the character of the meetings, who they were when at home, and why they were there to disturb the meetings, that they were all neighbors at home. In closing his address to them he said they were too mean to be cursed by a good man. The result was wonderful. The meeting at the altar that night was wonderful, and one of the mourners at the altar was that lawyer, and at the revival he was converted, and became afterwards Bishop Hamline. I had calculated on closing the meeting on Monday morning, but such was the interest that they could not close till Wednesday. As the result of the meeting one hundred and sixty-five persons were converted and many of them became Methodist preachers. The Church in those days held what they called 'local conferences,' including all the local preachers of the district. The conference that year was held at Gravel Run, near Meadville, Pa., where I was recommended to the Pittsburgh Conference to be received on trial.

"Your brother in Christ,

"J. C. AYRES."

CONVERSION OF BISHOP LEONIDAS L. HAMLINE.

Mr. Hamline had come from his home in Ohio and boarded with Mr. Edwards in the neighborhood of the Kent and Prosser families. He was Calvinistic, skeptical, metaphysical. He came under the influence of the sister of John P. Kent, mother of Francis A. Dighton, who loaned him "Fletcher's Appeal," and made him a subject of special prayer. The relation of the story of his conversion, given on his own authority, is so characteristic of the conversion of the class to which he belonged, and, withal, gives so true an account of the old-time camp meeting, that we condense it for our history.

Mr. Hamline had a conversation with a Methodist minister, and was surprised at the acuteness of his intellect and his readiness in logical argument. Dr. Walter C.

Palmer, author of the "Life and Letters of L. L. Hamline, D. D.," relates the story:

"The third day after this, as Mr. H. was walking in the yard, the doctor rode up and asked him if he would visit the camp ground.

"Hamline. 'You are not serious?'

"Doctor. 'Get into my carriage and I will show you.'

"Hamline. 'Then I answer no; I cannot ride in that direction. Anywhere else, if you please.'

"Doctor. 'But they have got into difficulty with the rowdies, and want your advice.'

" 'Go, husband,' said Mrs. H., who, overhearing the conversation, had come to the door, and was listening to the proposal with deep interest.

"Mr. Hamline looked first at the doctor and then at his wife, as uncertain what to do, or whether either was in earnest.

"Hamline. 'Doctor, you say they are in trouble.'

"Doctor. 'Yes, and ought to be protected in their rights. I wish you would go over and help them.'

"Hamline. 'Well, this is the legitimate result of camp meetings; yet, as you say, they have the right—that is the legal right—to worship God or Satan, if they will, undisturbed. I will go with you in ten minutes.'

"Mr. Hamline made a hasty preparation, took a seat in the doctor's carriage, and in one hour was, for the first time, in full audience of a camp ground. He had lived thirty-one years, much of the time in proximity to such meetings; yet though often urged, he had never approached such a scene. As he neared the encampment his curiosity became intense. He leaned forward in a listening attitude to catch the sound of many voices which struck upon his ear. He expected to hear the wildest disorder, and the most incoherent ravings, but the distant voices which greeted him were all in concert and harmony. It was the sound of praise swelling out from the midst of the forest in slow and well distinguished measure, like pealing anthems from the groves of paradise. They stopped in the midst of straggling parties of profane, vulgar men, whose appearance almost justified Mr. Hamline's preconceived notion of a camp meeting. But alighting and leaving the horse and carriage to other hands, in a few minutes the 'outer court' was passed, and

the doctor and his friend entered the area consecrated to the worship of Jehovah. In this was a very large assembly, standing in graceful order, and singing a hymn which, after the manner of the Methodists, was 'lined' by a minister, who occupied a sheltered platform before them. The two thousand voices which made the music seemed like the spontaneous gushing forth of superabounding joy. Prayer followed, and then those words,

> 'Content with beholding his face,
> My all to his pleasure resigned,
> No changes of season or place,
> Can make any change in my mind,'

were poured out upon the depths around, and creation seemed to be hymning its thanksgivings to the great Author of life and its beatitudes.

"The hymn closed. The congregation silently settled down into their seats and the preacher who had so lately challenged the utility of chess arose to address them. He named a familiar text, which in its exposition and discussion, brought to view the depravity of the heart and the necessity of an incarnate and crucified Savior. He set forth man, in all his attributes, fair and repulsive; in his guilt, shame and misery, and in one other feature, which was almost new to Mr. Hamline. He represented this guilty being as absolutely helpless, unable to turn and do good works 'without the grace of God by Christ preventing him, that he may have a good will, and working with him when he has that good will.'

"The discourse was not perfect. It had not that exact unity which is displayed in the sermons of Wesley, nor the inimitable simplicity which graces his masterly productions. Yet it was manly and convincing in thought and delivery, and so superior to Mr. Hamline's ideas of 'Methodist preaching' that he was taken wholly by surprise. He was compelled to acknowledge that not one written sermon in fifty from the trained theologians of the day possessed half the merit of this, what seemed to be, extempore discourse.

"The preacher closed with a pathetic appeal to saints and sinners, endeavoring to rouse the zeal of the former and the fears of the latter. He was successful. Amens, blessings and hallelujahs were intermixed with sighs, groans and tears, until the voice of the preacher was

drowned. Unable any longer to be heard he fell back from his station, and standing in the midst of ten or twelve of his brethren, who had now risen to their feet, he remained, statuelike, with his streaming eyes and supplicating hands uplifted to heaven, and all the deep fervors of his soul beaming forth in his expressive features. In this posture there was nothing dramatic. It was evidently unpremeditated and spontaneous. Mr. Hamline felt it to be so. He had looked for greater extravagances, but he expected to detect a fraud where he now plainly perceived the convincing evidences of deep sincerity. He had never before witnessed a spectacle so purely and movingly sublime. The holy man before him seemed gradually to be transformed in every shape and lineament, till Mr. Hamline could scarcely realize that the great Intercessor Himself had not suddenly re-appeared to pour His healing benedictions on the vast multitude. At that instant there was a stir in the midst of the assembly. Mr. Hamline cast his eyes in its direction and saw a man in the meridian of life, of remarkably athletic appearance, rushing through the crowd toward the stand. His hands were clenched and raised toward heaven, and his features were distorted with agony. He reached what was called the altar, and falling upon his face gave one shriek which sounded like a note of despair, and lay helpless and silent, a spectacle to the gazing multitude. 'Come forward,' exclaimed the ministers from the stand, repeating the invitation with pressing earnestness. In a minute their words were responded to by groans, shouts, shrieks, and hallelujahs. The voices of the preachers were heard no longer, but they continued to wave their hands and by gesture invite the people forward. A rush commenced for the altar, and scores were soon kneeling or fallen within it, while others in masses were pressing around them, mingling their loud expressions of triumph with the wailings of their unconverted but heart-stricken friends. The preachers descended from their stations, and mingling with the people, pointed sinners to the cross, and urged the devout to plead in prayer for their conversion.

"Mr. Hamline watched the progress of the scene with emotions which he could scarcely endure, yet could by no effort suppress. He had heard just such scenes de-

scribed. He supposed that a view of them would provoke in his bosom no other feeling than disgust. But it was otherwise. He felt a solemnity, an awe so great that a faintness came over him; and unwittingly he leaned, pale and trembling, against a tree, and every now and then his hand was upon his heart, as though it were uneasy and pained within him. Nor did he observe that his friend, with a sangfroid peculiar to himself, eyed him closely, and read in his manner the perturbations of his mind. At length the doctor said:

"'Mr. Hamline, suppose we step forward and see what is going on?'

"'Doctor, I am sick of it. This is a singular scene, and I am at a loss what to think. I believe we had better return.'

"'Tut! We must stay long enough to speak with these ministers, and hear one or two more of them preach.'

"So saying, he seized Mr. Hamline by the arm, and casting at him a significant glance, as much as to say 'are you frightened?' drew him along to a position where more than a hundred sin-sick souls were crying for mercy.

"The sight was wholly new to Mr. Hamline. He had never until then seen a sinner convicted to the point of crying aloud in the presence of others for the pardon of sin. Now, to behold so many writhing in such insupportable agony, though he strove to be a stoic, nearly overwhelmed him. But he endeavored to rally himself, and at last resolved to examine one convict after another more minutely. He thought to detect in them some tokens of affectation or hypocrisy, which would relieve his mind of the growing apprehension that this was divine power moving on the hearts of the people.

"The first on whom he fixed his attention was a young man kneeling before him, with his face in his handkerchief, uttering suppressed cries for mercy; and though not the loudest in his grief, apparently one of the most earnest in petition. With the right hand he pressed his handkerchief to his face, and with the left alternately clutched the railing and smote his breast. I will watch him,' thought Mr. Hamline, 'until I see the result.' He fastened his eyes upon the youth, as resolved to detect in him the cause of his real, or the proof of his pre-

tended distress. For half an hour the struggle increased in violence, and then, from exhaustion, grew more and more feeble. At last the young man became motionless and silent. Mr. Hamline was about to relinquish his position, but had not yet turned away his eyes when the young man began to say in an undertone, 'Blessed Savior!' with frequent yet solemn repetitions; his voice meanwhile waxing louder, and his manner more and more confident and joyful, till at last, springing to his feet, he uttered in loud accents the raptures of his soul. What was Mr. Hamline's surprise to find from his features, till now concealed, that this was a youth of his acquaintance, in whose good sense and sincerity he had unbounded confidence. The suspicion of fraud was quickly banished, and it remained to inquire for the cause of so great sorrow, succeeded by such joy.

"At this moment Mr. Hamline's attention was drawn another way. The leader of this melee—the rude athletic man who first approached the altar—had risen from the ground, and with loud cries for mercy was plunging this way and that way to the detriment of those around, and not without danger to himself. A glance or two satisfied Mr. Hamline that he also was an acquaintance. In a civil suit, involving petty interests, he had applied for counsel, and this had revealed his character to Mr. Hamline in a most repulsive light. He was a sinner extraordinary. But his appearance did not indicate that he meant to continue such. He was repenting. They who knew him could not doubt it. His lips were compressed and unequivocally bespoke the horrors of *unhealed* contrition. Mr. Hamline grew dizzy as he gazed, and like the tones of the last trumpet these words of Jesus fell upon his heart: 'Verily I say unto you, the publicans and harlots go into the kingdom of heaven before you.' The word of God is 'quick and powerful,' but the Spirit makes it so. Its blow was heavy then on the conscience of Mr. Hamline. He became sick and faint. His friend saw it, and though an infidel, he was for a moment moved. They drew back from a scene so uncongenial to their taste, and took a seat where they could not see, yet might hear the continued expressions of grief and joy.

"The altar scene may seem to the reader extravagant, even for a camp meeting. If so, we will not dispute the

point. Say it was extravagant; or in other words, that there was more excitement manifest than the philosophically necessary to secure the moral results which followed. In the case of such admission, why was not Mr. Hamline offended and repulsed? As he had heard them described, and as his imagination had pictured them, he, above all men, had loathed these disorders. What could suddenly have made over his nice sense of propriety—his taste—to an approving, or, at least, to a sympathetic interest in these 'wild' proceedings? That a state of mind had occurred to him differing from all he conceived possible in such circumstances, is indisputable. How happened it? He had neither sought nor avoided it, for even its possibility had never once occurred to him. As the trout approaches the angler's bait, he had approached the place without suspicion that anything was there, except a little food for coarse levity or inquisitive curiosity. Two hours had scarcely passed, and he had experienced a solemn conviction of the error of this opinion. He was now in moral *duresse*. With a barbed hook in his jaws, his mind seemed to be plunging all round about, vainly seeking disentanglement, while every fitful effort heightened the torture of his conscience and increased the force of its misgivings.

"Will it be charged that this was a morbid state of mind? Descend, then, from the genus to the species, and define this morbid state. What passion was diseased? Mr. Hamline was not a coward. He had no predisposition to religious apprehensions. He had heard from childhood up the most moving descriptions of the woe and wail of undone souls. These, though enforced with appeals of chastened eloquence well adapted to his mental susceptibilities, had produced no saving influence. Yet now, amid scenes which seemed only calculated to provoke his quick disgust, or move his mind to merriment, he was 'pricked in the heart.' Was it not by the Holy Spirit? The frame of Mr. Hamline's mind can scarcely be described. It was nearest to the state of wonder. He had no longer any fixed opinions in regard to what he now first saw, namely, the 'disorders of Methodism.' The confusion of his mind set afloat all his preconceived views of religion. This confusion arose from the stirrings of his heart.

"He was smitten, and the blow had reached and wounded 'the inward parts.' Had he been questioned he could not have explained either the source or the seat of the disorder; nor how, nor perhaps why, he was pained. But whatever he might or might not have answered, the uneasiness of his mind could not be concealed. The doctor saw it, and though hardened, he was not uninterested to see the sharer of his pleasures so taken by surprise. For once he was truly in a dissatisfied, it might be said, a serious mood. For once, we say, because seriousness was neither his habit nor his tendency. This an observing stranger would easily have inferred from his expressive physiognomy. On his face were so plainly pictured the mischiefs of his heart that it was difficult to behold him and not divine his temper. He was full of wit, and sophistry, and guile. None knew better how to play a part, and to conceal the hand that played it; none knew better how to enjoy the ripening plot. He had a vigorous, perverted intellect. In religion he was by turns everything, and of course at heart nothing. He discarded revelation, ridiculed devotion, and presumed that God (if God there were) was busy enough about his own affairs without 'impertinently interrupting the quiet and pleasures of mankind.' He presumed Deity was not so 'consummate a tyrant that he would create corrupt or sinful beings merely to torture them in hell.'

"The doctor had not always been so reckless of religion. His youthful cogitations were by turns somewhat devout; but he suffered his growing passions—not his reason—to remodel his pliant creed. His heart had ministered moral poison to his brain till both were charged with the infection. One result was the loss of philanthropic sympathies—a dreadful hardening of the heart. This had increased upon him in the progress of his life till he had nearly become a stranger to pathetic states of mind, so that when propriety demanded it his countenance was reluctant to put on a shade of gravity. At this time his humor faltered of its own free accord; but his features were more comical from the opposite and mixed emotions they betrayed. That archness, so habitual, still lurked in the corners of his eyes, while the unwelcome, graver sympathies, which were 'pilgrims and strangers' in his bosom, seemed to be timidly invading his heart,

and spreading their half-unfurled banners over his resisting, agitated countenance. Happy for him (for he died a hopeless death) had he then resigned himself to the wooings of the Spirit!

"Mr. Hamline was not regardless of the doctor's manner; for his pride was interested to find in the bosom of his obdurate infidel companion such emotions as had suddenly sprung up within his own. Of course, when a shade of slight concern spread along the lines of the doctor's changing countenance it gave Mr. Hamline lively satisfaction. Little was said by either; the crisis was on one side too painful for metaphysics, and on the other too grave for wit or ridicule.

"Whether the scene at the altar be deemed extravagant or not, a strange concern about religion was spread abroad among the people. It checked the rudeness of impiety, and hushed all profane disorder. It now seemed that the restraints of law were needless; but to make the matter absolutely sure, it was concluded that the protecting statute be read, and the congregation warned against disorderly behavior. Mr. Hamline was called upon to execute this service. He declined, but the invitation was repeated in a very urgent manner, and the doctor adding his solicitations, and offering to 'stand by him,' he assented.

"A horn gave a few loud blasts, and in a short time the songs and prayers were hushed. Mr. Hamline, with his companion and the preachers, ascended the stand, and sat where he had an opportunity to observe the regulations for public worship. Throngs of people were gathering from all directions and silently dropping into their seats; their eyes generally directed toward the stand. Mr. Hamline thought that he himself was the object of universal and inquiring observation. Some mistook him for a preacher just arrived, but many knew him; and others had received hints as to his real character, and his dislike of camp meetings. Not knowing what could be his errand in the stand they watched him, of course, with inquisitive curiosity. He was not in a state of mind to overlook this demonstration. He felt a certain moral nakedness within him which rendered these prying glances unacceptable. He moved backward on his seat, which was crowded, and partially screened himself be-

hind the person of the doctor. But he still grew more and more uneasy and embarrassed, till he seemed like a culprit at the grand assize, brought forth and exposed to the whole universe.

"At the very crisis of this inconvenient state he was told to 'proceed.' The assembly was now waiting in perfect order and stillness. With a paper containing a lease of the ground, and a volume of the New York statutes, Mr. Hamline advanced to the front of the stand, and with a perturbation which was manifest to all proceeded to explain the legal rights of the worshipers, and the liabilities of those who should disturb them.

"The embarrassment of Mr. Hamline was, perhaps, the remote means of his conversion. It surprised many, and was ascribed at once by a large proportion of the pious to incipient conviction. What followed? While he stood before them a mark for the arrow, hundreds of prayers ascended to God in his behalf. For the incidents of that hour Mr. Hamline was heard in after life to praise God.

"But to conclude. Mr. Hamline's views of camp meetings were known abroad. The irreligious, of course, surmised that he would speak professionally, while in his private feelings he would condemn 'such delusions.' It is not to be supposed that he himself premeditated any grave defense of camp meetings. He proposed to expound the stature and retire from observation. But as he proceeded he grew confident, and went on to say that this was his debut upon a camp ground; that he had looked for repulsive exhibitions, but that the very things which in description had disgusted him appeared inoffensive to the eye. He then spoke to the disorderly, assuring them that 'he who had the cowardice to interrupt these solemnities was too mean to be cursed by any decent man.'"

William Swayze, the Presiding Elder, privately and personally, invited Mr. Hamline to the altar at the inquiry meeting which followed the sermon, but he was not prepared for this step; but from this day deep conviction of sin, from which he struggled in vain to get free, was his daily experience. September 10, 1828, his only child died, and he received it as a judgment of God for his wickedness. We need not follow him through his struggles. We pass on to the closing scene. It was at a

prayer meeting on a rainy night. A young man, kneeling at his side, said: "I feel that if you do not embrace religion to-night you never will." Mr. Hamline replied: "So I think."

"The young man paused a little and then exclaimed: 'I cannot give you up!' and turning aside commenced praying aloud. He had uttered but a few words when a divine influence was shed upon the little assembly. Again all fell upon their knees, and in a few minutes every voice was once more pleading in prayer. Mr. Hamline felt the descending power. For a minute or two he retained his kneeling posture, but his desires for salvation grew more and more vehement, till at last, forgetful of everything but the wants of a soul making its last effort for eternal life, with one unrestrained outcry for mercy he threw himself on the floor. Mrs. Hamline flew to him in great consternation, and others gathered round, ready, if there were need or opportunity, to do what might be done to soften the features of a scene so bold and rugged. But God was also there, and Mr. Hamline had naught to do with any other. He did not know until afterward informed that his wife had hung over him so long in silent agony.

"The witnesses say that for one hour and a half Mr. Hamline continued in this prone posture. Such was the violence of his struggle for salvation that his hands and arms were in constant agitation, reaching up with violent efforts, as if to grasp something above him and beyond his reach. His states of mind during the struggle were as follows: Always till that evening, when he attempted to pray, it seemed to him that no one heard him. He felt like an atheist, though he thought as a believer. When he threw himself on the floor the movement was induced by the sudden consciousness that Jesus was near and listening to his prayer. As he fell backwards, with his face toward the ceiling, Christ seemed to be just above him. He felt that he could almost reach him, and the unwearied motion of his hands was sympathetic with the struggle of the heart to lay hold on him. The time that he lay prostrate in this manner was spent, with two or three momentary interruptions, in exclaiming, with the utmost effort of his voice, 'Come, Jesus!' or 'Help me, Jesus!' without any important variations of language.

The interruptions were as follows: In the midst of his struggles it came suddenly to his mind, as though whispered by the lips of the Savior, 'Will you now give up your child?' and instantly his whole heart, with a new, strange outflow of consenting emotions, said, 'Yes, yes; I do, I do!' After a little time it was again suggested, 'Can you now forgive your enemies?' and in the same full, hearty manner he exclaimed, 'Yes,' feeling at the same moment that he would fain have all his worst enemies in his arms at once that he might press them to his bosom. After a little it was again suggested, 'Can you now give up yourself and all you have forever to Christ, to do with you and with it as shall please Him?' and again, with an unspeakable fulness and freeness, his heart replied, 'Yes, all—all—I give up all forever!'

"The experienced Christian will doubtless perceive that this was, with Mr. Hamline, the beginning of a new and heavenly life. Such a yielding up of all things is never accomplished by the unregenerate heart. Just then, when he felt so full and spontaneous a flowing of his affections in the unaccustomed channels of resignation and charity, the regenerating work was wrought. But Mr. Hamline knew it not. He never once suspected it. He returned again, therefore, from these specific exercises of submission, self-consecration and charity to pleading with Jesus. This he continued until, his strength gradually failing, he could no more whisper, and at last, from physical exhaustion, became silent.

"There is a difference. Conversion is one thing, and its evidence, or the inward witness of it, another. They are not necessarily simultaneous. Mr. Hamline, now regenerated by the Holy Ghost, thought his quiet state one of perfect stupidity.

"He said to himself, ''Tis done! This was my last effort, and Christ, who came so near, has left me forever!' 'How do you feel now?' asked a venerable saint, since glorified. 'Stupid! Stupid!' said Mr. Hamline. 'Ah!' said she, 'you'll feel better to-morrow.' She understood better than the new-born disciple what were the symptoms of commencing life.

"Mr. Hamline had returned to his lodgings. It was late, but he said to his wife before they retired, 'Let us once more try to pray.' So soon as they had kneeled



From Hurst's History of Methodism by permission of EATON & MAINS

BISHOP LEONIDAS LENT HAMLINE, D.D.

down a gentle melting came upon his soul which quite took him by surprise. 'Possibly,' thought he, 'all is not lost. There may be some hope that I shall yet obtain religion.' Musing in this wise he lay down and slept.

"In the morning he arose without the sense of any peculiar tenderness, and as soon as he was dressed desired Mrs. Hamline to leave him alone. As she retired he turned toward the table on which the Bible lay. The sight of this book caused his heart to throb with unexpected emotions. He stepped quickly across the room, opened the book, and his eye first lighted on these words, 'Let not your heart be troubled; ye believe in God, believe also in me;' John 14, 1. His whole heart seemed in a moment absorbed in meditating the force of this language. 'Why am I troubled?' thought he. 'Does not Jesus utter these words! Why did I not think and feel that it was His own language addressed to a wretch like me? Yes, I believe in God, the Creator, the Judge, the Avenger, and my heart is "troubled!" Why have I not believed also in Jesus, the Savior, the bearer of my sin and punishment, and thus eased my troubled conscience?' While he thus mused on the words of his Lord they seemed to go down into the very depths of his soul and spread through all its parched wastes.

"He lay the Bible open on the side of the bed, dropped on his knees, still pondering the words which had so deeply affected him. In the midst of these exercises it occurred to him to 'pray.' Raising his eyes upward to do so Jesus again seemed, as on the previous evening, to be just above him. He saw nothing at this or any other time, but was conscious rather of the presence of the Savior. His first words were, 'Jesus, I cannot let Thee go!' These he deliberately repeated; and in the meantime a struggle within corresponded with these outward expressions. He was like a man who, fallen in deep waters, seizes with thumb and finger the edge of a plank. Afraid to let go, in order to attempt a firmer hold, and unable without great effort to retain his present grasp, he can do no more than exert all his energies to hold on. So with Mr. Hamline. A little faith had grasped the Savior slightly, as it were, by the hem of the garment, and the struggle was to retain that slender hold. Each repetition of the words seemed to increase his confidence and

bring the Savior nearer to him, until at last he changed the former language for this: 'Jesus, Thou canst not cast me off!' This he also repeated slowly, feeling as he did so that Christ approached nearer and nearer, until at last He seemed to come down into his soul, and in all the fulness of His presence take up His abode within. All was now changed. Mr. Hamline exclaimed, 'O Jesus, Thou art within me!' and that Scripture was borne to his heart. 'Christ in you the hope of glory.' He continued but a moment on his knees, for a divine power seemed to raise him to his feet. He hurried this way and that through the chamber, looking at his hands, and pressing his own flesh as though he would be convinced that he was himself and not another. Jesus had so fully possessed his whole soul that he seemed to have lost his own being, and to have become merged or swallowed up in Christ. He was born again. He knew it. As the living are conscious of life, so Mr. Hamline was conscious that he had been raised to newness of life. O how he exulted in the fulness of this life! What weeks and months of holy rapture he enjoyed, and how replete with 'joy unspeakable and full of glory' were his days and nights as he still pressed onward to the higher beatific state!"—*(Palmer, Life and Letters of Leonidas L. Hamline, pp. 30-59.)*

Elisha Warner.

"Among the early Methodist local preachers in Trumbull County, Ohio," says Rev. William M. Osborn, writing many years ago, "was the eccentric Elisha Warner, who still lives at a good old age to blow the gospel 'ram's horn' on the banks of the Upper Mississippi. One of his early acquaintances in Ohio was Hon. Elisha Whittlesey, who had then an attorney's office in Canfield, Ohio. Hearing that his friend, Elisha Warner, had been authorized to preach, he resolved on the first opportunity to test Mr. Warner's ecclesiastical qualifications for the office and work to which he professed to be called. Such an opportunity was not long wanting, for on the first meeting in Judge Whittlesey's office something like the following examination took place:

"Judge Whittlesey. Well, Mr. Warner, I am informed that you have been authorized by the Methodist

Episcopal Church to preach the gospel. What do you think you can do?'

"Brother Warner. Why, yes, judge, in a big house there are not only vessels of honor, but also of dishonor. The chinaware, you know, is employed to set before lawyers, doctors and great ones of the earth; but you must recollect that pewter platters performed just as important offices in our mothers' households as those of a more genteel and elegant character. Your 'established clergy' comprise in our religious households the chinaware, while your obedient servant passes only for a pewter platter.

"Judge Whittlesey. But really, friend Warner, do you possess sufficient learning to handle such a polished instrument as the silver trumpet of the gospel? Remember, 'no man taketh this honor to himself but he who is called of God, as was Aaron.'

"True, sir; but consider how it was under the law. Silver trumpets were ornamented and beautiful. But you are aware that the priests sometimes employed a less comely instrument in the worship of God, even the uncouth and crooked ram's horn; and I leave you to decide which of the two was most effective when the Lord overthrew and demolished the walls at Jericho. If Elisha Warner were to sound the silver trumpet of the gospel it would be as inharmonious as the notes of a raven; but with the God-given ram's horn he may make the walls of a second Jericho tremble before he dies.

"Judge Whittlesey. Friend Warner, will you be so good as to inform me what college you received your education? None, you know, are thought fit to preach the gospel unless they are liberally educated; pray tell me what are your attainments?

"Brother Warner. At a rather late day, sir, I took my position as a student in Brush College, an institution of natural learning situated in the beech woods of Ohio, under the superintendency of one Professor Hard Work, an excellent tutor, but exacting to a fault; and these brawny hands and sunburned brow of mine will evidence to you, sir, that I performed well my task. For many years I toiled in darkness before I obtained sufficient knowledge of myself and God to know 'that the just shall live by faith!' Having suddenly advanced to the 'believer's degree,' I received a 'diploma,' which I

always carry in my bosom, which reads: 'The Spirit itself beareth witness with our spirit that we are the children of God.' 'Be thou faithful unto death and I will give thee a crown of life.'

"Judge Whittlesey. Very well, Mr. Warner, be so kind as to give me some information concerning your knowledge of mathematics. As an English student I dare say you are well posted in this branch of science.

"Brother Warner. You know, sir, this is an age of progress, and instead of bothering my head with a multiplicity of rules, I have merged them all in one, which for convenience sake we denominate the 'Golden Rule,' found in Matthew's gospel: 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'

"Judge Whittlesey. Well done, sir; your gospel mathematics is better than Euclid's. Now be good enough to inform me what grammer you studied, and what are its principal parts of speech?

"Brother Warner. I regret to say, sir, that the edition of my grammar is one with which lawyers and doctors are ill acquainted, as it is the grammar of the Holy Ghost, and its principal parts of speech are but three, 'Faith, Hope and Charity, these three; but the greatest of these is charity.' "

Here ended the examination, which impressed the judge so favorably as to bring from him the declaration that "Mr. Warner would pass, for he had shown himself a scholar and a workman that had no reason to be ashamed."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 247-250.)*

Luthersburg.

In 1827 David Kennison, traveling the South Branch Circuit, Baltimore Conference, preached the first sermon in Luthersburg in the barroom of Lebbeus Luther's tavern. He organized the first class in Benjamin Carson's barn near New Salem with the following members: Frederick Hollopeter, Mary Hollopeter, Joseph Lines, Elizabeth Lines, Mary Nelson, Daniel Irwin, James Taylor, Mary Taylor, Mrs. Patter and Daniel Barrett, who was the class leader. It was then a part of Philipsburg Circuit of the Baltimore Conference. This circuit embraced

the Philipsburg, Clearfield Court House, Sinnamahoning, Hickory Kingdom, Luthersburg and Cherry Creek appointments. It was a four weeks' circuit in 1828 when David Steel and M. Pierce were the circuit preachers. In 1829 James Lanks and Zachariah Jordon traveled the circuit, and in 1830, Oliver Ague. In 1831 Peter McEnnally labored part of the year, became discouraged and finally burned the class book and bade them all adieu. In 1833 Luthersburg became a part of the Brookville Mission of the Pittsburg Conference, and Abner Jackson received the appointment. In 1834 Gideon Kinnear and Chester Morrison were the missionaries. In 1842 Brookville Circuit was set off, leaving Luthersburg Mission with Elijah Coleman as preacher in charge. Luthersburg Circuit appears in the list of appointments in 1851, but it seems to have been made a mission the next year. The first church enterprise was started in 1841, and in 1854 the society commenced to build a parsonage; and in 1857 the Beech Tree Society commenced a church building. In 1858 the Luthersburg Circuit was enlarged by receiving convenient territory from the Baltimore Conference, and embraced the following appointments: Luthersburg, West Liberty, Hollopeter, Randolph, Paradise, Beech Woods, Sibley's, McCalley's, Ridgway and Kees' store. During the year the Paradise society erected a church building. In 1860 the first church record was procured. In 1871 the societies at Luthersburg and New Salem commenced the erection of church buildings which were completed and dedicated the following year. By a vote of the quarterly conference, Rockton and Frontville were dropped as appointments and the membership transferred to Luthersburg. In 1873, under D. W. Wampler, there was a glorious revival on the charge and one hundred and seven converts were received on probation. During 1878 and 1879 there were also good revivals. During the first fifty-five years of the existence of the church at Luthersburg it had forty-five different preachers.

Huntsburg, Ohio, and Spartansburg, Pa.

Joseph Kile and Francis L. Dixon came to Huntsburg, Ohio, in 1826. They were the first Methodists of that place and a society was organized at the home of Joseph

Kile in the spring of 1827 consisting of the following members: Francis L. Dixon, Chloe Dixon, Joseph Kile, Lee Kile, Anna Kile, Viletta or Villetina Kile, his daughter, and Widow Graves. In 1834 a house and about an acre of land was purchased of the Presbyterian Society; this has been improved several times since and is still a comfortable house. Peter D. Horton and Ira Eddy were the first preachers in Huntsburg, and William C. Henderson the first regular circuit preacher. "The second minister was a young man whose name cannot be recalled, but who is worthy of mention, for he labored to that extent from over-exertion he sickened and died."

The greatest revival was held in 1868-'69, when S. B. Torrey was pastor.

In early times the name of the present Spartansburg was "Akinsville," but upon the establishment of a post-office it was changed and, in 1856, was incorporated as Spartansburg. A Methodist Society was organized about 1827 by I. H. Tackitt. Among the pioneer members were Zebulon Miller, Abner Miller, James Miller, Orrin Miller, Corey Goldin, Robert Goldin and Green Alsdurf and wife. The early services were held in a school house west of the village, and then in the borough school house—and at a still later date in the Presbyterian Church. The present edifice was erected in 1877 at a cost of $2,600. Spartansburg Circuit was formed in 1870. Prior to this it had been attached to various circuits; Cambridge, Riceville, Spring Creek and others.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 634.)*

Snyder Hill, New Albion Centre and Cattaraugus.

About 1827 a Methodist class was organized on Snyder Hill, Cattaraugus Township, by J. S. Barris, then traveling the Forestville Circuit. Among its members were Horace Snyder and family, Silas Kellogg, Rufus Pierce and Samuel Kendall. "The meetings were held at Snyder's house until after Calvin Rich settled here and built a larger house, when they were held at the latter's place for several years. The quarterly meetings were held in barns belonging to Rich and to George Snyder, living north from here in the town of Persia. Subsequently meetings were held in the school house."

In 1832 a Methodist class was formed at New Albion Centre, among whose members were the Wrights, Davises, Barnards and Days. Eber Wright was a local preacher and very active in church work. An effort was made to build a house of worship, but the class became so weakened that the work ceased with the laying of the foundation.

The Methodists held services in the school house at Cattaraugus soon after its erection. "The Cattaraugus Methodist Episcopal Society" was incorporated January 8, 1857, with Arad Rich, L. D. Botsford, Spencer Rich, Danford Rich and Ephraim Ford as trustees. A frame meeting house was erected for the society by H. C. Young at a cost of $2,500. In 1874 it was remodeled and made more attractive. A parsonage valued at $2,000 was the gift of Anson Smith, and the society also received a benefaction from Mrs. Mary Rich. April 4, 1877, the title of the society was changed to that of "The Methodist Episcopal Society of the village of Cattaraugus." At that time the trustees were Morris J. Hovey, William G. Hall, Charles J. Rich, Norman Higbee and Hiram Rumsey.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 388.)*

Revivals.

John W. Hill writes from Meadville under date of March 8, 1827: "January 20th our second quarterly meeting began at Rockdale. It was a solemn time, and about eight souls could testify that the Son of Man hath power on earth to forgive sins. Within the short space of four weeks after this meeting about fifty were received on trial; the greater part of whom enjoyed a sense of pardoning love. March 31st our third quarterly meeting was held in Mead Township. I trust many in the day of eternity will bless God for this meeting. We think twenty at least found the pearl of great price, several of whom have since attached themselves to our societies as probationers. The indefatigable zeal of our worthy Presiding Elder at the above meetings will long be remembered by many souls. Numbers with his invitation came trembling to the mourners' seat, and did not leave the sacred place until Christ appeared altogether lovely, and the fairest among ten thousand. In the course

of the revival of the work of God here there is one neighborhood that deserves particular notice. About six miles from Meadville, Satan might truly be said to have had his seat. Drinking, swearing and Sabbath breaking were the constant practice of many of this place. In December last a gentleman, whose house had been the place of rendezvous for the wicked, kindly invited us to come and preach the gospel there. We accepted the invitation, and numbers flocked to hear the word of life. Some cried out at first, 'those that turn the world upside down have come hither also,' while others searched to see whether those things were so. In eight weeks from the time we commenced twenty-five came forward wishing to be joined together in a class to serve God. Most of these were sincere penitents—some of whom have since rejoiced in a good degree in the pardoning love of the Crucified. Four more have since joined, and the prospect is glorious, indeed. The ball room has been converted into a place of divine worship. Those who used to meet together on the Lord's Day to visit or settle their accounts, now join heart and hand to serve the God of love. The tongue of the swearer is employed in prayer and praise. The blooming sons and daughters of Eve, who used to dance and sport away their golden moments, now assemble together, sincerely to implore pardon and find mercy at the hand of God. To crown all, the upper part of a distillery has been lately converted into a commodious preaching place."—*(Methodist Magazine, Vol. X, p. 322.)*

I. H. Tackitt writes from Meadville, Pa., March 17, 1827:

"We were strangely invited to a ball room about ten miles above Meadville, on French creek. They had their appointments for dancing (as I understood) between our appointments for preaching; and thus we had it, time about for awhile. But so it was, thanks be to God! that the spirit of the Lord overcame the spirit of the devil; and at the command of the Master we cast out the gospel net, and enclosed twenty-five fish; and crying to the strong for strength, were enabled to bring them safely to land. The leading characters and managers of the ball now compose a part of this class. All glory be given to God; the ball room is now converted into a preaching

room; and in place of the sounding violin with dancing, drinking and swearing, is now heard the sweet sound of salvation through a Redeemer's name, with preaching, praying, singing and giving glory to God.

"About five miles from Meadville, at the Methodist meeting house on the State road, a gracious work broke out more than a month ago. The meeting commenced about one o'clock in the afternoon and lasted until about nine o'clock at night, in which time six souls professed to be, and we believe were, happily converted to God. In the meantime my attention was arrested by a young man who was strangely exercised by the operations of the convincing Spirit of the Most High. When I drew near to talk to him there stood his affectionate mother all in tears, trying to comfort him, but in vain, for he was in despair upon his knees looking up towards heaven and crying out, 'there is no mercy for me.' I then attempted to comfort him by pointing him to the Savior, but this seemed to be in vain. He then cried aloud, 'Oh, God! There is no mercy for me! There is none, there is none!' Striking at the same time with his hands desperately, then falling suddenly back on the floor, as though he were breathing his last, he exclaimed with a trembling and low tone of voice, 'I'll die, I'll die, I'll die!' I was then called to another part of the house to talk to others who were under convictions and do not know what became of him that night. However, the Thursday night following, in another neighborhood at a prayer meeting, I found him on his knees among a crowd of supplicants; but his tune was a little altered, for he now cried, 'There is mercy for me! There is mercy for me!' His uncle then began to pray for him. I could but look at the young man's face in the time of prayer, for it seemed to me to shine with a heavenly smile. While I was there gazing on him he rose up quickly, repeating 'There is mercy for me! There is mercy for me, for I feel it in my soul.' Then after a little while he exclaimed, 'O my friends! I cannot tell you all about it; I can only wonder at it!' Oh, may I meet this happy youth in heaven."—*(The Christian Advocate and Journal and Zion's Herald, June 15, 1827.)*

J. S. Barris writes from Ellicott, N. Y., April 28, 1827, of the continued good work in Chautauqua Circuit:

"The town of Chautauqua is greatly blessed. The third quarterly meeting held in the town of Harmony was a profitable season. The love feast was a feast, indeed. A few retired into a grove to pray and returned to the evening service filled with divine love and zeal.

"The God of heaven came with them, and so fully displayed His power in filling the hearts of His children with love that they shouted aloud for joy, and the arrows of conviction from the quiver of the Almighty flew so thick and fast, and sunk so deep in the hearts of the ungodly, that some of them cried aloud for mercy. Here of a truth, it was difficult to discern between the shouts of joy and cries for mercy."—*(The Christian Advocate and Journal and Zion's Herald, June 8, 1828.)*

"Dear Brethren, I am happy to inform you that I am well, and feel thankful for what the great Redeemer has done and is doing for me. I have been striving to preach Jesus Christ and him crucified to the people of Chautauqua Circuit, ever since I came here by the appointment of the Pittsburg Annual Conference, in Sept. 1825. During the last year I had one of the best of young men to labor with me—Peter D. Horton. He had the charge, and the Lord measurably blest our labors; and although we had no special revival in any one place, yet there was a gradual work going on in many places. We returned an increase of one hundred and eight to the church. This year I was re-appointed to this circuit. My colleague, in consequence of affliction, has not been with me. The first quarter I was alone and a part of the second; when a young man of piety and usefulness to the Church came to my assistance, and we have been laboring to promote the interest of the King of kings, and though we could not see fruit in general among the societies, yet there was enough to make us rejoice occasionally. Some places were apparently very barren—one in particular, an old society of about sixty members, in general low in religion; yet there appeared to be some Israelites indeed. Here my family had resided the last year, and they had experienced every mark of attention and kindness from professor and non-professor; and my heart was often pained, when I considered that after all their kindness to me and mine that I could not reasonably anticipate the meeting of them in my Father's kingdom, but that the greater number of

them, in all probability, would have to stand on the left. But now I can rejoice in saying my prospect of meeting many (I hope all) of them in the realms of unclouded day is very much brightened. The Great Head of his church has visited us in that place; and Youngsville is now rejoicing under the outpouring of the Spirit of the Lord. The way, or rather the means made use of, in bringing this work about, appears to have been this: An old mother of long standing as a Christian, being one of the first that joined the society in that place, and one that was connected to many in the place by ties of kindred, was brought down on the bed of affliction; and here, in her patient resignation and blooming hope, all that visited her were able to form some idea of the value of the pearl of great price; and her exhortations and warnings were made a blessing to many. While she was thus laboring, she frequently expressed her earnest wish to see, before she died, the church restored to life and harmony, and a work of reformation break out. The young people continued to hold their stated meetings for prayer; and though they were few in number themselves, yet He who has promised to support his children in the furnace of affliction, and to be in the midst of two or three, heard and answered prayer.

"During the Christmas and New Year meetings, the Lord showed some tokens for good. Several were brought to cultivate an acquaintance with Him whom to know aright is life eternal. During these favorable appearances, the period for holding our second quarterly meeting arrived. This was held in Youngsville. All appeared to come there under the impression that they should have a good meeting; and indeed it began in power, continued in power, and ended in power: and glory to God, the work goes on there yet in power: and my soul says, let it go, until every appointment on this circuit shall catch the hallowed flame. It was the best quarterly meeting I was ever at, and so said more of my brethren in the ministry. In love feast we had eighteen to come forward as candidates for promotion, and it was a love feast indeed. I think near twenty were converted to God during the meeting, while all were quickened. Our beloved elder Swayze, who presided, is on the wing for glory; may the Lord attend him, and make him continue what he has

been, a flaming torch on the district. Here it was that we saw the power of God to arrest the unbelievers. Some of their leaders in folly, have bowed to the mild sceptre of the gospel. One of them came forward and committed to the flames several packs of cards, in the presence of the preachers. Since which I learn that he has experienced that Jesus Christ has power on earth to forgive sins. Another, I hear, has also committed his cards to the flames. The Lord grant that this pattern be followed, until none shall be left to advocate the cause of the devil. I think the 13th and 14th of Jan., 1827, will long be remembered in Youngsville, with pleasure, by hearts that there and then found Christ Jesus to be precious. On Sabbath evening our elder administered the sacrament to our afflicted mother in Israel. It was a profitable time, I think, to all that attended; and she could there testify that she then had bright hopes of soon getting to heaven: and I expect ere this reaches you she will be beyond the reach of sorrow, with Jesus shut in. I rejoice to find so much cheering intelligence in the Advocate. May the Lord continue to bless, and the people to tell of it, until the world be inundated with the glory of the Lord. Amen."

So writes J. S. Barris from Ellicott, New York, Jan. 18, 1827.—*(The Christian Advocate and Journal and Zion's Herald, Feb. 17, 1827.)*

The following is taken from a letter written by John Crawford, and dated Euclid, O., March 15, 1827:

"Through the common grace of our heavenly Father we in this part of the Lord's moral heritage have been visited with his grace and salvation. Several souls have been converted to God, and others are inquiring the way to Zion. We have added rising of fifty members in the church of God this year, and we are looking and praying for a general shower of God's grace to be manifested in the salvation of precious souls. Pray for us in this western clime that the wilderness country may bud and blossom as the rose."—*(The Christian Advocate and Journal and Zion's Herald, April 14, 1827.)*

Henry Knapp, writing from Harbour Creek, Pa., says of a great revival, under date of March 30, 1827:

"On the evening of the 3rd of January, there was the most powerful display of the Divine presence that ever was witnessed by those who have been in the Church and

accustomed to revivals of religion for thirty years. It appeared as if the Lord had indeed visited his people, while astonishment seized the wicked and fearfulness surprised the hypocrite. Fifteen or more found the pearl of great price, and the praise of converts began to reverberate from house to house. A few evenings after, at one meeting, thirteen more embraced the offer of pardoning mercy. The work truly is glorious, deep and powerful. Many during the winter have fled for refuge to lay hold on the hope set before them. As near as we are able to calculate, the number of persons who have embraced religion in this circuit is 60, the most of whom have become members on trial in our church. But thank the Lord the work is still going on. Many are yet inquiring what they shall do to be saved. We are the more encouraged in this work, as most of the subjects of it are of the younger class of society, and children whose parents are pious, and will be likely to cherish in them the principles and duties of religion in early life. A deep and rational knowledge of the way of salvation by grace through faith appears to have become fixed in the hearts of these newborn babes; and we are well supplied with official members who are calculated to encourage and strengthen the lambs of the flock.

"The work of God is prospering in this circuit in general. In several places there are pleasing prospects. We have, since conference, added upwards of fifty members in the circuit, and hope at least to double our numbers by the close of the year. A number of persons came on a visit to this place from Chautauqua Circuit, in the midst of this revival, in company with whom were two young ladies, who sought and found religion. When they returned home they carried the news of salvation to their friends. The Lord has since begun, and is now carrying on a gracious work in that place, of which I hope you will have intelligence in future."—*(Christian Advocate and Journal and Zion's Herald, April 28, 1827.)*

Rev. Jacob Early writes from Chautauqua, New York, June 26, 1827: After a sermon by William Swayze on John 9: 25—"At the conclusion he gave an invitation for all those that wanted religion to come to the altar, when nearly fifty presented themselves. From this time till the conclusion of the meeting, the grove was vocal with the

shouts of the votaries of the cross and the groans and sighs of those who like the long lost prodigal, were returning to their father's house. Three more pathetic sermons were delivered in the course of this day and evening, adapted to the occasion, and so arranged that the preaching and prayer meetings completely harmonized. Permit me here to state, that the greatest love and union prevailed amongst the preachers; they all labored like men engaged in the interest of our common Savior. By Monday evening the work became so general that the enemy had scarce an advocate on the ground. Those that did not come forward to be prayed for stood in awful silence, while their tears bespoke the anguish of their souls. Here we truly witnessed an affecting scene; at one place you would see an aged parent rejoicing over a long prayed for son or daughter, while at another you could see the youth bringing their aged parents to the altar, and there, with uplifted hearts and streaming eyes imploring Heaven to be propitious; while the ministers of the sanctuary were pointing them to the blood that makes the wounded whole.

On Tuesday morning it was correctly ascertained that upwards of one hundred and forty had found Him who is emphatically called the bright and morning star."—*(The Christian Advocate and Journal and Zion's Herald, August 10, 1827.)*

Job Wilson writes from Villenovia, New York, June 26, 1827, of a camp meeting held on his work: "From every appearance and such information as we could gather, I should judge that no less than one hundred and fifty precious souls were born into the Kingdom of God's dear Son, and many went away with their heads bowed down, mourning on account of their sins."—*(The Christian Advocate and Journal, August 24, 1827.)*

A communication published in the September number of the Methodist Magazine in 1827, speaking of the Grand River Circuit, says: "The state of religion in this circuit has been very low for about four years past, partly owing to the ill state of health with the preachers who were appointed to travel here, and partly owing to the dissensions sown among several of the societies. At present, however, there seems to be a general excitement and anxiety among the members of society for a revival and

spread of the holy work among us. Some have been converted, I think, and a goodly number have been added to several of the classes. So that we are in pretty good spirits and looking for better days. May the time speedily come to favor Zion in these parts."—*(Methodist Magazine, Vol. X, p. 423.)*

The Pittsburg Conference met in Salem, Mercer County, Pa., August 21, 1828, Bishop Robert R. Roberts presiding. This was the birth-place of the Erie Conference Methodism. Here Mr. Roberts, as leader, met the first class in 1798. The Conference was connected with a camp-meeting at which there were more than one hundred conversions. The appointments announced for a new year of toil and hardships were as follows: Erie District, Wilder B. Mack, presiding elder; Erie, Joseph W. Davis, Joel Jones; North East, David Preston, John H. Moffitt; Lake, Joseph S. Barris, Samuel Ayres; Meadville, Job Wilson, William R. Babcock; Youngsville, Hiram Kinsley, John Johnson; Jamestown, James Gillmore —the Quarterly Conference Minutes give the name of Abner Barlow also;—Franklin, Aurora Callender; Shippenville, Nathaniel Callender. Ohio District, Ira Eddy, presiding elder; Youngstown, Billings O. Plimpton, Edmund W. Sehon; Hartford, John Summerville, John Scott; Mercer, Thomas Carr, Richard Armstrong; New Castle, Samuel Adams, William C. Henderson. Canton District, William Swayze, presiding elder; Deerfield, John W. Hill, John C. Ayers; Windsor, John Chandler; Cleveland, Ignatius H. Tackitt, Cornelius Jones; Grand River, John Crawford, Lorenzo Dow Prosser.

The Chautauqua Circuit now becomes two circuits—"Jamestown," and "Youngsville."

AURORA CALLENDER, LORENZO D. PROSSER.

Aurora Callender was admitted on trial in the Pittsburgh Conference in 1828, and appointed to Franklin. He was received into full membership in 1830, and ordained deacon; and in 1832, he was ordained elder.*

*In the Pittsburg Conference he served the following charges: 1828, Franklin; 1829-30, Meadville; 1831-2, Canton; 1833, St. Clairsville; 1834, Ravenna; 1835, Chardon; 1836-7, Canton; 1838-9, Springfield; 1840, Braceville; 1841-2, Gustavus; 1843-4, Cuyahoga Falls; 1844, Middlebury; 1845, supernumerary; 1846-7, Salem; 1848, Rockville; 1849, located; 1851, Wisconsin Conference, Geneva and Elkhorn; 1852, Union; 1853-4, Hazle Green; 1855,

Mr. Callender was born in Shoreham, Vermont, March 7, 1798; and died in Pinckneyville, Illinois, Oct. 23, 1871. When he was eleven years of age, the family moved into Cumberland County, Pennsylvania. He was converted in 1818 and united with the Methodist Episcopal Church in Harrisburg. He was licensed as a local preacher in 1825, and three years later moved to Ohio, and was admitted on trial in the Pittsburg Conference. He was transferred to the Erie Conference in 1837. Mr. Callender worked hard; his support was meagre; he was sound in doctrine, devoted, instructive, wise, an example to all.

In 1849 he removed to Wisconsin, and later became a member of the Wisconsin Conference. By the division of 1856 he became a member of the West Wisconsin Conference, but the next year was re-transferred, and made presiding elder of the Norwegian Mission District. From 1859 to 1862 he was agent for the American Colonization Society. From 1863 to the close of his life he was superannuated. "He was a man of robust physical power and well proportioned, capable of enduring great fatigue, and his strong body was animated by a strong rugged soul. He was a sound, instructive preacher, trustworthy as a disciplinarian, and devoted to Methodism. Having finished his course, and having kept the faith, he was fully prepared to receive the crown of life."—*(Minutes of Conferences, Vol. XIV., 1872, p. 118.)*

Lorenzo D. Prosser was born in Petersburg, Rensselaer County, N. Y., in 1804. He was converted in the town of Edmonson, Otsego County, N. Y., in 1818. The next year he removed to Villenovia, Chautauqua County. He was licensed to preach in 1825, and joined the itinerant ranks in the Pittsburg Conference in 1827, becoming a member of the Erie Conference at its organization. Gregg says: "Mr. Prosser was a very small man, and very eccentric. He sometimes would astonish and thrill

---

Dodgeville and Linden; 1856, West Wisconsin Conference, Mineral Point District; 1857, transferred to Wisconsin Conference, but neither name nor appointment in the "General Minutes," though his memoir says he was made presiding elder of the Norwegian Mission District. This district is not even named in the "General Minutes." 1858, Clinton; 1859-62, Agent of the American Colonization Society—member of Jamesville Quarterly Conference—in 1861, member of Appleton Quarterly Conference; 1863-71, superannuated.

his congregation with his eloquence, while at other times he could say nothing, and perhaps leave the congregation and flee to the house or woods. As he grew older he became more reliable. Revivals were his delight, and when in them he would labor so hard as to disqualify himself for other parts of his work."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 261.)*

Brother Prosser was of a nervous temperament, and sometimes exerted himself far beyond his strength. His exhortations were often overwhelming. From his naturally feeble constitution and these excessive labors, he was frequently on the superannuated list. The large circuits, hard roads, and poor fare were too often the lot of the early ministry—it is wonderful that a man nervously so high strung could have done twenty-one years of effective service. His last sickness was brief. Seized with pneumonia on Thursday night; on Tuesday morning following, he ceased to live. It was at West Springfield, Pennsylvania, April 13, 1869, that the portals of heaven swung open wide to welcome the weary pilgrim.*

GROUP OF PREACHERS.

Wilder B. Mack was admitted on trial in the New England Conference in 1818, ordained deacon in 1823, received into full connection in 1824, became a member of the Maine Conference at its organization, ordained elder in 1825, transferred to the Pittsburg Conference in 1827 and to the Illinois Conference in 1835, and was expelled in 1836. Mr. Gregg says of him: "Mr. Mack was born, raised, educated, and converted to God amid the Green Mountains, in the state of Vermont. He was a small man, neat in appearance, and gentlemanly in his deportment. He possessed one of the sweetest, mellowest, sympathetic voices we ever heard in the pulpit; which, to-

*L. D. Prosser—Licensed to preach, 1825; admitted on trial, Pittsburg Conference, 1827; full connection, 1829; deacon, 1829, Roberts; elder, 1831, Hedding; deceased, West Springfield, Pa., April 13, 1869. Appointments—1827, Butler; 1828, Grand River; 1829, Canton; 1830, Mercer; 1831, name not on Minutes; 1832, Hartford; 1833, Twinsburg; 1834, Windsor; 1835, Columbiana; 1836, Ellsworth; 1837, Cleveland Circuit; 1838, Harmonsburg; 1839, McKean; 1840, Kingsville; 1841, superannuated; 1842, Chardon; 1843, Chagrin Falls; 1844-6, superannuated; 1847, Wesleyville; 1848-50, superannuated; 1851, Edinboro Mission; 1852-6, superannuated; 1857, McKean; 1858-9, Albion; 1860-1, superannuated; 1862, Springfield; 1863-8, superannuated.

gether with his fine descriptive imagination, enabled him to work upon the feelings of a congregation with wonderful effect."

Concerning the appointment of Mr. Mack to the Erie District, Mr. Gregg says: "The new presiding elder on the Erie District, had labored but one year in this conference, and was, therefore, comparatively a stranger. But that year was one of great success, and his fame as a preacher had spread with wonderful rapidity. He had attended several camp meetings, where his preaching was universally admired; so much so that the people on the Erie District were greatly rejoiced when the appointment was made. Mr. Mack did not possess the moving power of Swayze, nor the dignified address of Fillmore; but he possessed an original charm in his voice, and his manner of speaking, and had a control of the feelings of his audience that neither of them had, and attracted as large crowds to hear as either of his illustrious predecessors. The year was one of great religious prosperity.*—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 244, 254.)*

Joel Jones was admitted on trial in the Pittsburg Conference in 1828, and discontinued at the end of the year. Mr. Gregg characterizes him as "a very good but eccentric sort of a man."

Edmund W. Sehon was admitted on trial in the Pittsburg Conference in 1828, and was received into full connection and ordained deacon and elder in regular course. He was a man of excellent parts, and an eloquent speaker. He served as agent for the American Bible Society in the state of Ohio for several years with success and acceptability. Mr. Sehon united with the Methodist Episcopal Church, South, at the time of the great division, and served that church in positions of trust and responsibility many years.†

***Mr. Mack served the following appointments: 1818, Stanstead and St. Francis; 1819, Danville; 1820-1, name does not appear in "General Minutes;" 1822, had evidently been discontinued in 1820; admitted on trial this year and appointed to Mad River; 1823, Montpelier; 1824, Bath; 1825, Main Conference, Bath; 1826, Hallowell; 1827, Pittsburg Conference, North East; 1828-'31, Erie District; 1832-4, Warren District; 1835, Illinois Conference, Chicago District; 1836, expelled.**

†He served the following appointments: 1828, Youngstown; 1829, Monongahela; 1830-1, Cincinnati; 1832, "E. W. Sehon has

During the fifteen years of the effective ministry of David Preston, he labored eleven years on circuits, one year on a station, and three years on a district. He sustained a supernumerary relation nine years, and a superannuated relation two years. He was a delegate to the General Conference in 1840. He was a laborious and successful minister of the gospel. "Having suffered much in the earlier part of his life from scepticism, he felt it his peculiar duty to expose its absurdities, and defend revealed religion against its attacks. Possessing a mind of a high order his discourses were generally very impressive, and often, especially when he defended revealed religion, fell on his audiences with great power. In his last sickness, which was protracted and painful, grace sustained him, and in his last whispers, he uttered the praise of God." Gregg says of him: "Mr. Preston was about medium in size, disposed to stoop some, possessed a vigorous mind, and a terse, forcible style. His thoughts were brilliant, and were presented with a warmth of feeling that deeply impressed his audience."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 255.)* He was born in Washington County, New York, in 1785; and died in Conneaut, Ohio, August 27, 1855. He seems to have embraced religion when quite young, but backslid, and for a period wandered in the mazes of infidelity. Being subsequently reclaimed, he devoted himself to the service of God. He served the church as a local preacher several years, and was admitted into the Pittsburgh Conference on probation in 1828. When that conference was divided, he became a member of the Erie Conference.*

---

leave, for the ensuing year, to serve as an agent for the American Colonization Society;" 1833, Missouri Conference, St. Louis; 1834-5, Columbus; 1836-7, Cincinnati, Western Charge; 1838, Agent for Augusta College; 1839-40, Cincinnati, Eastern Charge; 1841-5, General Agent of the American Bible Society for the West; 1846, the Conference ordered his name "to be entered on the Minutes as having withdrawn."

***David Preston—Admitted on trial, 1829; full connection, 1833; deacon, not able to learn; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Conneaut, O., August 27, 1855. Appointments—1828, North East; 1829, Jamestown, N. Y.; 1830-1, Forestville; 1832, Meadville; 1833, Youngstown; 1834, Youngsville; 1835, Westfield; 1836, North East; 1837-8, Wesleyville; 1839-41, Jamestown District; 1842, superannuated; 1843, supernumerary; 1844, Geneva; 1845, Ashtabula; 1846-55, supernumerary.**

Nathaniel Callender was born in Chazy, Clinton County, N. Y., Sept. 18, 1800. His parents moved to East Ohio in 1817. Two years later he was converted at Leesburg. He was licensed to preach in 1825, and became a member of Pittsburg Conference at its first session, and was appointed to Monongahela. He served Harrison, Lisbon, Shippenville, Meadville, and St. Clairsville, each one year. In 1831, he was "without an appointment, at his own request." In 1832 he was at Clarksburg; 1833, Blairsville; 1834, Ligonier; 1835-36, Beaver; 1837, Williamsport; 1838, Birmingham.

In 1839 he was appointed to the Pittsburg Mission District—the first German district of the Methodist Episcopal Church—where he remained two years and built the first German Methodist church in the connection. He had acquired the language in his intercourse with German farmers in Pennsylvania and Ohio. In 1841, he was appointed to the New York German Mission where he labored one year. He was moral instructor in the Western Penitentiary of Pennsylvania two years. He served Wellsville in 1844; Columbiana, 1845; Monongahela City, 1846; Chartiers, 1847; supernumerary, 1848; 1849, name not found in "General Minutes"; Elizabethtown, 1850. He was agent for the German churches in 1851-1853, though superannuated at the time; and from 1854 to 1858, he had charge of the Michigan and Cincinnati German Missions. In 1859 he was appointed to Milford; in 1860, to Loveland; and 1861 he was agent for the American Bible Society. He was hospital chaplain at Camp Dennison from 1862 to 1865; and was in charge of Camp Dennison and Indian Hill, and superintendent of the cemetery in 1866-1867. He was appointed to Mainville in 1867; Hamersville in 1868; Dunbarton in 1869; superannuated in 1870. He died Feb. 6, 1876, at the residence of his brother-in-law, P. H. Bonham, Buckner's Station, Kentucky. At the time of his death he was a superannuated member of Cincinnati Conference.

John H. Moffitt was born in the county of Tyrone, Ireland, March 2, 1798. In the year 1808 his father and family emigrated to the United States, and in 1810 settled in Harrison County, Ohio. His parents were members of the Wesleyan Methodist connection in their native country.

When twenty-one years of age, John attended a camp meeting, held near Mr. Mansfield's, in Jefferson County, Ohio, and was converted. He united with the Methodist Episcopal Church and was soon after licensed to exhort and somewhat later to preach. He was received on trial by the Pittsburg Conference in 1827, and appointed with Henry Furlong to the Greenfield Circuit; in 1828 he was sent to the North East Circuit; in 1839 to the Leesburg Circuit. During 1829 he was united in marriage with Miss Juliana Norris, who lived but eighteen months after her marriage. In 1830 he was appointed to the Deerfield Circuit; and in 1831, to the Leesburg Circuit. His health failing he went to his father's home, and in 1832 he was made a supernumerary but preached occasionally on the Barnesville Circuit. "Previous to the conference of 1833 he was completely prostrated, and was placed on the superannuated list. The disease under which he labored was consumption: his sufferings were great which he bore as a Christian. When asked at any time the state of his mind, he would answer: 'I am happy in God, and have a living hope and bright prospect of everlasting life.' In this calm and peaceful state of mind he continued until the third of March, 1834, when he fell asleep in Jesus."—*(Pittsburgh Conference Journal, Aug. 2, 1834.)*

James Gillmore.

James Gillmore was born in Chester, Hampshire County, Mass., June 2, 1790. He embraced religion in his eleventh year under the ministry of Rev. "Billy Hibbard." Three years later he fell into a backslidden state. His father's family moved into New York and settled on the bank of the Allegheny river near the southern line of that state. From thence he went over to the Susquehanna river, where he was reclaimed and united with the Methodist Episcopal Church. Here he became acquainted with Henry B. Bascom, and spent a year with him at his father's house, studying for the ministry, and laboring as an exhorter. He was licensed to preach in 1812, and admitted on trial in the Genesee Conference the same year. He was transferred to the Pittsburg Conference in 1823, and became a member of the Erie Conference at its organization. He was an able controversialist, and a powerful revivalist. He was effective twenty-one years, mean-

time having been supernumerary and superannuated twenty-six years. He was finally superannuated in 1859.

Of James Gillmore, a correspondent of the Pittsburg Christian Advocate says: "There is in his character an embodiment of the tender, the sublime, and the terrible—a blending together of the most varied and opposite traits that I ever saw united in one mind. He can be soft and gentle, like the breathing of the zephyr; but when he towers in his strength, the whirlwind rises and sweeps with an overwhelming force over the subdued heart. With the unbelieving and doubtful he can reason with great mental strength, and charm back the penitential wanderer with the kindness and affection of a true evangelist."—*(E. A. Anderson, in the Pittsburg Christian Advocate, April 19, 1859.)*

His brother, Rev. Hiram Gillmore, speaks of him with brotherly, yet just appreciation:

"For many years he was considered a great revivalist, yet he devoted much of his time and energy to *doctrinal* preaching, as the doctrines of Methodism were rigorously assailed in early days, and by many considered dangerous heresy. Notwithstanding his many early disadvantages in procuring an education, he learned the art of applying metaphysical argument and logical reasoning in such a manner as to shake some of the strongholds of infidelity, and present false doctrine and immorality in such a light as to unfold their native deformity. His manner of preaching was bold and vehement, and frequently attended with unusual power. Hundreds, if not thousands, have been converted and brought into the church through his labors; while neither the love of praise nor the fear of foes prevented him from declaring faithfully the whole counsel of God. His argumentative powers, and natural glowing eloquence always attracted the deep attention of his hearers, and led Bishop Emery once to remark, after listening to one of his sermons at an annual conference: 'That it was one of the best sermons I ever heard.'

"He was modest and retiring in his manners, which led him rather to shun than to court position or business, especially at the Annual Conference. He was a great friend to young ministers, and had an uncompromising dislike to arrogance, forwardness, or ministerial jealousy. Strenuously conscientious on all subjects of duty or

privilege, he was always ready to make any reasonable sacrifice for the good of the Church. For several years he sustained the relation of a superannuate to his conference, yet frequently preached as often as those in the regular work. He said that his compensation, as a minister, was never equal to his claims and toils, and hoped to see the time when the Church would do ample justice to herself and her ministers. The old *pioneers,* especially, he thought had a strong claim on the sympathy and funds of the Church."—*(Pittsburg Christian Advocate, Dec. 1, 1866.)*

Mr. Gillmore was one of the wise men who assisted in the organization of the Erie Conference. He was an original and eccentric character. It were not safe to attempt to imitate his methods; yet, with him, they were effective. There are many anecdotes which illustrate his eccentricities. A young lady of Methodist parentage not only rejected all offers of mercy but even refused to kneel at family worship. Finally Mr. Gillmore said to her: "Well, you are determined to go to hell, and if you will go, then the sooner you go the better." She was much shocked, but what was her astonishment to hear him, when he again prayed in the family, call her by name, tell the Lord how wicked she was, and then beseech him "if she would not repent, to kill her and take her out of the way of others whom she was hindering." She went away in great excitement, and, fearing lest the prayer might be answered, was led to repentence. At one of his appointments in the Genesee Conference, he learned that the grist-mill was running, and sent a boy around to notify all the people that a new minister had come and would preach at a certain place. The house was full, and he lashed the congregation in his own peculiar style. Among other things, he said: "Tell your miller that if he don't stop grinding on Sunday he'll be ground to all eternity. Hell will be the bed-stone, and God Almighty the runner." His manner of visiting from house to house was original. He would take the houses in their order. When he entered, without being seated, he would inquire: "Have you any religion here?" If the answer was not satisfactory, he would add: "You must repent or you will go to hell. Good-by," and on he went to the next house.—

(George Peck, Early Methodism Within the Bounds of the Old Genesee Conference, pp. 318, 348, 349.)

Mr. Gillmore was tall, straight, and in appearance dignified and commanding. His first appointment on the Jamestown Circuit introduced him to the Erie Conference. He held a camp meeting near Jamestown, at "Louk's Hollow." On Sunday evening there was a vast crowd and many of the young people very disorderly. Mr. Gillmore announced his text: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and in the sight of thine eyes." He then talked to the young people, lauding all their sinful amusements and pleasures. "While upon this theme the crowd rushed up as close as they could get to him and listened with astonishment and delight. Christians stood and wondered what the man could mean by such an apparent approval of all that was bad. All at once he paused, and recited the remainder of the verse: 'But know then that for all these things God will bring thee into judgment.' The attention of all had become so perfectly secured by this time that the most profound silence prevailed all over the ground. He then went into such a description of the final judgment day—Gabriel's blowing the trumpet—suiting his action and voice to the occasion, as to make the scene most awful and terrific. Tears flowed down many faces; sobs and groans could be heard in all directions. The countenances of the wicked were pictures of sadness; as he proceeded cries of mercy were heard in all directions, and as he closed up a large number rushed to the altar of prayer, and the night passed away with singing, praying and shouting, that made the adjoining mountains ring and listening angels rejoice." At a camp meeting near Youngsville, Pa., he preached his celebrated sermon on the fundamental rules of arithmetic from the text beginning: "Add to your virtue, Knowledge." He added the graces together, and showed the perfect man; he then subtracted them, one by one, replacing each by its opposite, and showed the character of such a man; after this, he multiplied the Christian graces, and pictured the good thus advancing; then giving another turn to his discourse, he applied division, as, before the judgment throne, he separated those who possessed their graces from those who lacked them; and

finally he applied the rule of loss and gain in a manner both thrilling and powerful.—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 255-259.)*

James Gillmore died in Erie, Pennsylvania, Sept. 27, 1866. "He possessed more than ordinary mental power, could reason with logical accuracy and at the same time thrill an audience with overpowering eloquence. He was not only an able controversialist, but what was far better, a powerful revival preacher."*

Springboro and Clintonville.

The Springboro Methodist class was organized on the upper floor of Butler's tannery in 1828 by Daniel Richey of the Albion charge, with five members—Joel Jones and wife, and Mary, Maria, and George Cook. In 1829 the class was attached to Conneautville Circuit, with which it remained until 1867 when W. A. P. Eberhart, a local preacher, was employed as a supply. Spring Circuit was formed in 1868. The meetings of the Springboro class were transferred to the school house and a few years later to the second floor of Butler's store-room at the northeast corner of Main and Cussawago streets. Here the little society worshiped until 1864 when a frame building was erected on the north side of Cussawago street at a cost of $1,200.—*(History of Crawford County; Warner, Beers & Co., p. 651; Bates, Our County and Its People, p. 616.)*

The building erected at the Anderson furnace was one of the earliest places of worship in Clinton township, Venango County, Pennsylvania. Here ministers of different denominations conducted religious services. "Occasionally a Methodist brother, and once a Mormon were

---

*James Gillmore—Licensed to preach, 1812; admitted on trial, Genesee Conference, 1812; full connection, 1814; deacon, 1814, McKendree; elder, 1816, McKendree; transferred to Pittsburg Conference, 1828; became a member of the Erie Conference at its organization, 1836; deceased, Erie, Pa., September 27, 1866. Appointments—1812, Lyons, N. Y.; 1813, Ontario, N. Y.; 1814, Canaan, N. Y.; 1815-16, superannuated; 1817-18, supernumerary; 1819, Tioga, Pa.; 1820, Crooked Lake, N. Y.; 1821, Batavia, N. Y.; 1822, Genesee, N. Y.; 1823, supernumerary; 1824, Prattsburg, N. Y.; 1825-6, Seneca, N. Y.; 1827, superannuated; 1828, Jamestown, N. Y.; 1829, Forestville; 1830, Youngsville; 1831, Butler; 1832, Ashtabula; 1833, superannuated; 1834, supernumerary; 1835, superannuated; 1836, supernumerary; 1837-8, superannuated; 1839, Hartford; 1840, Ellsworth; 1841, Braceville; 1842-54, superannuated; 1855, Conneautville; 1856, Pleasantville; 1857, superannuated; 1858, Frewsburg; 1859-66, superannuated.

permitted to occupy the sacred pulpit." The Methodist Society at Clintonville was organized in 1828. One account states that James Hughes was the first class leader; while another gives that honor to Jacob Hovis. The first church building was erected in 1828. This was replaced by a more substantial and commodious edifice in 1852.

"Rev. Jacob Bear was converted at a camp meeting in Dauphin County, Pennsylvania, in 1818, where he immediately united with the Methodist Episcopal Church. He moved to Mount Jackson, Lawrence County, Pa., in 1825, and was the first Methodist and class leader in that town. The first Methodist preaching in that place was by Elder Eddy and B. O. Plimpton. A class was formed in 1828, consisting of Jacob Bear and wife, Stephen Bryan and wife, Louis Haulette, Isabella McGill and her two daughters. This class was about one mile north of the village, and the meetings were held at Mr. Bear's log house until 1838. About the time the class was formed, Mr. Bear received license to preach, which he continued to do until he died, in 1858."--*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 262.)*

The Polk Circuit.

We present portions of a paper by Rev. J. H. Keeley, relating to the "Old Sandy Church:"

"When the writer came to this section nearly two years ago, he found the hills and valleys perfumed by the precious memory of the lives and deeds of the fathers and mothers of our Methodist Israel of threescore and fourscore years ago. In a circuit paper a year ago he suggested a suitable commemoration of the founding of the Methodist Episcopal Church eighty-five years ago in the Big Sandy Valley, about five miles southwest of Franklin, Pa., and the building here of the first Methodist Church seventy-five years ago. The suggestion did not receive much encouragement at first; but this year the project was undertaken, and all outlay and effort were largely rewarded by the concluding of a very successful anniversary celebration, June 21 and 22.

"Nearly one hundred years ago James Cannon, a native of Ireland, with his family and brother-in-law, and others, settled south of Franklin, near the present town of Polk. Many of these had been Methodists in Ireland,

and some of them had heard John Wesley preach. The early itinerant found their cabins and the cabins of their neighbors—the Fosters, Adamses, Reynoldses, Runningers, McElhaneys and others—before the war of 1812. But in 1817 the Rev. Ira Eddy, then on his first work on a circuit which extended from Lawrence County to Warren, organized in the log cabin of James Cannon, near the site later of the old Sandy Church, the first class. For ten years services were held in the homes of the settlers. Then the church, 30x40 feet, and of good height, was built. James Cannon gave the ground and the raw timber for all material. Robert Temple sawed it at his mill in the valley. Aaron McKissick, a ship carpenter from Maine, supervised the building, and the work was donated by friends and members of the class. About all the money spent was for nails and such things. The church was in use thirty years. Its congregation came from a radius of ten or more miles on all sides except Franklin. It was abandoned when five or six churches were begun around within five to ten miles of it, its congregation being thus absorbed by these others.

"The first itinerants that traveled the Big Sandy were from the Baltimore Conference. Beginning with Joseph Shane in 1801, the list includes Asa Shinn, George Askin, Joseph Hall, R. R. Roberts, David Best, James Reed, James Watts, Thomas Church, James Charles, Jacob Dowell, Eli Towne, Jacob Gruber, Abel Robinson, Jacob Gorwell, John Elliott, John Summerville, J. P. Kent, Ira Eddy, D. D. Davidson, Samuel Adams, Charles Elliott, Ezra Booth, Charles Trescott and William Swayze up to 1825, when this section was included in the Pittsburg Conference at its formation. As William Swayze became elder of Erie District, including this region, and served for three years, he was present during the building and dedication of the old Sandy Church in 1827. In 1826 John Leach and Hiram Kinsley were the preachers; 1827, John P. Kent and Samuel Ayres; and thereafter Thomas Carr, Robert Armstrong, John Summerville, L. D. Prosser, Thomas Thompson, John Scott, John Robinson, Zerah H. Coston, Daniel Ritchey, S. W. Ingraham, William Carroll and Ahab Kellar in 1835. Then the Erie Conference was organized, and the records are definite since that date.

"The anniversary gathering June 21 and 22, 1902, proved very successful. About fifteen hundred people were present on Sunday; the best of order prevailed, and the greatest interest was manifested even by the youth of to-day. The meetings were held in a maple grove near old Sandy cemetery, the site of the old Sandy Church. The camp was prepared hastily, and left as primitive as possible consistent with comfort. It was a reminder of the days of the fathers. Slabs with flat sides up served as seats. Old-time hymns were sung, mingled with the songs of to-day, by the Epworth Leaguers. The singing was full of fervor, and the souls of the worshipers were full of fire. The verdict of all was a glad thanksgiving that they were permitted to come together. The program was not so long as the pastor first projected. He dreamed of a reunion of all the pastors who had ever served the circuit who are yet living. This was not indorsed by the committee, and so was abandoned. But the older pastors and the older settlers were called upon, and responded nobly. The Rev. J. H. Vance, of Panama, who had served the circuit in 1853-'54, who had preached in the old church, was present, and was an inspiration by his reminiscences and his exhortations. The Rev. S. E. Winger, who was pastor in 1875, preached twice, and met many of the friends who helped in his day to build the church at Polk, the immediate successor of the old Sandy Church.

"The Rev. John Peate, D.D., was present and preached on 'Peace' Sunday morning; also gave several excellent talks at other times. He was Presiding Elder in this section twenty years ago, and is young yet in his eighty-third year. The Rev. William Branfield, who had been pastor in 1877-'79, was present and did not 'hide his light under a bushel.' He made the woods ring with his joyful 'Amens.' He preached twice, and took the collection for expenses—and got more than enough.

"The historical part was given Saturday. These papers, as has been requested, are to be printed. The pastor will edit them, and other matter, and have them ready in the near future. These papers are invaluable. They were not so much thought of until this gathering. Many of the old saints are gone to glory: the others are fast following. The sadness which clouded our happiness at

this anniversary was that so few of the fathers were with us. Nearly a score of the old landmarks of Methodist history have gone to their reward from this section in a few years. But the papers of D. T. Nicklin, H. E. McElhaney, J. M. Foster, J. H. Vance, J. B. Marshall, W. S. Adams, William Branfield and others, especially that of Hon. S. P. McCalmont, will preserve much that will be prized more highly as the years pass. Dr. S. H. Prather, of Titusville, also read a poem, which was much appreciated. This also will be printed.

"As the more aged friends who saw and sang in the old Sandy Church met and mingled their greetings on this occasion, we thought:

> **'How dear to my heart are the scenes of my childhood,**
> **When fond recollection presents them to view.'"**

The following historic sketches of churches belonging to the Polk charge are taken from "The Circuit Monitor," published at Polk in 1902:

"James Cannon was born in 1770, married about 1795, and came to America shortly after, and lived for some years in Penn Valley, Center County. He came to Sandy, five miles southwest of Franklin, before the war of 1812 (some say 1802). In his log house on the Sandy's banks was the first class formed. Ira Eddy is said to have been the minister. Alexander McElhaney was the first leader. John Foster and wife, James Cannon and wife, S. Vincent and wife, Aaron McKissick and wife, Welden Adams and wife, John Pratt and wife, were among the first members. The class met in private houses for years. They came from the points around, ten to twelve miles. The mode of travel was on horseback or on foot. There were no light wagons or buggies, and if there were the roads were often impassable. About 1825 the project of the erection of a church was mooted. In 1826 it was decided. In 1827 it was raised, and in 1828 it was dedicated. James Cannon gave the land, as he also gave the land for the cemetery at its side. His grandchild was the first person buried there, infant of James and Letitia Adams. The church was unusual for its days, as it was a frame structure 30x40 feet. The studding were 4x4. Robert Temple at that time run a sawmill on the Sandy near where the present dwelling house of John and Norah Doutt

stands, which was first the McClaren farm. He sawed the stuff. Aaron McKissick was from Maine, where he had 'built ships,' so he led in the carpenter work. 'All hands helped.' It was a fine building for that day; log cabins and log school houses and churches were yet being built everywhere. It was high and lined with plain boards; its acoustic properties were excellent, 'resounding melodiously' with the singing and the full voiced tone of the speaker. It is said the voice of the early pioneer in prayer and song could be heard distinctly on the hills two miles away. Those were prayers offered by men who 'feared neither man nor the devil.' They sang, 'making melody in their hearts to God,' and melody also through the corridors of the forest—reverberating from the rocks on the cliffs.

"In February, 1860, the committee appointed to sell 'old Sandy Church'—so it was then called—reported that they had sold it for $28.12½. They had taken a note for this amount for one year. The note was put into the custody of the Recording Steward. The record does not say who bought the building.

"In 1864 the sum of $128.70 was reported for missions. This same year a committee was appointed to look after the note given four years before for old Sandy Church—$28.12½. John Coleman and Henry Clulow were appointed, and they were instructed to have the note renewed.

"The last conference of 1866 reported about $125 for benevolences, $57 of it was for missions. Rev. R. M. Bear did not serve the full year, and $150 was paid to Brother Jones for filling out. The quarterly conference records are very full. Trustees report Reynolds church property worth $3,000. William McElhaney, Seth Temple and Isaac Bunnell are the trustees for 'Sandy Church.' These were continued to keep track of that note of $28.12½, and to plan a new church, no doubt.

"There was preaching at times for years at the house of Jonah Reynolds, ten miles west of Franklin. The 'brick house' on that well known farm was built in 1834. It stands well preserved to-day. Hiram Reynolds, son of Jonah, used to came to 'Sandy' for many years. Hiram's daughter, Sarah, says she was born in 1833. His oldest daughter was married in 1847. So his marriage was probably about the date the 'Sandy' Church was

built. There were occasional preaching services at the Reynolds homestead, in the brick house and in a tenant's house across the road, from 1825 to 1840, and that year a class was formed of about twenty members. Some of them were the following: Jonah Reynolds and Hiram Reynolds and wife, Jane; John Stone and wife, Mary; also Sarah and Betsy Stone; Samuel Shannon and wife, Betsy; Marie and Sarah Reynolds; Mr. and Mrs. Benijah Cary, George Casady, Elijah Williams and wife, Jane; Alex. Sikes and wife, Lucy; James Paden and wife, Hannah; Mrs. Malissa Ray, Mrs. Ferguson, Mr. and Mrs. Hitchcock, David Reagle and wife, Ezra Fobes and wife, Hannah; Nicholas Wagner and wife, Robert Williams and wife, Samuel Ray, Rebecca. Mary and Nancy Reed, Rachel and Charity Pierce. Thosa Partridge and wife, Mary M.

"Some of these no doubt came in after 1840, perhaps later than 1850. We get from memory of old members, not from written records. The class decided to have a place of worship and in 1845 completed a log church on land given by Hiram Reynolds, one-half mile east of his residence, the 'brick house.' He also gave land for the present cemetery near the church. His mother, Jonah's wife, however, was buried in Franklin, where her first husband, David Nickerson, had been buried. The log church was used for twenty years, when it was replaced by a frame structure in 1865. This building stands to-day, it having been remodeled three years ago, and still serves well the needs of the locality."

Rev. James M. Foster writes:

"Just when the fires of Methodism were first kindled in the region of country known as Bully Hill, is not definitely known. If unwritten history could be defined or the hieroglyphs of the foot prints of the early settlers deciphered, I think there is not a shadow of doubt but what the fires of Methodism were kindled in the hearts of these early settlers even before coming to this location, and hence came with them and were kept burning on their family altars ever afterwards.

"John Foster, my grandfather, who lived on the banks of the Allegheny river, and died about June, 1837, is a striking illustration of the above statements, and no doubt as

much could be said of some of his cotemporaries. John Foster seems to have imbibed the atmosphere of Methodism even before landing in this region, and ever after was a living example of what Methodism means. Of him it might truly be said as of one of old, 'As for me and my house we will serve the Lord.' The history of his family goes to show that he ruled his household according to the divine order, being head and priest of the same.

"His house, therefore, was not only the stopping place for the occasional circuit rider who chanced to push his way out into a new territory, but like Cornelius of old, when the minister of God came he accepted him as sent of God, and therefore gathered together his family, and, indeed, his neighbors, to hear the whole counsels of God, as given by Christ's ambassador. Unlike too many in the present day he was not content to be simply a worshipper of the true and living God, but felt it a duty to be a member of the visible church; therefore, he united with the Methodist Episcopal Church at Big Sandy, at or near its first organization.

"James Foster, my father, was converted at the age of seventeen in the year 1827 at a meeting held at Sandy Church. Caleb Foster was converted two years later in the seventeenth year of his age. Ross Foster was not converted until the year 1849. His conversion occurred at the Foster school house during a great revival.

"The first class formed on the Hill was at the Durning school house in 1843.

"In 1847 there was a class formed at the Foster school house consisting of James Foster and wife and mother—his father having died years before; Elizabeth Foster, the wife of Ross Foster; John Brown and wife, and probably some others. John Brown was appointed leader, and became eventually Sunday School Superintendent and chorister.

"A great revival soon followed this formation of a class and many were converted, among these were the following: Ross Foster, his son, John, and daughter, Lizzie; Hiram and Robert Graham, Steven D. Smith and his three sisters, Hannah, Cidney and Martha; Maggie Brown, now Mrs. Welton; Mary L. Foster, Mary L. Gordon, Philander Brown and Mrs. Robert Graham.

James Brown had been converted the winter before at the Hill school house.

"The above revival was conducted by John Abbott, who was noted for his success as a revivalist.

"In the winter of 1852-'53 there was another awakening in this same place under the direction of Ahab Kellar. At this meeting Louisa Smith, now Mrs. Ramsdell, and many others were converted.

"A class of young people was now formed, and John Foster appointed leader.

"The first regular preaching at this place was on Monday afternoon at four o'clock; how often I do not know, probably once in four weeks.

"The church was not built until 1863.

"My memory carries me back to the old log school house, with its furniture consisting of shelves nailed to the wall for writing desks, and seats made by turning the flat side of a slab uppermost, and putting legs on it. But sacred are these memories, for it was honored of God and the religious services were characterized by great demonstration of power during sermon and class and prayer meeting.

"What a contrast between many professors of this day and those early saints of God. It was not an unusual thing for William Smith, of Rockland, my father's brother-in-law, to come with his wife and baby on foot to father's on Saturday evening, and on Sunday morning the men would leave the women behind and come all the way to old Sandy to attend prayer meeting and class meeting on Sabbath, when there was no preaching. Many a modern professor is absent from Sabbath services when he lives almost under the eaves of the church. They could well adopt the language of the Psalmist and say 'I was glad when they said unto me, let us go up to the house of God. One day in Thy courts is better than a thousand. Yes, I had rather be a door keeper in the house of my God than dwell in the tents of wickedness.'"

We are chiefly indebted to Brother Daniel Nicklin for the substances of the notes that follow.

There had been occasional preaching from several sources in this neighborhood before, but we begin with a definite record in 1842. In that year J. R. Locke, pas-

tor at Franklin, held a meeting at the Lyons school house that stood on the farm of Mr. Lyons, but occupied by D. T. Nicklin and family for the past fifty years. This meeting resulted in the formation of a class of the following members, with Essington Kephart as leader: Essington Kephart and wife, Mary A.; Robert Seaton and wife, Mary Jane; Jackson Seaton, David Vincent, Samuel Nickerson and wife, Sarah; David Nickerson, Samuel Lyons and wife, Sally; William Lyons and wife, Jane; George Cummings and wife, Bessie; Miss Jane Lyons and Miss Lucinda Evans. The only surviving member of this historic company is David Nickerson, who has been an honored member here for fifty-nine years. He is now a trustee and he has been an official for years.

For nine years after this revival the class was maintained, and was known as the "Lyons" appointment, and was supplied from Franklin. The "place of worship" is thus described by Brother D. T. Nicklin, who settled in this locality in 1851:

"It was some distance from the road in the woods. It was built of round logs, and on either side a log was cut and the space filled by 8x10 panes of glass, the only avenue of light when the door was shut. The roof was clapboards on pole rafters, held in place by weight poles. The seats were made of split poles, with holes bored near the ends and middle and pegs inserted for legs. Pegs or pins in the logs on the wall had boards laid thereon for 'desks.' No stove was found therein, but a huge fire place."

James Paden was leader in the later forties. The membership had increased somewhat and changes took place. In 1851 "Lyons" was made part of Hendersonville Circuit, and Edwin Hull became pastor, with J. G. Thompson as junior preacher.

In the spring of 1852 a meeting was held, at which among others John Cummings and his sister, Eliza Cummings, now Mrs. John Runninger, united with the church, and both are yet honored and faithful members of this class, he having long been an official, and is now a trustee. During this series of services the preachers changed the place of meeting to the Gould school house, about two miles west. This move was not endorsed by

many of the older members, who found it a hardship to go so far. So shortly after they secured the use of the new school house then being built not far from the site of the old "Lyons," but on the northern limit of the same farm, and known as the Nicklin school house, and W. F. Day, then pastor in Franklin, preached for them. The class was organized and Robert Seaton became leader and continued until he moved to Franklin.

One-half acre of land was offered by Brother Nicklin in 1869—to revert if it ceased to be used for church purposes. This was accepted, and D. T. Nicklin appointed to collect funds. David Runninger, William Sandford and D. T. Nicklin were made building committee.

The sum of $1,000 was raised in the neighborhood, and $500 was secured from generous friends in Franklin. The work was pushed so that by December 10 of that year the house was built and carpeted, furnished, heated and lighted. Material then was so expensive, however, that they were $700 in debt. G. W. Maltby preached, and in thirty minutes the sum was subscribed, and then the church was dedicated. This marked an epoch in the history of the class. A house of worship, the need of which had been felt for twenty years, was a reality; and it has been a Bethel of blessing for more than thirty years. It was well built and is in good condition yet. Brother John Cummings gave one-half acre south of the church for a yard, which with its excellent shade, serves the purpose well.

A short time after the close of a revival meeting held in 1853, the following sad item of history occurred: Rev. Parker Dodd, of Franklin, brother of Hon. S. C. T. Dodd, of New York City, formerly a Franklin boy, came out and preached in the Nicklin school house. While returning home, in company with Elizabeth Selders and Mary Ann Stocker, they were accompanied by William Sandford, who had volunteered to take them across French creek at the Echols farm. They had to cross in a boat. Two young men or boys assisted to row across. Through indiscretion or lack of care on the part of the boys, the boat capsized and Rev. Dodd and the Misses Selders and Stocker were drowned. Mr. Sandford and the boys, with great difficulty, reached the bank in safety.

Through forty-eight years this sad occurrence remains fresh in the memory of those who knew the lost ones.

In 1838 J. A. Hallock and Isaac Scofield were the circuit preachers, and in 1839 Rufus Parker and D. W. Vorse. The circuit was readjusted and called "Hendersonville Circuit." We find this record: "James Riddle, George Taylor and W. Sedwick be a committee to settle the account of the parsonage house at Harrisville." The following entry also appears: "The trustees of said house are requested to rent the house one year, if the preachers do not occupy it."

The first preacher in Erie Conference who came to this circuit had to live in an old log house on the farm of Louis Egbert, near Fairview. That year a lot was bought and parsonage built at Hendersonville. Though not a costly house, it was hard to get paid for. After some ten years struggling with debts on it, in 1849 a committee was appointed for about the sixth time to "inquire into and provide for the parsonage house debts." Six months later the committee reported that they had "gone into particulars and details and had found $7.53 debts." Next year this seems to have been partly cancelled and a "committee was appointed to paint the parsonage." J. Henderson and the two circuit preachers were the committee. John Abbott and Peter Burroughs were the preachers. But it seems that there was nothing done, for next year we find the junior preacher, D. M. Stever, trying to collect funds to paint the parsonage. At the second quarterly conference, he reported that he was at it; at the third he also "reported his success, that he had done nothing." The record is that "his report was accepted and he was discharged." A new committee was appointed and instructed to get a painter and paint. Six months later they reported the parsonage painted, but not paid for. A later report says that before the painting was all paid for "the parsonage was sold for taxes." J. Carmichael, J. Henderson and E. Kephart were "appointed to inquire into the legality" of the catastrophe. A year later they report expenses of the suit over the affair. But still there was a debt. In 1854 the record is made "that the trustees and stewards are instructed to discharge all debts against the parsonage house." Next year Brother

Stuntz brought in a bill for repairs, $5.17. But before the famous house was twenty years old it was at least once reported "all debts paid."

An incident related by J. B. Marshall we think worthy of mentioning. It was a brief account of a meeting of marvelous power and results that occurred at the old Sandy church. It occurred in the 30's as near as can be ascertained. There had been a prayer meeting at one of the homes—perhaps that of Isaac Bunnell. There was such a feeling of earnestness and power that the meeting could not close. They were praying for an outpouring of God's Spirit. It came, but not at first. There was soul agony and great burden of heart. All felt it. They could not shake it off and they would not go home. They remained all night. At day's dawn the power of victory fell upon them. They separated, and as they went home the very trees sang praises. The rising sun was like a heaven of glory. Then, as they gathered at the old Sandy church that night the power continued. The preacher was ablaze with it. Saint and sinner felt it. There was a holy hush, or an awful conviction. As they began to sing and pray the house was divided; almost all rushed to the altar, and the few that did not rushed out of doors and hurried away. The meeting continued late into the night, and the shouts of scores followed penitent cries, and prayers of faith. The meeting continued for some time after that propitious beginning, and in it were converted many of the men and women who were later leaders in church work for miles around, for nearly half a century.

Such meetings were not often so marked, nor so numerous, when we take in the years, but they were more frequent than to-day, and usually showed greater victories and more marked conversions than are seen to-day. This thing is certain, when God works none can hinder, and He is anxious to pour out His Spirit upon hearts ready to receive Him.

The following reminiscences of Old Hendersonville Circuit are given by D. T. Nicklin:

"During the annual conference of 1839 Hendersonville Circuit was formed from a part of Centerville, Butler County; C. Vorse and R. Parker were preachers. There being no parsonage Rev. Vorse lived in an old log

house on the farm of Lewis Egbert. During the year a lot was secured and a parsonage built in Hendersonville. At that time the circuit had three M. E. churches, the old Sandy, Hendersonville and Fairview.

"The following were members of the old Sandy church: James Canon and wife, Welden Adams and wife, his sons, John, William and James and their wives, John Foster and wife, his sons, Ross and James and their wives, Isaac and Alfred Bunnel and their wives, Robert and David Temple, Robert McCutcheon (a local preacher), Aunt Lydia Seaton, the McCalmonts and McKissicks, David and John Vincent, Jacob Runninger and wife, Alexander McElhenny, Hugh Durning, Elijah Morrison and wife, and others.

"At Hendersonville Jonathan Henderson (local preacher), Archibald, Robert, William and Joseph Henderson, John Carmichael and wife, his sons, John and Aaron and their wives, Augustine Geibner and wife, and others.

"At the Fairview church located one mile west of Millbrook, were Rev. Wm. Carroll, a member of the Erie Conference, David, Jonathan and John Carroll, George and James Wilson and their wives, Valentine Geibner and wife, Bennett Birtchfield and wife, W. J. Jacobs and wife, Rev. Thomas Lamb and wife, and others.

"The society at the Geibner school house in 1839 was composed of the following members: Francis Mears, leader, Annie Mears, Lewis Egbert and wife, Richard Fowler and wife, Samuel Buckley and wife, Thos. Clulow and wife, Thos. Wright and wife, John Hibbs and wife and others. During the year 1840 a difficulty arose between the members and one of the preachers which terminated in breaking up the society at the Geibner school house. Most of the members joined the Wesleyan Methodist and were supplied by that conference at the Geibner school house until they built Zion church.

"The appointment at the Barker school house near Brown's mill, now Sandy Lake, was composed of the following members: Jared Tuttle and wife, Wm. Geibner, exhorter, Eleanor Geibner, James Barker and wife, Jason Barker, leader, Major Dorchester and wife, and others. This class later was merged into Sandy Lake and Stoneboro, they being in the bounds of the Barker class.

"The appointment at Reynolds met at the house of Jonah Reynolds until 1846 when they built a log church on the Reynolds farm. The members in 1839 were Jonah Reynolds and wife, Hiram Reynolds and wife, John Stone and wife, Thomas Partridge and wife, Samuel Shannon and wife, E. S. Williams and wife, E. Fobes and wife and later Henry Clulow and wife and others. In 1865 the present Reynolds church was built.

"There was an appointment at a school house near Mechanicsville, with Joseph Allen and wife, Solomon Davis, John F. Henderson and wife, Thomas Galloway and wife and others as members. In a short time they built Pleasantview church, one-half mile north of Mechanicsville, which is now in Clintonville charge.

"There was an appointment at the Foster school house, now East Grove church, also at the Durning school house and the Graham school house which were merged into the Pleasant Grove church, which was built in 1872.

"Center church built some time near 1860 by the late John and Wm. Adams, Simcox and others.

"The Nicklin class, formed in 1842 was in charge of the Franklin preacher until 1857, it being in the bounds of Hendersonville Circuit. The circuit preachers took charge of it. Thus we find in 1839 three M. E. churches, now there are eleven within the bounds of the old Hendersonville Circuit.

"In 1847 I attended quarterly meeting at Fairview church. H. S. Winans was preacher in charge. The following were a part of the official members present: John Brown, leader at Foster school house (distance 18 miles), E. S. Williams, local preacher from Reynolds, Thos. Galloway, steward from Pleasantview, Jared Tuttle from Baker's school house, and I was informed that every appointment on the circuit was represented in that quarterly conference. That manifested commendable zeal on the part of the members fifty-five years ago when traveling was more difficult than at the present time.

"Then love feast commenced on Sabbath morning promptly at 9 o'clock, at which time the doors were closed, until the close of love feast, the members having previously received tickets of admission.

"To those old pioneers the old Hendersonville Circuit is greatly indebted. Many with whom I was intimately ac-

quainted were: James Foster, Essington Kephart, David Vincent, John Adams, Henry Clulow, Hiram Reynolds, Aaron Carmichael and many others. They were grand good men, men whose lives were in strict accord with the golden rule, men who were safe counselors and true friends. May we who survive so emulate their lives that it may finally be said of us, 'they have done what they could.' "

The origin of Methodism in Utica, Venango County, Pennsylvania, is veiled in obscurity. It is known that Methodist itinerants visited the French Creek settlements long before the town was founded, but it was not until some time in the thirties that an attempt was made to effect a permanent organization. An old resident of the borough some years since, in answer to inquiries, said that the first class in Utica was formed during the ministry of John Van Horn of Meadville. He states that there were about sixteen members enrolled at the first meeting among whom he remembers the following: Jacob Whitman and wife, Thomas Johnson, John Martin, William Hays and wife, John Duffield and wife, Philip Duffield and wife, and Samuel Jackson and wife. The class was attached to Lebanon Circuit, but later was connected with the Cooperstown Circuit. The district school house was used as a place of worship, but upon the erection of the Utica Academy, a room in that building was fitted up for church purposes. In 1862 a small but neat frame building was erected near the central part of the borough, and during all these years it has served as a place of worship.

Revivals in 1827-'28.

J. S. Barris writes, Jan. 8, 1828, from the Chautauqua Circuit:

"In this section we have witnessed the outpouring of the spirit of the Lord upon the people. We have received into society on trial about eighty persons since the commencement of the present conference year. However, in general, this appears to have been the fruit of the labor of our predecessors. This is common among us as a body; one sows and another reaps, and we feel as ready to rejoice and give glory to God, as though we had been the favored instruments in the hands of the Lord in bringing about this great work. And our prayer is, that the Lord

would give a still greater increase of graces and numbers, until all mankind shall have experienced the power of converting and sanctifying grace."—*(The Christian Advocate and Journal and Zion's Herald, Jan. 17, 1828.)*

W. B. Mack, Jr., writes under date of February 8, 1828: "A great work of reformation has been going forward on this circuit"—the North East Circuit—"which has not been confined to age or sex. The rich as well as the poor have found favor with God. Some, who for a long time have been strong advocates of Universalism, renounced their false hope, and sought and obtained a new one, through grace; and are now contending for the faith once delivered to the saints."—*(Methodist Magazine, Vol. XI, p. 161.)*

From the North East Circuit we find also the following, Feb. 8, 1828:

"On entering upon our charge, we found the state of religion in general prosperous. The members were lively, and much engaged in prayer for the enlargement of Zion's borders; and the fields were white and ready to harvest! The present revival commenced at our first quarterly meeting, which was held in Venango, Pa., at the forks of French Creek. As this was the first meeting of the kind ever held in the place and our society small, on our first round on the circuit, we entered into covenant with most of the societies, to pray at least twice a day, until quarterly meeting that God would meet with us, and render it an occasion of good to the people of that place, and the circuit in general. Nor did we pray in vain. At the commencement of the meeting, God met with us; and, on the first evening, four persons professed to find peace in believing.

"On the Sabbath, the Lord made a conspicuous display of his power, in rescuing sinners from the bondage of sin, and bringing them into the glorious liberty of the sons of God. Before the conclusion of the meeting, seventeen souls were made the hopeful subjects of renewing grace; since which time the work has continued to spread in this place, with increasing rapidity. After the sermon, on Sabbath evening last, those who were seeking religion, and desired an interest in our prayers, were invited to come forward to seats prepared for the purpose. Three young men came forward, and we all bowed down before

God, and raised our hearts and voices in prayer in their behalf. After some time they were enabled to rejoice in God their Savior. The seats were again cleared and others were invited to come forward to receive the benefits of prayer. Nineteen pressed through the crowd, and humbly bowed at the 'mourner's bench,' nine of whom, before the meeting was dismissed, were enabled to testify that God has power on earth to forgive sins.

"The work is not confined to Venango; a heavenly influence is felt at almost every appointment on the circuit. More than one hundred and seventy persons, within a few weeks, have received the spirit of adoption, whereby they can cry 'Abba, Father,' of whom more than one hundred and fifty have united in church fellowship with us.

"The other townships which have shared in the revival are Ripley, Mina, Beaver Dam and North East. Over Harbour Creek and Erie, a cloud is seen gathering, above the bigness of a man's hand and there is heard a sound of abundance of rain.

"The work has not been confined to age or sex—the rich, as well as the poor, have found favor with God. Some, who for a long time have been strong advocates for Unitarianism, have renounced their false hope, and sought and obtained a new one, through grace; and are now contending for 'the faith, once delivered to the saints.' The work at no time has been more promising than at the present. 'What shall we render unto the Lord for all his benefits unto us?' 'We will bless the Lord from this time forth, and forever more.' "—*(The Christian Advocate and Journal and Zion's Herald, March 7, 1828.)*

A correspondent sends a report from Erie Circuit April 7, 1823:

"Dear Brethren:—The Lord is reviving his work in this section of his spiritual vineyard. Methodism has many formidable barriers to surmount, but through the divine blessing it appears at present to be rising superior to all opposition. Our congregations, considering the scattered state of our population, are large, respectable, and in general very deeply affected under the administration of the word. On this circuit many wandering souls are resolved to 'arise and go to my Father.' Many have found peace and are happy in the Lord. The work is still going on; tears of repentance flow from many eyes;

mourning souls are inquiring the way to Zion, and there is now a pleasing prospect of a glorious work. Prayers are ascending daily to the throne of grace and we trust that the great Head of the Church will visit this wilderness land on the shores of Lake Erie with his royal presence, and cause the wilderness to be glad, and the desert to rejoice and blossom as the rose. Ride on, victorious, conquering Jesus! 'Glory to God! I am happy while I write!'"—*(Christian Advocate and Journal and Zion's Herald, May 16, 1828.)*

I. H. Tackitt writes from Meadville, May 19, 1828:

"The work of reformation is still going on, gradually in general, and in some places rapidly on this circuit. Numbers have embraced religion this year and have joined our Church; and the borders of Zion are enlarging so much, that our laborers are too few for the much we have to do; and we frequently have been solicited to take in a number of new appointments to preach, in neighborhoods where we thought there was the least prospect, of any other places, of doing good; but we find that prejudice is flying fast as our doctrines are fully known. . . . A ball room, a few miles above this, on French creek, which was last year turned into a preaching room, still, blessed be God! continues to be a room where God is worshiped and adored, and the class which was formed there last year, out of those who filled that room with music and dancing, is still going on in ways of piety and peace, and has increased to nearly forty; and the congregation that attends the preaching of the word there, is large and respectable generally, although on a week day; so, to view the vast contrast between their former and present situations and relations to God, oh, how astonishing and vast the change!" —*(Christian Advocate and Journal and Zion's Herald, June 16, 1828.)*

I. H. Tackitt writes from Meadville, Pennsylvania, under date of August 15, 1828, as follows:

"This year as the former has been a prosperous year with us in the things of religion. The Lord has done great things for us indeed; has converted at least one hundred souls, we think, 'whereof we are very glad.' How frequently have I thought of the language of the inspired writer, 'What is man that Thou art mindful of him or the son of man, that Thou visitest him.' I do not re-

member of one's turning back altogether since the last year. Although persecution raged for a while, with all fury, yet in the midst of the storm, it seems that Christ walked on the water, and there is now a considerable calm, so that few, if any, are lost.

"At the winding up of last year, we had a two days' meeting at Gravel Run, and seventeen professed religion. The principal part of them were young people; and although persecution was leveled against them with more than ordinary vigilance, yet they seem to be faithful to their gracious Redeemer. O may they ever adorn the doctrines of Christ.

"At our camp meetings we have had good times generally. At our last camp meeting, which was held at Oil Creek, there appeared rather a 'new thing under the sun.' A very respectable company of artillery volunteers, headed by Captain Horskins, applied to have a sermon preached to them at the camp meeting, at three o'clock in the evening on Saturday. They were to come in uniform and regular order, but without martial music. And in the meantime two other companies took their examples, and volunteered to go and hear the sermon also. They came in solemn procession, in single file, to the encampment, and then formed a solid column in front of the preacher's stand, to hear the sermon; and conformed strictly to the rules of the meeting. They rose when we sang, and kneeled when we prayed; and then listened with the greatest attention and seriousness imaginable, while the minister preached to them from John 8: 36. 'If the Son therefore shall make you free, ye shall be free indeed.' Then they arose and marched off in beautiful order, took off their uniforms and returned to the encampment, and helped us to keep good order during our meeting. But the best of all was, before the meeting was over, we had the unspeakable happiness of seeing several of them volunteer under the command of Christ, happily converted to God, and praising their great General in the highest strains, who had led them to such great victory so early in the engagement. O! may all those respectable companies volunteer under our Prince Immanuel, gain the victory over the power of darkness, and get to that happy land where the clang of war is never heard!

"We suppose there were fifty converted at this meeting. It was kept up the last night till daylight, and just as the day began to break, several rose suddenly from the mourner's bench, declaring that God had converted their souls. Then all sang, 'Lord, in the morning Thou shalt hear my voice ascending high,' etc., and thus were rejoicing as the sun beautifully gilded the easterly horizon.

"I will only mention another fact, for time would fail me to write, and you to print, the gracious and many works of the Lord;—and that is, at the same place where the ball-room was turned into a preaching and class-room, on French creek, above Meadville (as published in your 93d number,) we held another two days' meeting last Saturday and Sunday; and to cap the climax, sirs, the fiddler himself was happily converted to God, and joined our church, amidst the tears, the shouts, and great joy of the people of God!

"May God sweep infidelity from the earth."—*(The Christian Advocate and Journal and Zion's Herald, Dec., 1828.)*

"Our prospects of good on this circuit are brightening. We attended our second quarterly meeting for the present conference year at Harbour Creek on the 12th and 14th. The society in this place within a few weeks has built a large and commodious brick church. They did not commence building this house without prayer to God for His blessing. Nor was He slow to hear and answer; for while engaged in making the brick a cloud of divine mercy overshadowed the workmen. Two irreligious young men employed in the yard were so powerfully wrought upon as to cry to God for salvation. He heard their cry and sent them deliverance. On the first day of the quarterly meeting a greater number of friends assembled than usually attend in this country on such occasions. Our Heavenly Father was pleased to favor us with His gracious presence, and many of the people could say, 'This is none other than the house of God and heaven's gate.' A general seriousness pervaded the congregation, and many under a deep sense of their estate 'fled for refuge to lay hold on the hope set before them.' Thirteen found peace with God through our Lord Jesus Christ, eleven of whom joined the society before they left the house. We ardently pray that this may

be no more than a few drops before a more plentiful shower." David Preston, from North East, December 16, 1828, so writes.—*(The Christian Advocate and Journal and Zion's Herald, January 23, 1829.)*

J. S. Barris writes from Forestville, Chautauqua County, N. Y., September 1, 1828:

"I attended another camp meeting on Chautauqua Circuit. I came there about 10 o'clock p. m., and truly there was a mighty stir among the dry bones, and their voices were as the sound of many waters. I found about one hundred around the mourners' benches, raising their cries with every external evidence of earnestness to God to have mercy upon them and grant them pardon through the blood of the Lamb. Here about one hundred were converted to God. The people that professed religion seemed all alive to the important work. God heard and answered their prayer. We had good preaching and God was with the word, and gave it power in the soul of saint and sinner. We have had an increase of about one hundred and fifty on this circuit, for which we truly can say, 'Bless the Lord.' "—*(Christian Advocate and Journal and Zion's Herald, October 17, 1828.)*

JACOB JENKS, TILLINGHAST VAUGHN, WILLIAM BUTT.

Jacob Jenks was received on trial by the Pittsburg Conference in 1829; admitted in full connection in 1831, and was ordained elder in 1832. I do not find any record of his ordination to the deaconate. He was made supernumerary in 1835, became a member of the Erie Conference at its organization in 1836, and located the same year. His appointments were: 1829, New Castle; 1830, Lisbon; 1831, Beaver Circuit; 1832, Springfield; 1833-1834, Cambridge. Mr. Gregg says: "Mr. Jenks was a very tall and slim man, rather dull as a preacher, but esteemed a good man."

Tillinghast Vaughn was admitted on trial in the Pittsburg Conference in 1828, and was appointed to the Harrison Circuit. In 1829 he was third preacher on the Cleveland Circuit, with John Chandler and John McLean. He was discontinued at the close of the year.

Mr. Gregg makes the following record of William Butt: "Rev. William Butt, second preacher on the Jamestown Circuit, was born, raised, converted, and

graduated to the ministry in North East, Pa., and was received on trial in the Pittsburg Conference in 1829, and into full connection and ordained a deacon in 1831, and an elder in 1833. Mr. Butts was a short man, of Dutch parentage, of limited attainments, and a passable preacher; rather abrupt in his manners, which often gave offense."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 265.)*. Of his location, Mr. Gregg says: "He had not succeeded as well in the ministry for a few years past, especially in financial matters, as he desired to do, and consequently became discouraged and located and settled his family in Quincy, Chautauqua County, N. Y., and engaged in business he did not fully understand, and lost all he possessed; became involved in trouble, was expelled from the Church, soon after which he became sick and died."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 61.)*

JOHN MCLEAN.

John McLean was born in the Shenango settlement, Mercer County, Pa., July 22, 1805. His parents were members of the first class formed within the bounds of the Erie Conference. At the age of sixteen he made a public profession of his faith in Christ, and six or seven years later began the work of a Methodist minister and labored under the elder on the Forestville Circuit one year. He was received as a probationer at the session of the Pittsburg Conference, held in Salem in 1828. In 1842 he was transferred to the Erie Conference and became a member of the East Ohio Conference at its organization. He served important charges and did excellent work. Mr. McLean was "a man of good, sound sense, maintained a uniform Christian character, and was a good preacher, excelling more in goodness than in eloquence." During his last sickness he said to his pastor: "I am entering the valley. It is not a dark valley, and I think I see the new land beyond. All is well." He entered into rest February 15, 1887.

---

*William Butt—Admitted on trial, Pittsburg Conference, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; located, 1837. Appointments—1829, Jamestown, N. Y.; 1830, Butler; 1831, Mercer; 1832, Southport; 1833, Conemaugh and Cambria; 1834-5, Kittanning; 1836, Randolph.

We have received from the eldest daughter of John McLean, Mrs. H. E. M. Pattee, a sketch of his early life and experience written by himself:

"I was born in Salem, Mercer County, Pa., July 22, 1805. My parents were both church members and observed strictly the forms and ceremonies of religion, and taught their children to pray as soon as they could be made to understand its import.

"I know of no period in my childhood and youth when I did not fear the Lord, and especially to hold in utter abhorrence any profanation of His Holy Name. During the years running from ten to fourteen, I had lively convictions of sin, and feared to allow myself to sleep lest I should find myself in torment before morning. While piling and burning brush in my father's clearing one day, as the flames devoured the brush I would revolve the question: 'Are the flames of hell more ardent and destroying?' until in a perfect perspiration I would cry to God to have mercy upon me. Oftimes at the prayer meetings, which I constantly attended, though it would occasion a walk of from one to two miles, my sense of sin was so oppressing, that I could not at all times refrain from weeping. Thus I wrestled with my convictions until I was about sixteen years old, resisting all promptings and invitations to give my case to the Church as a subject of prayer; desiring all the time to be a Christian, but through sheer diffidence feared to venture. This state of things with some variableness as to intenseness ran through a period of nearly four years. By this time I had acquired a greater control over my convictions, and was wearing them out and acquiring a hardness of heart that enabled me to hear the most cogent appeals without breaking down.

"At the meeting at which I at length yielded, (a quarterly meeting) the call had been made for penitents to come forward to the altar for prayers. I heard it unmoved. Others of my acquaintance had gone forward, and matters at the altar were rising to fever heat. I sat meditating on my condition; no tears as at other times, when all at once as if by inspiration the thought dashed through me 'You are being given over to hardness of heart and a reprobate mind.' This so alarmed me I

scarcely knew what to do, or which way to run. After a moment's reflection I came to the determination to go forward for prayers; it would nor could not make my case any worse. I arose and pressing my way amid the crowd, I had scarcely reached the altar, when my hardness of heart was all broken up, and I wept and prayed, and others prayed for me, and in a little time, not more than an hour, all my burden of sin was removed, and I had peace with God through our Lord Jesus Christ.

"Because of my extreme diffidence I declined to unite with the church, but faithfully attended the means of grace, except the sacrament, which I desired much to do, but not being a church member, I thought it would not be admissible. Then I half starved my spiritual nature for more than a year, until some of my young friends, somewhat older than myself, entreated me to unite with the church, which I did. Now I gathered strength to some extent. Thus on for about three years I tried to live as a Christian, but had a very fluctuating experience. Sometimes happy, and oft in doubt as to my relation to God and to eternity. I had a terrible fear of death and the judgment, nevertheless it was perceived by my friends that I was making some progress in gifts and graces. During the four years above mentioned I read with much care Mr. Wesley's 'Plain Account of Christian Perfection,' which made a deep impression on my mind, to the effect, that there was a deeper experience needed, in order to be established in the life of faith. I also read the experience and life of Wm. Bromwell and of Wm. Carvasso, and Timothy Merritt's 'Christian Pattern,' from each of which I obtained light and encouragement to seek for a deeper work of grace. I was at this time a member of a band, such as was recognized in Mr. Wesley's older disciplines. The rules of the band required that we fast all Fridays in the year. This scrupulously observed, even when at hard work on the farm, such as plowing, reaping, grubbing and chopping and making rails. Nevertheless I would abstain from the morning meal and eat sparingly at noon and evening. Thus I was acquiring a sober turn of mind, though naturally volatile.

"These ordeals strengthened my hunger and thirst after righteousness. More and more I was receiving

light on the difference between justification and sanctification, my longing for the latter becoming more intense. About this time on toward the latter part of the four years of my experience noted above I became impressed that it was the design of my Heavenly Father that I should at no distant day give myself to the ministry. Some of my friends intimated the same. How could this be was my constant inquiry? How can a youth, now about twenty-two, lacking in scholarship except such as could be obtained at a district school, stand up before the people to ask them to be reconciled to Christ? This conviction, together with my thirst for a deeper experience, occupied and exercised my mind with increasing intensity for more than a year. When I sought for sanctification my reluctance amounting to an unwillingness to give myself up to the ministry, stood in the way to the attainment of the blessing. My heart was panting for the baptism of the Holy Ghost. I was gaining light on the fact that not all my vows, fastings and self-denials could bring the blessing. I reached the point that the indispensable conditions were, entire consecration and unfeigned faith.

"Now I proved myself with the question: 'Are you willing to give up your will to God in all that He calls you to do?' 'Are you willing under the anointing of the Father, to give yourself to the ministry?' After a pause I responded, 'Yes,' and immediately such a baptism fell upon me as permeated my entire being—soul, body and spirit, overwhelmed with the divine fulness. I was at this time all alone in a tall oak forest near home, kneeling amid the branches of a fallen tree. For a time, I know not how long, I was oblivious to earthly things. God in me, God around me, God everywhere, I nothing, God All in All. I had been happy before at times, but never like this. Such blissful rest, such tranquility. 'The speechless awe that dares not move, and all the silent heaven of love.'

"It was a Sabbath afternoon in June, the sun during my stay at this spot had lowered from the tops of the trees to near the horizon. O what a sunset, his golden beams shining through the lower branches, quivering with glory, with this weight of divinity in me and about me I walked back to the house. I sat alone; I did not

want anyone to speak to me. I was alone with God. In a few hours it was time to go to the prayer meeting, which was less than a mile distant. All the way I was debating in my mind about declaring what the Lord had done for me, with the strong impression that I ought to confess it. But when I reached the place of prayer and saw the throng of persons present and discovered that a large majority were old Christians, from whom I had never heard anything of the sort, my courage failed, and I went home much depleted of that burning flame of love which I enjoyed a few hours before. I renewed my praying for a deeper work of grace, but was withstood with the thought, 'why seek for a work already wrought,' and that previous Sabbath afternoon in the forest would come up before me, as the place and the time when the work was done for me. Now I had to be content with a degree of that calm, steady peace, though less in intensity than it would have been had I told the brethren what the Lord had done for me.

"This state of mind continued for a few months, when the Presiding Elder came, and stopping at my father's, inquired for John. I was told the elder wanted to see me. I went into his presence, and after a friendly and familiar chat, he said there was a vacancy in one of the circuits of his district, and he fixed his mind on me to fill that vacancy. 'What to do?' I asked him. He answered, 'Well, to travel the circuit.' (Which was a large circuit in Chautauqua and Cattaraugus counties, in New York.) I talked as though I could not go, but he insisted until I yielded consent. I called up the consecration I had made a short time previous, when I put all on the altar, a living sacrifice, and dare not go back on my consecration.

"I cast about, got a limited outfit, borrowed a horse from a kind neighbor, and set out on horseback, a journey of about one hundred and fifty miles, without a sermon ahead, or one in my pocket, all the way inquiring with myself 'What shall I say when I get there?' The words of Jesus were as oft repeated, 'It shall be given you in that selfsame hour what ye shall speak.'

"Arriving upon the circuit I learned of the preacher in charge that quarterly meeting would be due next day, and we would see about the work when the elder would

come. At the quarterly conference the diffident youth from Pennsylvania was introduced, and the official brethren being present from all the appointments, of which there were twenty-two, it was soon noised all over the circuit that the boy from Pennsylvania would be round, and at each of the appointments we were greeted with a full house.

"My time on this charge ran from November, 1827, till late in June of 1828, when at a local preachers' conference I was examined on doctrine and discipline and licensed to preach, and was recommended to the Annual Conference for admission on trial in the Pittsburg Conference.

"The conference held its session in August, 1828, in connection with a camp meeting held near Leach's Corners, in Mercer County, Pa., within one mile of my father's residence. Two of the preachers, George Brown and Thomas Hudson, boarded at my father's during the conference. From this conference I received my appointment to Canton, Ohio, Philip Green, preacher in charge. This circuit was larger than the one I had traveled the preceding nine months, and was about as far west as the other was east. Bishop R. R. Roberts presided at this conference, and being an old acquaintance and near neighbor of my father's, he was very kind to me. He desired much that I should accompany him to Indiana, then his home, and enter the Indiana Conference. We journeyed together on horseback by way of Hartford and Canfield, Ohio. Here we spent our second night with Dr. Shadrack Bostwick, who at this time was an eminent physician and local preacher, and had some acquaintance with the bishop. The next night we stopped at a farm house north of Alliance, Ohio. The next day we reached Canton, the headquarters of our large circuit. We put up for the balance of the day at Dr. Branfield's, who was one of the stewards of the circuit.

"At another stopping place, dinner ready, we, i.e., the preacher and the family sat down to the table, on which there was not a plate, except those which contained the victuals, only a knife and fork opposite each chair or stool. The plate of fried pork was cut into bits suitable for a bite or mouthful. The bread (rye) was broken into bits, stuck on to the fork and sopped in the gravy

in the center of the table. 'Indeed,' said the lady of the house, 'it is all pride that makes the people use plates.' 'Come off the bed, George,' she cried. 'Law me! Those beds look like distress; they have not been made up these three weeks.' Their appearance would justify her exclamations.

"In LeRoy, South Ridge, we preached in a dwelling house, a double log house, and as it was larger than its neighbors, we held our meeting here. Here lay a young woman of the family, a raving maniac, much like those we read of in the gospels, which were said to be possessed of the devil. During meeting time her draw-bed was shoved into a recess out of the way of the comers to the meeting. Strange to say all the time of the religious service she was comparatively quiet, but at other times was exceedingly noisy and boisterous, and often vented a viciousness that was hard to control."

Then follows this note written by his daughter above named:

"The narrative breaks off here. I think the remainder must be with some of his other children. On the division of the Pittsburg Conference father fell into the Erie part of it. The date I do not know, and when the Erie was divided some years after he fell into the East Ohio Conference. He died at the home of his youngest son in Elyria, Ohio, in 1886, and was buried in Elyria."*

Caleb Brown.

Caleb Brown was born in Butler County, Pa., November 7, 1802. He was converted near King's Chapel in 1824. He was licensed to exhort in 1827, and soon after

*John McLean—Licensed to preach, 1827; admitted on trial, Pittsburg Conference, 1828; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; transferred to Erie Conference, 1842; deceased, Elyria, O., February 15, 1886. Appointments—1828, Canton; 1829, Cleveland; 1830, Grand River; 1831, Chardon; 1832, Cleveland; 1833, Ravenna; 1834-5, Dover; 1836, New Lisbon; 1837-8, Butler; 1839-40, Chartiers; 1841, East Liberty; 1842, Franklin, O.; 1843, Ravenna; 1844, New Castle; 1845-6, Greenville and Clarksville; 1847-8, Hartford; 1849-50, Salem, Mercer County; 1851, Rockville; 1852-3, Springfield; 1854-5, Waterford; 1856, Wesleyville; 1857-8, Morgan; 1859-60, Bloomfield and Bristol; 1861, Windsor; 1862, Vienna; 1863, Green and Mecca; 1864, Jackson; 1865-6, Canfield and Ellsworth; 1867-8, Deerfield; 1869, Windham; 1870-2, superannuated; 1873, Mineral Ridge; 1874, Ohlton; 1875-86, superannuated.

employed by Elder Swayze on the Meadville Circuit, where he was licensed to preach. He entered the traveling connection in the Pittsburg Conference in 1828, and endured cheerfully the trials and hardships of the itinerant life. He became a member of the Erie and the East Ohio Conferences at their organization. He was seventeen years effective, in the meantime having sustained a superannuate relation two years. He rallied to take Gustavus charge in 1847, but again superannuated in 1848, and continued in that relation until December 17, 1887, when, at Deerfield, Ohio, he gently fell asleep. "During forty years of superannuation he was not idle, but was busy in the Sunday School, in the prayer meeting, in visiting the sick, and in every good word and work. He was not disposed to criticise the changes which have taken place since he began the work of the ministry, but rejoiced in the progress the Church had made. He kept abreast with the spirit of the Church and of the times in every moral reform."*—*(Minutes of Conferences, Vol. XXII., 1888, p. 353.)*

Greenville, Pa., and Cuyahoga Falls, Ohio.

The first Methodist class in Greenville, Pa., was organized in 1829, in a frame building on the west side, where the "Red Front" now stands. There were seven pioneer members—John Nelson, Lilly Nelson, Jane Nelson, Catherine Nelson, "Father" Fisher, John Keck and Mary Ann Keck. The class belonged to Mercer and Salem Circuits until 1837, when Greenville was made a station and J. R. Locke appointed to the work. At the close of his pastorate in 1839, Greenville and Clarksville were united. Greenville became a station a second time

*Caleb Brown—Licensed to preach, 1827; admitted on trial, Pittsburg Conference, 1828; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Deerfield, O., December 17, 1886. Appointments—1827, Meadville Circuit under the presiding elder; 1828, Tuscarawas; 1829, Grand River; 1830, Cleveland Circuit; 1831, Ashtabula; 1832, Youngstown; 1833, Gustavus; 1834, Westfield; 1835, North East; 1836, Franklin, Pa.; 1837, Clarksville; 1838, Freedom; 1839, Akron and Middlebury; 1840, Edinburg; 1841, Painesville; 1842, Edinburg; 1843, New Castle; 1844-6, superannuated; 1847, Gustavus; 1848-86, superannuated.



GREENVILLE M. E. CHURCH.

in 1842, and was again united with Clarksville in 1844. In 1849 it became a permanent station.

In 1830 the society from the west side began to worship in a log church which was built on the site of the present structure. This old log meeting house was replaced by a frame building in 1840. The latter was enlarged and repaired in 1863, and continued in use until the dedication of the present edifice, February 9, 1885, by Dr. I. C. Pershing, of Pittsburg. The cost was $22,500.

The Methodist Episcopal Church at Cuyahoga Falls, Ohio, dates back to 1831. (Mr. Gregg dates this first class in the winter of 1829 and 1830 and differs in the list of members.) The first class embraced the following members: John Rummell and wife, David Wadsworth and wife, Apollos K. Wadsworth and wife, Timothy Starr and wife, Mrs. Eleanor Elmore and Hulda Elmore, Charles Hamlin and his mother, Mrs. Deacon Hamlin, Mary and Canantz Hamlin, Mrs. Graham, John Manner and wife, Catherine Yokely, Abigail Ally, Mary Edie, Thomas Turner and wife, Allen Foutz and wife, Mary Wilcox, John Ward, Sarah Jenkins, William Teal and Norton Hamlin, who was the leader. Lois Holloway and J. F. Holloway and his wife seem also to have been members. The meetings were held in the old village, one mile north of the present town, in an old stave house owned by Stowe and Wetmore. The society suffered many persecutions—the stove thrown down, cats thrown into the room at the time of the service, and other annoyances. In 1837 a movement was inaugurated for the erection of a new church. The society was poor and much assistance was received from those who were not members.

Middlebury.

There was a Methodist Society in Middlebury, Summit County, Ohio, before a class had been formed in Akron, of which Middlebury afterwards became a part. The first Methodist preaching dates back to about 1829. The first class was organized in 1832. Mr. Gregg says: "During this year Rev. Aurora Callender, on the Canton Circuit, established an appointment in Middlebury, Summit County, Ohio, where he soon after was enabled to



Greenville M. E. Church.

in 1842, and was again united with Clarksville in 1844. In 1849 it became a permanent station.

In 1830 the society from the west side began to worship in a log church which was built on the site of the present structure. This old log meeting house was replaced by a frame building in 1840. The latter was enlarged and repaired in 1863, and continued in use until the dedication of the present edifice, February 9, 1885, by Dr. I. C. Pershing, of Pittsburg. The cost was $22,500.

The Methodist Episcopal Church at Cuyahoga Falls, Ohio, dates back to 1831. (Mr. Gregg dates this first class in the winter of 1829 and 1830 and differs in the list of members.) The first class embraced the following members: John Rummell and wife, David Wadsworth and wife, Apollos K. Wadsworth and wife, Timothy Starr and wife, Mrs. Eleanor Elmore and Hulda Elmore, Charles Hamlin and his mother, Mrs. Deacon Hamlin, Mary and Canantz Hamlin, Mrs. Graham, John Manner and wife, Catherine Yokely, Abigail Ally, Mary Edie, Thomas Turner and wife, Allen Foutz and wife, Mary Wilcox, John Ward, Sarah Jenkins, William Teal and Norton Hamlin, who was the leader. Lois Holloway and J. F. Holloway and his wife seem also to have been members. The meetings were held in the old village, one mile north of the present town, in an old stave house owned by Stowe and Wetmore. The society suffered many persecutions—the stove thrown down, cats thrown into the room at the time of the service, and other annoyances. In 1837 a movement was inaugurated for the erection of a new church. The society was poor and much assistance was received from those who were not members.

Middlebury.

There was a Methodist Society in Middlebury, Summit County, Ohio, before a class had been formed in Akron, of which Middlebury afterwards became a part. The first Methodist preaching dates back to about 1829. The first class was organized in 1832. Mr. Gregg says: "During this year Rev. Aurora Callender, on the Canton Circuit, established an appointment in Middlebury, Summit County, Ohio, where he soon after was enabled to

form a class consisting of John Britton, wife and two daughters; Bennet Vial, wife and daughter; Thomas C. Southerland and wife, Richard Biggs and Thomas Bull." —*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 302.)* A church building was erected in 1840—at least there is an old subscription list taken for that purpose at that time, which may still be examined. This subscription paper seems to have been in the hands of A. Britton. The church was repaired about 1870. The circuit was known as Middlebury Circuit."

The Pittsburg Conference met in Wheeling, Va., July 16, 1829, Bishop Robert R. Roberts presiding. The following appointments were made: Erie District, Wilder B. Mack, Presiding Elder; Springfield, Samuel Ayres, Daniel C. Richey; North East, Joseph S. Barris; Forestville, James Gillmore, Allured Plimpton; Meadville, Nathaniel Callender, Aurora Callender; Youngsville, John P. Kent; Jamestown, David Preston, William Butt; Shippenville, John Johnson, John C. Ayres. Ohio District, Ira Eddy, Presiding Elder; Youngstown, Billings O. Plimpton, Richard Armstrong; Hartford, Job Wilson; New Castle, Joseph W. Davis, Jacob Jenks; Mercer, Thomas Carr, Isaac Winans. Canton District, William Swayze, Presiding Elder; Deerfield, John W. Hill, Cornelius Jones; Windsor, John Scott; Cleveland, John Chandler, John McLean, Tillinghast Vaughn; Grand River, John Crawford, Caleb Brown.

Erie Circuit now appears as "Springfield," and Lake as "Forestville." Revivals are mentioned on the Shippenville and Springfield Circuits at Smethport and Quincy, at Brady's Bend and elsewhere. A church was erected one mile west of Euclid, where a meeting had been held by Lorenzo D. Prosser, resulting in a good revival. Another church was built in Ashtabula, Ohio, one commenced in Mercer, Pa., and another in Edinburg, Ohio.

Allured Plimpton, Isaac Winans, Daniel C. Richey.

Allured Plimpton was admitted on trial, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; located at his own request, 1839; after retiring from the conference he devoted his life to

the practice of medicine and did good service as a local preacher until his death, which occurred in Painesville, Ohio, November 24, 1862.*

Isaac Winans was admitted on trial, 1828; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference, 1836; withdrew from ministry and membership of the Church on account of differences of opinion from his conference as to the best method of settling the slavery question, and afterwards was in the ministry of the Wesleyan Methodist, the Presbyterian and the Congregational Churches. He died in the ministry of the Congregational Church.†

Daniel C. Richey was born in 1797 in the State of New Jersey. While quite young he moved with his parents to the vicinity of Cayuga Lake, N. Y. He entered upon the work of the traveling ministry in the Pittsburg Conference in 1829, and in 1836 fell within the bounds of the Erie Conference. He was superannuated in 1845, and died March 25, 1855. "Brother Richey was a man of humble pretentions as a scholar, of moderate talents as a preacher, and rather hesitating in his gift of utterance; but in point of zeal, integrity and fidelity to duty and principles he had but few equals, and perhaps no superiors. His real moral worth was not always graded up to its true admeasurement. In the month of March last he was overtaken by a prevailing disease of a bilious and inflammatory type, rapidly reducing his physical strength and greatly confusing and bewildering his thoughts; but at each lucid interval the Christianity which he had preached to others afforded him strong consolation and hope in Christ in the trying hour."—*(General Minutes, 1855, p. 584.)* Mr. Gregg says: "Mr. Richey was a small man, of moderate attainments and preaching abilities, but a very amiable and excellent man, and loved to

---

*Appointments—1829, Forestville; 1830, Meadville; 1831, Erie; 1832, Washington; 1833, Chardon; 1834, Warren, Pa.; 1835, Ridgway Mission; 1836, Ashtabula; 1837, North East; 1838, Agent, Allegheny College.

†Appointments—1828, New Lisbon; 1829, Mercer; 1830, Butler; 1831, Chardon; 1832, Hartford; 1833, Warren, O.; 1834, Agent, Allegheny College; 1835, Meadville District; 1836-7, Ravenna District; 1838, Gustavus.

do good whenever it was in his power."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 264.)*

At the second quarterly conference of the Jamestown Circuit held at John Huntington's, "Connewango town," Jan. 10, 1829, the following action was taken: "A charge had been preferred against Brother Beedle. The committee appointed to investigate the same reported it was such a nature that he could not be brought to trial. Conference agreed to make his case a subject of prayer."

Methodism in Conneautville.

In 1829 the first class was formed in Conneautville, Pennsylvania, by Joseph W. Davis, consisting of seven members: Jesse Danley, the first class leader, and wife; Thomas Landon, wife and daughter, Esther, and George Nelson and his grand-daughter, Margaret Nelson. There had been occasional Methodist preaching previous to this date, but Joseph W. Davis was appointed to the Erie Circuit by the Pittsburg Conference in 1828. Conneautville became a part of the newly formed Springfield Circuit in 1829. Mrs. Polly Fulwiler was the first death in the society. This occurred in 1831. While attending class in the school house, she closed her testimony by saying that she was trying to live in readiness, that when the summons should come she could die in peace and go to her heavenly home. She sat down, leaned her head on the shoulder of a friend seated by her side, and was unconscious. She passed away at about nine o'clock the same evening. In 1833 the Summerhill Circuit was formed. There were fifteen appointments: Conneautville, Harmonsburg, McDowell's, Spring, Pierpont, Huntleys' Penn Line, Freys, Moorehouse, Cussewago, Higernell, Thomas', Holton's, and Smith's. Joseph A. Shackelford had formed a class at the house of James McDowell, in Summerhill, Crawford County, in 1802. Conneautville paid the two circuit preachers, in 1833, four dollars; and

---

***Daniel C. Richey—Admitted on trial, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Albion, Pa., March 25, 1855. Appointments—1829, Springfield; 1830, Hartford; 1831, Windsor; 1832, New Castle; 1833, Centerville; 1834, Oil Creek; 1835, Cambridge; 1836, Lawrenceburg Mission; 1837, Harmonsburg; 1838, Williamsfield; 1839, Geneva; 1840-1, Mesopotamia; 1842-3, Wattsburg; 1844, Springfield; 1845-54, superannuated.**

the whole circuit paid $145. In 1837 a camp meeting was held in the McDowell neighborhood. "The meeting was of great power; many were converted and added to the church in the different societies." The first church edifice was completed in 1840, and cost $875. At the first quarterly meeting held in 1838 in a room that had been fitted up, a resolution was passed advising all members of the church to abstain from the use of intoxicating drinks except as a medicine in extreme cases, and ordering the resolution to be read in all the societies on the circuit. In 1839, there were on the circuit five local preachers and six exhorters. Among the former was Rev. Lawton Richmond, father of the eminent lawyers, H. L. Richmond and A. B. Richmond, of Meadville, Pennsylvania. "He was a good and useful man." In 1840, the Presbyterians and Methodists occupied the same school house for services, the former preceding the latter, and both congregations attending the two services. Stephen Heard was one of the circuit preachers. In those days controversies upon Calvinism and Methodism ran high. On one occasion the Presbyterian minister was not expected to be present, and Brother Heard thought it a good opportunity to show up the inconsistencies of Calvinism and the harmony of the Methodist doctrines with the Holy Scriptures. He determined to make special preparation and make the most of the occasion. But unexpectedly the other minister came and preached a powerful sermon on election, reprobation, and foreordination as taught by Calvin; and condemned Arminianism in unmeasured terms. Brother Heard's eyes flashed fire, and when his turn came he was ready, and gave Calvinism such a dressing down as it had not received for many a day.

The name of the circuit had been changed to Harmonsburg in 1834, and in 1842 it was divided into the Conneautville and Evansburg charges. In the latter year the first carpet was put down in the church—a rag carpet which several ladies of the church took turns in weaving. In 1844 there were eight local preachers and ten exhorters on the circuit. In 1845, the Sons of Temperance organized a society in Conneautville, and the next quarterly conference passed a resolution requesting the members of the church to refrain from joining secret organizations of any kind. In 1853, the claim of the circuit

preachers, John K. Hallock and Thomas S. Bennett, was $540, and there was paid $542.50. 'This is the first time in the history of our church that the claim was fully paid.' In 1858 at the first quarterly conference, a resolution was passed requesting the steward to furnish the pure juice of the grape for sacramental purposes. The next year the vote of the third quarterly conference was unanimous against lay delegation. In 1868, Conneautville was made a station.—*(Hon. W. S. Crozier, History of the M. E. Church of Conneautville, printed in Conneautville in 1877.* Mr. Crozier became a member of the quarterly conference in 1837. He says: "Since then there have been 159 held. I have been present at all but six, and secretary of all but 13.")

Our Church at Sugar Grove.

"The first knowledge we have of Methodism in Sugar Grove places the date of its origin here at about the period between 1825 and 1830. Previous to that time Sugar Grove had had the misfortune to be counted, as one of the leading members of that church had said, merely one of the picket posts of some circuit, and, indeed, practically continued to be so counted until 1855. Until the last mentioned date the members were few and scattering, and held at irregular periods such services as they could in the log house of some settler. Occasionally also prayer meetings and class meetings were called to keep up the interest of those who adhered to that faith. Among these pioneers of Methodism in Sugar Grove are found the names of Gregg, Warner, Carter, Thorp, Crouch, Andrews, Mahan, Pero and others."—*(History of Warren County, D. Mason & Co., 1887, p. 440.)*

The first class was formed in 1840 by I. C. T. McClelland and E. J. L. Baker, preachers on the Harmony Circuit. J. Andrews was the class leader. On the fifth of October, 1846, a meeting was held in the house of Andrew Gregg to consider the feasibility of building a house of worship. On the twenty-eighth of March the contract was let to Stephen Crouch who had been soundly converted at one of the log cabin meetings. The edifice was dedicated in 1852 by J. H. Whallon. "It is truthfully related that when the people met to cut down and prepare the timber for the building, two women of the society,

Mrs. Dunbar and Mrs. Abigail Fox, sawed off the first log amidst great shouting and applause." In 1855, Sugar Grove was set off from what was called the Ashvill Circuit, and a new circuit formed, called 'Sugar Grove.'

"Since the year 1855 the influence of the church upon the people has not been without its good effect. Many of the ministers have been men of force and usefulness. Revivals of religion have been of frequent occurrence, and the community has been thus benefited by the elevating influence. . . . . In conclusion it may be truthfully said that the Methodist Episcopal Church of Sugar Grove has been aggressive in its warfare against sin, and its altar fires have never been permitted to be for a moment extinguished."—*(History of Warren County, D. Mason & Co., 1887, pp. 441, 442.)*

The Randolph Church.

The history of Methodist Episcopal Church at Randolph dates back more than three-quarters of a century. Methodist meetings were held at the home of Thomas Harvey and others as early as 1823, although the names composing the congregation have been lost in history. A society was organized December 16, 1830, for the purpose of building a church. Cornelius Kiearstead, 'Squire Powell and Richard Salisbury were chosen trustees and undertook the erection of the building. This was not fully finished but served its purpose until 1840, when it was removed to Main street and located on a lot very near the present site of Alexander Wentworth's present residence. In 1858 the building was again removed to its present site, and enlarged by the addition of a chancel, vestibule and tower.

In 1865 it was dedicated, and the same year a parsonage was built. In later years the old wooden pews were replaced by opera chairs, thus giving larger seating accommodations. Between 1830 and 1845 the same minister served Randolph and East Randolph.

The church history of Randolph is to a great extent the history of the township, and many honored names that appear upon the records of the Methodist Episcopal Church are closely identified with the growth and development of this section. This church was consumed by fire February 3, 1907, leaving only the charred and dismantled

shell of the building standing.—*(The Randolph Register, Feb. 8, 1907.)*

A Methodist society was organized at East Randolph, at the house of Samuel Foy, by Alexander Barris, in 1829. The following were the pioneer members: Samuel Foy and wife, David Foy and wife, Otis Haywood and wife, A. C. Merritt and wife, and J. H. Merritt. A. C. Merritt was the first class leader. Prior to this date there had been occasional Methodist preaching in this neighborhood. The next year we find John P. Kent traveling the Napoli and Smethport Circuit to which East Randolph at first belonged. A Sunday school was organized in 1843, and A. F. Payne was the first superintendent. Work on a new church began in 1851, and in the winter of 1852 the church was dedicated by Calvin Kingsley, then professor in Allegheny College.

"A class of Methodists was formed in 1826, at the house of Jotham Metcalf, by the Rev. Job Wilson, of Canada. It was known as 'The Elm Creek Class,' and had as members: Jotham Metcalf and wife, John Huntington and wife, Arnold Huntington and wife, Silas Earle and wife, Lyman Parmerly and wife, and Harvey Parmerly and wife. Jotham Metcalf was chosen leader, and the meetings were held at his house and in a log school house near by. Occasionally there was also preaching, and soon after the class was formed, a revival ensued, in the course of which fifty-persons were converted. The class continued prosperous a number of years, but when churches were organized in the adjoining towns, the membership was so much absorbed that it was allowed to go down." It has since been reorganized, and still continues.

A class was organized at "Treat School House," in 1830, with ten members: Nathan Burt and wife, John Moran and wife, John Towers and wife, Orestes Seager and wife, and David Newcomb and wife. Orestes Seager was the first class leader, and served in that capacity for more than twenty-five years.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 222.)*

XII.

IMPORTANT CHURCHES FOUNDED, GREAT DEBATES.

1830-1832.

At the session of the Pittsburg Conference which met in Uniontown, Fayette County, Pa., August 20, 1830, Bishop Joshua Soule presiding, appointments were made as follows: Ohio District, Ira Eddy, presiding elder; Cleveland Station, Billings O. Plimpton; Cleveland Circuit, Caleb Brown, John Ferris; Grand River, John W. Hill, John McLean; Deerfield, Cornelius Jones, John H. Maffitt; Youngstown, Alfred Brunson, Thomas Carr; Windsor, Philip Green, Peter D. Horton; Hartford, James Hitchcock, Daniel C. Richey; Mercer, John Summerville, Lorenzo D. Prosser; New Castle, Richard Armstrong, one to be supplied. Erie District, Wilder B. Mack, presiding elder; Erie, Joseph S. Barris, Alcinous Young; North East, John Chandler, one to be supplied; Springfield, Samuel Ayres, John C. Ayres; Meadville, Aurora Callender, Allured Plimpton; Forestville, David Preston, Samuel E. Babcock; Jamestown, Hiram Kinsley, John Scott; Napoli and Smethport, John P. Kent, one to be supplied; Youngsville, James Gillmore, John J. Swayze; Franklin, William R. Babcock, John Robinson; Clarion, Job Wilson; Conference Missionary, William Swayze.

The Springfield Circuit is now divided, and the east half called "Erie"; and a new circuit is formed out of part of Forestville and called "Napoli and Smethport."

The following account is taken from official records:

"The Methodists held occasional worship at an early date in various portions of the country, but principally in the western and southwestern townships. The first service of which there is any positive knowledge was led

by Rev. Joseph Bowen, a local preacher, at the house of Mrs. Mershon, near West Springfield, in September, 1800. A class was organized near Lexington, in Conneaut township, in 1801, and the same year a great revival was held at Ash's Corners, Washington township. The first church building was erected in 1804, about a mile south of West Springfield, and soon after its dedication was the scene of a famous revival, during which Rev. Andrew Hemphill was the instrument of converting 100 souls. The first quarterly meeting was held in that church in July, 1810. Meetings of the denomination in Erie were held at long intervals, commencing in 1801. Worship took place in the winter of 1810-11, in a tavern on the west side of French street, between Sixth and Seventh. A congregation would seem to have been partially established soon after the beginning of the century, but was probably unable to support a pastor until 1826, at which period the first church of Erie City dates its organization. The earliest of the congregations in the country were those of Mill Village, organized in 1810; North East, in 1812; Fair Haven, Girard township, 1815; Girard Borough, 1815; Waterford Borough, 1816; Union City and Fairview, 1817; Middleboro, 1819; Northville, 1820; Wattsburg, 1827; Wesleyville, 1828.

The following interesting incidents relative to the Methodist Church in Erie County were contributed by Mr. Frank Henry to the Erie Gazette: "At the annual session of the Pittsburg Conference of the Methodist Church, held in Uniontown, Fayette County, Pa., in the month of August, 1830, the following resolution was passed, viz.:

"Resolved, That a new circuit be formed, and called Erie Circuit. That it shall comprise that part of North East Circuit lying west of North East, Greenfield and Venango Townships, and that part of Meadville Circuit lying north of Waterford and east of Springfield Townships, in Erie County.

"I have the original minutes of the new circuit up to the time when it was again subdivided and Wesleyville Circuit was formed. Also, the complete minutes of the Wesleyville Circuit to the present time.

"Nearly all the preachers who met in conference in Uniontown in 1830 went there on horseback over moun-

tains and through the wilderness, fording or swimming through creeks or rivers, and often camping out at night. Some were too poor to own a horse and went to conference on foot. They were indeed heroes and those were 'the heroic days of Methodism.' What a wonderful change has been wrought in the last half century that has passed away. There are only a few—perhaps half a dozen of the conference of 1830 who are now living. Nearly all the persons whose names are recorded in the minutes have passed 'from labor to reward,' but their names are written in the Book of Life. Many readers of the Gazette well remember those old pioneers, and will be interested to have the work of the fathers recalled to memory, and will doubtless be pleased to read a few extracts from the 'old log book.'

"First quarterly conference for Erie Circuit held at Harbor Creek, September 13, 1830. Present, William B. Mack, presiding elder, Joseph A. Barris and Alcinous Young, circuit preachers. Roll call, present, local preachers, N. W. Curtis, Barney Bort, William Stafford: exhorters, Luther Stone, D. D. Daniels, Y. Wilkins, Joseph S. Buck, Justus Osborn; class leaders, David Burton, A. Bowers, William Allen, William Campbell, Edmund Brace: circuit stewards, James Flowers, Sturkley Stafford, John Wheaton. James McConkey, recording steward. Voted unanimously that the members of this quarterly conference will do all they can to establish weekly class collections on this circuit.

(Signed:) William B. Mack, P. E.
Andrew Young, Sec'y."

"During the conference year, Rev. Mr. Barris, preacher in charge, received his salary in full, viz., $167. The salary now paid the pastor of one of the charges—in the City of Erie, would have endowed a college professorship in those primitive times. This meeting was held in warm weather and the doors and windows were open. An enterprising and devout cat persisted in annoying those having charge of the communion basket, causing merriment among some of the young people present, and disturbing the service. Finally Brother Barris took the cat outside and beat out its brains against the corner of the house. It is said that the cat was none of the nine-lived species. This act filled the hearts of the 'beam in their own eye'

ones with holy indignation and horror. The storm eventually subsided and the good brother was not 'cast out of the synagogue.'

"On the 26th of December, 1830, at the close of a meeting in a court house, where the Methodists then worshiped, a subscription paper was circulated to raise money to pay the preacher. We notice the names of George Moore, Captain Wright, Albert Kelso, J. Lantz, Pressly Arbuckle, William Himrod and Thomas Moorehead, Jr., on the paper. At the next meeting $4 was raised to pay for wood and candles.

"The second quarterly meeting was held in West Mill Creek, in December, 1830. Josiah Flower was one of the exhorters present, John Brace of Beaver Dam; Timothy Clark of North East; and Thomas Stephens, of Erie, were added to the Board of Stewards.

"The third quarterly meeting was held at Harbor Creek, February 19, 1831. Stephen Stuntz, A. C. Barnes, Watts B. Lloyd and Josiah Flower were among the exhorters present and James McConkey was secretary.

"The 4th was held in connection with a camp meeting in a grove on the farm of Judge Sterrett, in Harbor Creek, near Wesleyville, June 25, 1831. James Flower, a steward, resigned and John Shadduck was appointed. The following local preachers were present: Barney Bort, William Stafford, John Keese Hallock, N. W. Curtis, Philip Osborn, William Burton, Titus Cook. Josiah Flower joined the Annual Conference. Exhorters present: Justus Osborn, Luther Stone, D. D. Daniels, Nehemiah Beers, Stephen Stuntz, David Burton, John McClune, Joseph S. Buck, Watts B. Lloyd, Freeman Palmer and Franklin Vandoozer.

"The first annual meeting of the Erie District Bible, Tract and Sunday School Society was held at the brick meeting house, Harbor Creek, July 4, 1836, Rev. W. B. Mack, chairman; James McConkey, secretary, and John Shadduck, treasurer. Managers: Stephen Stuntz, John Wheaton, Stukely Stafford, J. S. Buck, Thomas Adams, Timothy Clark, D. D. Daniels, George Walker, James Flower, E. N. Hurlburt, John Richards and David Sterrett. The meeting adjourned to meet at Wheaton's Meeting House in Mill Creek, July 4, 1832. Almond

Fuller and Stewart Chambers were among the subscribers to the funds of the society.

"The first quarterly conference of the Erie Circuit ever held in the borough of Erie, met November 19, 1831, W. B. Mack, presiding elder; John P. Kent and Allured Plimpton were circuit preachers. Peter Haldeman acted as secretary, *pro tempore*. James Flower, Peter Haldeman, John Magee, A. Bowers, James Boyle, and Mr. Sweetland were the class leaders present. Watts B. Lloyd was by verbal consent allowed to preach for the time being. Stephen H. Wilcox was licensed to preach.

"The next meeting was held in Wesleyville, and Ezekiel Chambers was licensed to preach. The fourth quarterly conference was held at Peter Himebaugh's, in Beaver Dam, July 28, 1832. David Vorse, Asa White and Edmund Brace were among the exhorters, and William Chambers, James Bail, William B. Weed, Luther Lewis and B. Deighton, class leaders. A committee to build a meeting house in McKean was appointed, viz.: John K. Hallock, Ezra White and James Bail. The following local preachers' licenses were renewed: Barney Bort, William Stafford, Philip Osborn, Josiah Flower, Nehemiah Beers, David Vorse and Peter Haldeman. At this meeting Watts B. Lloyd was licensed to preach, and Capt. Thomas Wilkins was licensed to exhort. At their own request, the papers of Stephen Stuntz and Justus Osborn were not renewed.

"Second quarterly conference was held in Wesleyville, Feb. 9, 1833, J. S. Barris, presiding elder; John Chandler and E. P. Steadman, circuit preachers. Luther Stone was silenced and expelled from the Church. Edmund Brace and F. Vandoozer returned their licenses to exhort. A committee was appointed to estimate the expense of building a meeting house in Erie, viz.: J. McConkey, T. Stephens, and E. N. Hurlburt; trustees for the same, E. N. Hurlburt, J. McConkey, T. Stephens, David Burton and John Richards.

"The third quarterly meeting was held in Erie, April 18, 1833. W. Rogers and J. Hay and J. McCoy were made an estimating committee to build a meeting house in Fairview. The fourth quarterly meeting was held on the camp ground in Fairview June 22, 1833. F. Vandoozer was expelled from the Church, after a trial by

a committee, viz.: W. S. Chambers, N. Beers, William May, Solomon Riblet, George W. Walker, P. Cauffman, Robert Ferguson and Alva Phelps. An appeal by Barney Deighton was laid over.

"At a regular meeting of the Stewards of Erie Circuit, held in Erie, September 21, 1833, to take into consideration the proper amount of money to be collected from each class for the support of the preachers, the following apportionment was made, viz.: 'Wesleyville, $40; Erie, $55; Haybarger's, $8; Burton's, $10; Brown's, $10; McKean, $12; Bean's (3), $12; Lake Pleasant, $10; Adam's, $10; Wheaton's, $30; Bradish, $6; H. Clark's, $6; Backus's, $12; T. Clarke's, $8;; Haldeman's, $8; Rees Hill, $18; Gospel Hill, $18.'

"Rev. J. Chandler and Samuel Gregg were the 'circuit riders,' and the amount estimated for the support of the two men and their families for an entire year was $343. During the conference year, beginning September, 1879, and ending September, 1880, the combined salaries of the Methodist Episcopal preachers within the limits of the same territory, including house rent, was $8,054.

"The second quarterly conference for the year 1833, met at Wheaton Meeting House (now Asbury), in West Mill Creek. Rev. Hiram Kinsley was presiding elder. The minutes are in the peculiarly illegible handwriting of Rev. Samuel Gregg, author of 'History of Methodism Within the Bounds of the Erie Conference'. James McConkey tendered his resignation as steward, and George W. Walker was elected as recording steward.

"The following trustees were 'appointed to secure a proper location and build a meeting house in Fairview Township, viz.: James McClelland or Miller, Henry Rogers, John McKee, (?), Stephen Stuntz, James Morton. The fourth quarterly meeting met in Wesleyville July 7, 1834, Rev. Hiram Kinsley, presiding elder, in the chair. The name of Audley McGill appears on the minutes as class leader. Also the name of Christian Bort. Local preachers Capt. Thomas Wilkins, and Philip Osborn were also present. E. N. Hurlburt was appointed a steward for Erie, and Henry Rogers, steward for Fairview. The decision of the committee in the case of John Dillon was sustained. A committee was appointed to

build a parsonage for the use of the circuit, viz.: George W. Walker, Thomas Rees, and William Chambers. This committee was authorized to apportion to each class the amount expected from them to pay for the same. The parsonage was built in Wesleyville and has been used for the purpose ever since.

"The preachers were paid in full. The accounts read as follows:

"Preachers—John Chandler, $100; wife, $100; child, $16; total, $216. Paid Samuel Gregg, $100, paid.' The recording steward very properly classed Mrs. Chandler and child as preachers and paid them accordingly. There is no class of women on earth more earnestly devoted and self-sacrificing than the wives of Methodist preachers. Many successful men owe more to their wives than to their own unaided exertions, but are not magnanimous enough to admit the fact.

"The next quarterly meeting was held in Fairview, Rev. Alfred Brunson, presiding elder; P. D. Horton, circuit preacher; Harry Rogers, Christian Bort, F. Dixon, M. Haybarger, R. Weeks and J. Bradish were the class leaders present.

"The second quarterly meeting was held in Wesleyville December 6, 1834. George W. Walker was released from the parsonage building committee and Rev. P. D. Horton put in his place.

"The third quarterly meeting met at Wheaton's meeting house February 28, 1835. David Chambers appealed from the decision of the committee at Wesleyville, and the committee were not sustained. G. Hawly was chosen recording steward, in place of George W. Walker, resigned.

"The fourth quarterly meeting was held in McKean, May 23, 1835. U. Gittings, D. Ray, George Deighton, S. Brace, William Kinnear, Philip Osborn and William Stafford were the local preachers present.

"At the session of the Pittsburg Conference, held in the summer of 1834, a new circuit called 'Wesleyville Circuit,' was set off, and the rest of Erie Circuit left to take care of themselves. The minute book was left for the use of the Wesleyville Circuit, and the last record is in the handwriting of William P. Trimble, recording steward, and bearing the date of January 25, 1862. I be-

lieve, however, that Wesleyville Circuit for a long time contained all the territory of the old Erie Circuit outside the borough of Erie.

"A quarterly conference for Wesleyville Circuit was held at Backus School House in South Harbor Creek, March 12, 1846; Isaac Winans, presiding elder; Thomas Graham and P. D. Horton, circuit preachers.

"A new committee was appointed to build a meeting house at or near McKean Corners, viz.: Stutely Stafford, Ezra White and James Bayle.

"The next quarterly meeting was held at Wesleyville June 25, 1836. Philip Osborne and Barney Bort were recommended to the annual conference for admission to the 'traveling connection.' Some of the membership charged the preacher's family with extravagance in using up so large a salary. It was not considered advisable to pay the preachers much money in those days. It had a tendency to make them 'stuck up and worldly minded.' Any unmarketable produce, such as rancid butter or lard, moldy hay, or wilted potatoes, etc., was often taken to the parsonage 'quarterage,' and the preacher and his wife were expected to receive these tokens of brotherly thoughtfulness with becoming humility and thankfulness.

"In 1836, J. Chandler, L. D. Mix, and Albina Hall were the circuit preachers. At a meeting held at Wesleyville, Jan. 21, 1837, David W. Vorşe, of McKean, was licensed to preach. At a meeting held in McKean July 4, 1837, he was recommended to the Annual Conference for admission to the itineracy. David Chambers was made an agent of the circuit to build the parsonage. This enterprise seemed to move along slowly. A resolution to sustain him unanimously passed.

"The next meeting was held at Hoag's School House, in South Harbor Creek, Sept. 30, 1837. A committee on temporal interests was appointed, viz.: William Campbell, George W. Walker, and David Chambers. This committee was directed to notify subscribers to the parsonage fund that they must pay up or be dealt with according to discipline. D. Preston and D. Prichard were the preachers. March 3, 1838, at a meeting held in Fairview, Peter Haldeman was licensed to preach.

"At the meeting held in McKean, June 2, 1838, Philip Osborn was recommended to the Annual Conference for

deacon's orders. All that part of Wesleyville Circuit west of the Waterford Turnpike was formed into a new circuit to be called the McKean Circuit. The following is the first official board of McKean Circuit: Joel Stafford, recording steward, Joseph S. Buck, Lewis Calder, Philip Osborn, George Deighton and John Palmiter, and one whose name cannot be read—John L. B———.

"At a meeting held in Wesleyville, June 15, 1839, Mathias Himebaugh was licensed to preach. David Preston, and Theodore Blinn were the circuit preachers. The former received a salary of $169.58 and Mr. Blinn received $93.65."—*(History of Erie County, Warner, Beers & Co., 1884, pp. 249-254.)*

Methodism in Erie.

Gregg says: "Erie, Pennsylvania, was a flourishing village, in which, though Methodist preaching had frequently been enjoyed by the people, no permanent organization had been made until this year. Mr. James McConkey and wife, members of the Methodist Episcopal Church in Baltimore, moved to Erie to reside; and Mr. David Burton and wife attended the meeting at Harbor Creek, and were there converted, and invited Mr. Knapp to establish an appointment in Erie, and the same winter a class was formed composed of the above-named persons and a few others. Mr. McConkey was appointed leader, and soon after secured to the church the lot on Seventh street, on which their first church was subsequently built; the cost was $300.—*Gregg, History of Methodism, Erie Conference, Vol. I, p. 239.)* The Mr. Knapp referred to was Henry Knapp, who at this time, was in charge of the North East Circuit where he had just enjoyed a glorious revival.

This was the nucleus of the first church of Erie. The preachers who served the church for the first few years were: Nathaniel Reeder and Edward Stevenson, in 1826; Job Wilson and Joseph W. Davis, in 1827; Joseph W. Davis and Joel Jones, in 1828; Samuel Ayres and Daniel C. Richey, in 1829; in 1830 the Erie Circuit was formed by the division of the Springfield Circuit, and the eastern half took the familiar name of "Erie Circuit"—the old Erie Circuit had lost its name but one year prior to this date—and Joseph S. Barris and Alcinous Young were

appointed as circuit preachers. Mr. Barris' salary was $167. In 1831, John P. Kent and Allured Plimpton were the circuit preachers; in 1832, John Chandler and Elkanah P. Steadman; and in 1833, John Chandler and Samuel Gregg. In 1833, the First Church subscribed $55 for the support of the preachers.

In 1836 and 1837 the subject of a house of worship was considered but nothing was done until 1838-1839. At the close of the conference year in 1839, the official meeting was held for the first time, in "Wesley Chapel." In 1844 the building was enlarged at an expense of $1,300, and accommodated the Erie Conference. In 1851 a parsonage was erected. The present imposing church edifice, located on the southeast corner of Seventh and Sassafras streets, was erected in 1859-60 at a cost of $14,000, and dedicated by Bishop Matthew Simpson, Nov. 14, 1860.

"In the early part of the winter of 1858, a meeting of eight weeks was held by the pastor of the Seventh Street Church, W. F. Wilson. It was wonderfully blessed of the Lord, many souls being converted and reclaimed. Nearly a hundred were added to the Church and quite a number of them were in what is now South Erie. The brethren of the last named locality, feeling that the class and prayer meetings could be held with profit there, in that part of the city, as many of the young converts were in that section, besought the pastor to organize a class, which he did, and appointed Heman Janes the leader. He remarked at the time: 'I do it with a measure of sadness, for this is the germ of a new and distinct society.' As if by special providence, Brother Heman Janes had secured a lot and erected a building for a select school on Sassafras Street, near at hand, where the class could meet for prayer meetings or social worship. These gatherings were well attended and were seasons of great spiritual refreshing. The number of members thus associated was twenty-five. Soon after this a Sunday School was organized, which commenced with sixty-three in number, and never has been less to this day. Capt. Thomas Wilkins, of precious memory, was its first superintendent. The school house continued to be the main rallying place till the new church was built, when it was moved on to the church lot, and became part of the present parsonage. Before this, and during the pendency of a

question of building on Seventh Street—when fear was predominating over hope—about the first of May, the brethren and friends of the church began to consider the propriety of building a chapel in this part of the city. Brother Wilson being applied to, organized a board of trustees composed of Thomas Wilkins, Heman Janes, Emanuel Goodrich, Alvin Thayer, A. K. Miller, E. J. Ames, and Adam Acheson. Though these steps were taken and subscriptions were made, yet the subscribers proposed to turn their contributions into the funds for building down town if that enterprise was renewed and moved forward, but it was not renewed. In the meantime the lot where the present church building and parsonage now stands was purchased by Capt. Thomas Wilkins and Heman Janes on their personal responsibility, for the sum of $500, and they held it in reserve to await the demands of the church. The church at Seventh Street having given up building at that time, the pastor announced that he was in favor of building on the lot purchased by Wilkins and Janes. A subscription was circulated and sums were pledged, some of the largest as follows: Thomas Wilkins, $300; Emanuel Goodrich, $200; Dr. Dickinson, $100; Adam Acheson, $100; A. Yale, $100; Jacob Hanson, $100; H. Janes, $500; in all about $1,600. This was the condition of things when the annual conference came in 1858. W. F. Wilson, having filled the two years' pastorate, was succeeded by D. C. Wright. Soon after, Bishop Simpson, whose health was impaired, visited Erie, spent some days in its healthful atmosphere, and learning the facts of church extension history and conditions in the city, bade those brethren and friends in South Erie, Good Speed. Having secured a subscription to justify, on the third of August they let the contract, and the work began in earnest. At times, however, the circumstances were very unpropitious, and discouragements severe. Brother Wright stood aloof and had never a word of cheer, and some of the good brethren in the city looked upon the new church as the tomb of Methodism, but it has proved to be the temple of God. To bring the enterprise to a successful termination required sturdy financial lifting on the part of a few. Nobly, generously, and bravely did they bend their backs to the sacrifice and toil. Earnestly was prayer offered for the

success of the enterprise, and under the guidance and blessing of divine Providence it was grandly achieved.

When all was ready, that prince of Israel, Bishop Simpson, was called to minister on the joyful occasion of opening for the worship of Almighty God this place of rest. This crowning event took place June 19, 1859."—*(History of Erie County, Warner, Beers & Co., 1884, pp. 569, 570.)*

Such is the early history of Simpson Methodist Episcopal Church, Erie, Pennsylvania.

"Erie Tenth Street Methodist Episcopal Church was dedicated to the service of God on the twenty-fifth day of January, 1874, the Rev. B. I. Ives, D.D., officiating. This church enterprise was inaugurated by the Methodists of Erie a little over two years ago in the eastern part of this city in the midst of German Catholics. A Sunday School, gathered by the Young Men's Christian Association, was transferred to us, also the use of the school rooms for a preaching place. Two years ago Methodism in this part of the city was represented by less than a dozen members, now the society, including probationers, numbers about seventy. A church and parsonage worth together some ten thousand dollars, are now owned by the society. Eight thousand seven hundred and twenty-five dollars, two thousand above all indebtedness, was provided for at the dedication, which will be applied toward providing a bell and additional Sunday School facilities." —*(Pittsburg Christian Advocate, Feb. 5, 1874.)*

The thirtieth anniversary of the organization of Tenth Street Methodist Episcopal Church, Erie, Pennsylvania, was celebrated, March 24, 1904, with appropriate exercises. Revs. Edwin A. Johnson, of First Church, and John H. Tagg, of Simpson, inaugurated the movement, and a subscription of $3,000 was taken in these churches. "During the year 1868-9, Rev. A. S. Dobbs was pastor of the First M. E. Church in Erie. In a revival meeting held during this year in the First Church, Seymour Torry was converted and through his influence, assisted by the pastor, services were held in a private house on the east side. Rev. Henry Sims was licensed as an exhorter and soon after as a local preacher, that he might take charge of the work on the east side."

Services were held by W. W. Wythe, of the First Church, assisted by A. N. Craft, in the Y. M. C. A. rooms, on Eleventh Street, near Parade. At a joint meeting of the official boards of First and Simpson, called by D. M. Stever, Erie Conference was requested to send a missionary to this part of the city. R. F. Keelor was appointed to the work, and an appropriation of $350 secured from the missionary society. Meetings were continued in the same rooms, and, in October 8, 1871, a class was organized consisting of the following members: Seymour Torry, class leader, John S. Grove, Sarah A. Grove, Mark F. Hope, Robert Hare, Augusta Spackmen, Mary Thompson, Charles N. Wheeler, and Rose M. Wheeler. The Y. M. C. A. gave the control of their Sunday School to the new society, and E. L. Pelton was elected superintendent.

The site of the present church was purchased for $3,369. The first quarterly conference was held November 9, 1871, by D. M. Stever. presiding elder. The trustees appointed at that time secured a charter, and the corner stone of a church edifice was laid May 15, 1873. The church was dedicated January 15, 1874. The cost, including that of the lot, was $9,869. The parsonage was valued at $3,500.—*(Erie Times, March 25, 1904.)* The two accounts differ as to exact date of dedication.

Centerville Circuit.

An early Methodist society flourished at Centerville, Crawford County, Pa., prior to 1831. Services were held at the school house, at the cabin of Samuel Winton, and elsewhere. Samuel Winton and wife, James Coyle, William Haskins, and Roswell Buell were members of the first class. The class continued to meet until 1838 when it was abandoned. Another class was organized in 1863; and among the early members were Johnson Merrill and wife, Samuel Post, John Buell, and Samuel Winton and wife. The class was a part of Riceville Circuit until 1873 when Centerville Circuit was formed embracing Centerville and Riceville. At present Britton Run belongs to this circuit.—*(Brown, History of Crawford County, p. 619.)*

The Riceville Methodist Episcopal Church was organized by Rev. S. N. Forest in 1849 with four members:

J. W. Gray and wife, Myron S. Staring, and Mrs. Lorina Austin. Meetings were held for about five years in the Old Red School House; afterward in a hall, and still later in the Congregational Church. The present church was erected in 1874, at a cost of about $4,500. Riceville Circuit was formed in 1851.

Westfield Methodist Episcopal Church.

"The Methodist Episcopal Church of Westfield was organized in 1831. It was composed of Brainard Spencer and wife, Joseph Clark and wife, Reuben Peck and wife and others. Reuben Peck was class leader, and the charge embraced what was then called Chautauqua Circuit. Glezen Fillmore was presiding elder, R. C. Hatton, preacher in charge, Benjamin P. Hill, assistant. The society continued to increase in numbers until a church building of very respectable proportions was erected in 1830 on Main Street on the west side of the creek, where it still remains, being occupied as a dwelling. This church was the scene of many glorious revivals such as were characteristic of the early history of Methodism, and was occupied until 1850, when a second church was erected more modern in style and more favorable as to location and all its appointments. This building was located on Clinton Street near North Portage Street. It had a basement story for Sunday School and class meetings, and like the former was occupied for a period of twenty years when the society and congregation having outgrown its capacity began to look about for a new location, and in 1871 a third church was erected on Main Street. This was built of brick at a cost of about $30,000 and was in every way creditable to the zeal and devotion of those who were its projectors. The building committee were Dr. J. C. Gifford, W. T. Hynes, Oris Persons, and J. H. Towle, who were also trustees of the church at that time.

The erection of this building cost the society a severe struggle and left them somewhat embarrassed with debt and this burden was increased by the financial crisis of those times, but in the year 1878, through the herculean labors of R. W. Scott, who was pastor at that time, the last of this burden was lifted and the church was well established in its new location which will furnish the society

a pleasant home for years to come and long remain as a monument to the wisdom and benevolence of its founders. The church lot extends from Main to Clinton Streets and directly in the rear of the church, fronting Clinton Street, is a comfortable parsonage valued at $1,500.

Young, in his history says that a Methodist class was formed about 1837 or 1838, at a log school house near Isaac Porters'. The members were Rand Miles (class leader), Robert Hill, Alanson Jones, and their wives, Rebecca Wheeler, Deborah Harmon. Nicholas Jones and wife, and Laban Jones joined soon after. The place of meeting was afterwards fixed at Howards' Corners. A meeting house was built in 1852. The minister present at the formation of the class is believed to have been Darius Smith."—*(P. W. Bemis in History of Chautauqua County, New York, W. A. Fergusson & Co., pp. 586-588.)*

Curllsville, Pa., and Kent, Ohio.

The first society of Curllsville and Sligo Charge was organized at Curllsville by Abner Jackson in 1831. Sarah and Jared Howe, George and Morris Reid, ———— Fiddler, Daniel Murray, David, Barbara, Daniel and Sarah Slaugenhaupt, Thomas, Michael and Mary Riley, and Sarah Benn were members of the class when first organized. Curllsville Charge then included much of what is now the Clarion District; but it was divided and subdivided until 1865, when it had six appointments: Cherry Run, Curllsville, Greenville, Madison Furnace, Monroe or Polk Furnace, and Sligo.

The first quarterly conference was held at Cherry Run September 4, 1865; R. H. Hurlburt, presiding elder, and J. F. Hill, circuit preacher. Official members present: J. C. Hoover, Adan Davis, B. F. Baker, Jacob Hedil, John Bole, Lewis Crick, S. C. Wilson and Thomas Riley.

In 1867 Greenville was dropped from the circuit, and in 1872 Madison Furnace. The charge was then composed of the remaining four appointments until 1892 when a church near Piney belonging to the United Brethren was purchased by our people and an appointment known as Pine Grove established there

Cherry Run for a great many years has been a good, strong country church. The class worshiped in a little

old school house, which is still standing, until the present church was erected in 1872. Boston Gardner is the oldest member who is still living (1902). He has been a member of this class sixty-seven years.

Curllsville class abandoned the old church which stood on the hill above town in 1871 and erected the present building which was remodeled a few years ago, making a very neat and attractive church.

Monroe class met in a schoolhouse until the house, with bibles and hymn books, was burned by an enemy of all Methodists. The present church, a fairly good building, was erected in 1861.

There is a good, strong class at Sligo with an excellent church. It was practically rebuilt during the pastorate of F. A. Mills. In 1882 the old parsonage at Curllsville was sold and a new one built on a lot alongside the church at Sligo.

The Cherry Run camp ground is within the bounds of this charge. Camp meetings have been held there every year since the charge has had an existence. Thousands attend these meetings, which are a source of great spiritual profit.

There seems to have been a Methodist class at Kent, Ohio, previous to 1830, but the exact date of its organization or by whom it was organized we are not able to learn. The place was known as "Franklin Mills." As early as 1823 there was an upper and a lower village, and the former was called "Carthage." In 1863 the combined village was named "Kent." The noted Indian fighter, Captain Samuel Brady, made his famous leap across the Cuyahoga two hundred yards above the bridge at Kent. The place is still known as "Brady's Leap." Until 1844 the Methodists held services in a school house, when a substantial frame church was built and occupied for divine worship until 1893. The present fine brick edifice was then erected at a cost of $23,000. Three years later the old building was dismantled. Several glorious revivals have visited the church—notably those of 1856 and 1876-'77.

Jacob Gruber, writing from the Salem Circuit, September 15, 1830, says:

"Thanks and praise to the Lord for health and prosperity in this circuit. Our ordinary meetings have been

good in general, and considerable revivals in some of our week-day appointments. Please to drop a hint to our members and hearers in general to attend their week-day meetings regularly, and the Lord will bless them more in spiritual and temporal things. Redeem and improve time, rise up early in the morning, begin with prayer, pay no unnecessary visits, lose no time in unprofitable talking, standing about the corners of the streets, the market places, etc., (where the Pharisees used to say their prayers), stores and mechanics' shops, groceries, etc., attend to their business, waste no time in going to sales or vendues when they have no money, or don't want to buy anything, or to courts or musters where they have no business, or to see persons hung, etc. Now, I think it is not quite clear that persons cannot take a few hours once in two weeks to go to meeting on a week-day, when hours and days are wasted in the course hinted above, not to say anything about the money spent in parties and visits to see things. But I must mind my circuit; our prospects have been good; and our camp meeting, the first week of this month, was pronounced by many the greatest and best ever held in this country. We had more than one hundred tents, some large enough to hold a congregation, a good number of wagons, etc. The Lord was with us of a truth by day and night. The shout of a king, the cry of mourners and the new song of the converted, and the triumph of others who found full salvation, joy unspeakable and fully of glory—all glory to God! It was a scene not to be described."—*(The Christian Advocate and Journal, October 15, 1830.)*

Columbus, Lupher Chapel.

In 1830 many of the settlers of Columbus, Pa., were Methodist in their church preferences. Among the early members were: James Sears and wife, Samuel H. Ayres, Joseph Sheffield and wife, A. Soggs, David York and wife, Mrs. Eli Crosby, Mr. and Mrs. Henderson, Mr. and Mrs. Marsh, Lloyd Smith, Mr. Brightman, William Jackman and wife and Watson Miller and wife. A house of worship was erected in 1839. "The most prosperous period in the history of the church was about 1840." Joseph O. Rich is said to have been the first

preacher.—*(History of Warren County, D. Mason & Co., 1887, p. 492.)*

In the summer of 1830 a class was formed in Troy, Jefferson County, Pa., on the Shippenville Circuit, among whose members were: Philip Clover and wife, Abram Miller and wife, John Welch and wife, "Father" Carrier and wife, E. Carrier and wife, James McElvain and wife and Mrs. McElvain.

"Lupher Chapel Methodist Episcopal Church, on the northeastern part of Canal Township, is an old organization, its history dating from about the year 1830. Owing to the absence of records but limited satisfaction was derived in tracing the early history of the society, but from the most reliable information obtainable the following appear to have been among the first members: Jacob Lupher, Martha Lupher, Eliza Lupher, Chancy Hart, Magdalene Hart, Erastus Hart, Ruth Hart, Thomas Lupher and wife, David Taylor, William Wright, Lucy Wright, Rev. John L. Moore and wife, Andrew Hays, John Coxson, Samantha Coxson and Phyan Duffield. Meetings were held in the Lupher school house until about the year 1835, at which time a substantial frame temple of worship was erected a short distance from Canal Centre on land donated for church purposes by Jacob Lupher. It was improved from time to time and served as a meeting place until 1882, when it was torn down and the present handsome frame structure, representing a cost of $1,700, erected on the same lot. . . . The first class leader was Jacob Lupher, and Erastus Hart was the first steward. The present class leader is Barnett Lupher, who has held the position for a period of twenty consecutive years.* The church is one of the active societies of the Cooperstown Circuit, and has a membership of about fifty."—*(History of Venango County, Brown, Runk & Co., 1890; p. 642.)* An older history says the class was organized by S. W. Ingraham in 1835, and the first house of worship erected in 1839 and "dedicated in May, 1840, by Rev. H. J. Clark."—*(History of Venango County, published by J. A. Caldwell, 1879; p. 554.)*

*Barnett Lupher, son of Jacob Lupher, died February 4, 1905. He had been class leader forty-five years. Lupher Chapel is now known as "Wesley Chapel."

Methodism in Dunkirk and Sheakleyville.

A Methodist class was organized in Dunkirk about 1830. Services were held in private houses, over Parsons' wagon shop, and in school houses until about the year 1845, when a small building was erected on Fourth street. The house soon proved inadequate and about 1860 was sold and removed from the lot and a new edifice erected. In 1877 this was remodeled and a Sunday School room added at an expense of $3,000. During the pastorate of E. M. Kernick a neat and convenient parsonage was erected on one end of the lot. In 1900 the church was repaired and beautified at a cost of nearly $3,000. To the Ladies' Aid Society much credit is due for the new parsonage and the repaired church. From the organization of the church the growth has been gradual, and among the membership are found some of Dunkirk's most enterprising and successful business men.

Dunkirk became a separate appointment in 1853. Previous to this time it had been part of a circuit, sharing the labors of the pastor with Fredonia and Portland. D. C. Wright was the first preacher appointed to Dunkirk station.

Previous to 1829 Methodist services were held at the home of John Williams, two miles from Sheakleyville. "Mother" Williams being the active promoter.

Our church was organized in Sheakleyville, Mercer County, in 1830, with seven members—George W. Lee, Griffith Burnett and wife, Cyrus Church, James Dunn and wife and Letitia Hazen. "The first class leader was Cyrus Church, who held his membership as one of the charter members, and continued in such relation sixty years." At first John Summerville, "a jolly Irishman, an eloquent preacher and valuable pastor," held services in the school house. A great revival under the labors of John Crum and Aurora Callender, traveling the Salem Circuit in 1846, greatly encouraged the little band. They had erected a church building in 1842 upon a lot deeded by Justus Holcomb. The first church bell in the village called the Methodist congregation to worship.—*(History of Mercer County, Brown, Runk & Co., 1888; pp. 477-478.)*

Conneaut.

About 1830 a Methodist class was formed at Conneaut, Ohio, and not long subsequent to this date a frame building was erected for the accommodation of the little band of worshipers. The cornerstone of a new brick church was laid on the old site, corner of Buffalo and Madison streets, September 1, 1887. This building was dedicated May 13, 1888. In 1902 a mission was opened in East Conneaut. Property was secured on the corner of Ridge road and Rone street, and the new edifice was dedicated by J. W. King, September 6, 1903.

A model parsonage was erected during the pastorate of E. A. Juter. Conneaut charge has (1906) a membership of about four hundred.

Samuel E. Babcock, John J. Swayze.

Samuel E. Babcock was converted in the town of Orwell, Ohio, in 1822, and with his brothers, James and William R., assisted in forming a society in that place. He was received on trial by the Pittsburg Conference in 1830; he was admitted into full connection and ordained deacon in 1832, and ordained elder in 1834. When the Erie Conference was organized in 1836 he remained in the Pittsburg Conference, where he labored with great success until the infirmities of age and hardships laid him aside. He died in the spring of 1864.

Entering the itinerancy in the early days of Methodism, "he had many large and laborious fields to cultivate; and on his various fields, whether circuit, station or district, he was a laborious and earnest preacher. His preaching was characterized by earnestness and pathos, and he was blessed on many of his fields of labor with extensive revivals of religion. He was affectionate as a husband and father, and ardent as a friend. Few men formed a larger circle of acquaintances, or enjoyed the society of friends more than he did. For several years his health was failing, and a man of less hopefulness than he would have retired from the work; but he was as anxious to toil on as in the days of his strength. His sickness was short, and his sufferings severe; but he evinced Christian confidence and resignation, and died in strong hope of a

blessed immortality."*—*(Minutes of Conferences, Vol. X., 1865, p. 28.)*

John Ferris was discontinued at the close of one year of service.

John J. Swayze, son of Rev. William Swayze, was born in Poughkeepsie, Dutchess County, N. Y., August 30, 1812. He was converted early in life, joined the Pittsburg Conference on trial in 1830. He was a highly esteemed brother, and did good service. He was nine consecutive years Presiding Elder. Mr. Gregg says: "He was a tall, straight, gentlemanly-appearing young man, possessed a fine, descriptive, poetical imagination; an eloquent speaker, but did not possess the power and pathos of his father."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 273.)* He died in Allegheny City, Pa., February 18, 1853. As he neared the spirit world he said to a friend: "As to my enjoyments there is not one dim or flickering beam. My hope in Christ is firm as a rock, and God's love to me is a constant pouring of heaven's sunlight into my soul."†—*(Minutes of Conferences, Vol. V., 1853, p. 242.)*

The oldest religious organization in Pinegrove Township is the Methodist Episcopal Church, which was organized about 1830. Among the first members were: E. W. Chase, Almira Chase, Joseph Lindsey, Catherine Lindsey and Richard Allen. In 1852 the following were members: Joseph Lindsey and wife, Joseph Jones and wife, H. B. Herrick and wife, John Allen and wife, J. W. Akely and wife, H. Demmon, J. W. Demmon, Ira

---

*He served the church in the following fields of labor: 1830, Forestville; 1831, Youngsville and Smethport; 1832, Greenfield; 1833, Greensboro; 1834, Beallsville; 1835, Brownsville; 1836, Brownsville and Bridgeport; 1837-8, Pittsburg, Smithfield Street; 1839-40, Steubenville; 1841-2, Wheeling; 1843-6, Wheeling District; 1847-8, Uniontown; 1849-50, Pittsburg, Smithfield Street; 1851-2, Allegheny City, Beaver Street; 1853, South Pittsburg; 1854, Ninth Ward Mission; 1855, located; 1856-7, re-admitted, Johnstown; 1858-9, Conemaugh; 1860-1, Pittsburg, Wesley Chapel; 1862-4, Wellsville.

†His appointments were: 1830, Youngsville; 1831, Canton; 1832, Smithfield; 1833, Wheeling; 1834, Clarksburg; 1835, Elizabeth; 1836, Summerfield; 1837, Brownsville; 1838, supernumerary, attached to Canton; 1839, Wellsville; 1840, Clarksburg; 1841, Agent Northwest Virginia Academy; 1842, Coshocton; 1843-5, Clarksburg District; 1846-8, Uniontown District; 1849-51, Allegheny District; 1852, superannuated.

Badger, Harriet Badger, Nancy Vansile, Mary Moll, Mary Hodges and L. Akely. Until the summer of 1854 services were held in private houses and the school house on the east side of Conewango creek. At the date mentioned a house of worship was erected at a cost of about $2,000.—*(History of Warren County, D. Mason & Co., 1887; pp. 452-453.)*

JOHN ROBINSON.

While John Wesley was preaching in the north of Ireland, a gentleman opened his gates and let the multitude in, that they might listen more comfortably under the shade of the trees. Mr. Wesley was preaching on "the witness of the Spirit." One of the crowd threw a stone which hit him on the head, and he fell to the ground. Two men sprang forward, and raised him up. As soon as he became conscious, he proceeded with his discourse as though nothing had happened. A little girl stood near him, and saw the blood streaming from his hair and dropping to the ground. When he was about to close his sermon, she saw him press his hand on the hair saturated with blood, and then show his bloody hand to the multitude, and exhort them to seek the grace of God by which they might know they were accepted of Him. "If you do not heed this warning," exclaimed Mr. Wesley, "this blood will witness against you in the day of judgment!" The appeal reached the heart of the little girl. She was converted, and obtained "the witness of the Spirit" that she was a child of God. She met with great opposition, but continued faithful. She married one of Wesley's class-leaders, and came to America.

She became the mother of John Robinson, who was born in Ohio County, Virginia, June 29, 1806, and was converted at a camp meeting at Castleman's Run, in Brooke County, Virginia, in 1826. He was three years a student at Madison College; was licensed to preach by the quarterly conference of Ohio Circuit at the church at Short Creek, in 1827, traveled one year under the presiding elder, William Stevens, and the next year was admitted on trial in the Pittsburg Conference. He became one of the original members of the Erie Conference. He was thirty-six years effective, and served twenty-six different charges, some of them among the most important

in the Conference. He was six years presiding elder on Franklin and Erie Districts. He was superannuated in 1854, but the next year was restored to the effective list. He was again superannuated in 1870, and maintained this relation till the close of life. He was called to rest at West New Brighton, Staten Island, N. Y., March 21, 1888.

Mr Robinson was a member of the historic General Conference of 1844. "The preaching of our brother was, in some sense, peculiar, and at times quite effective: yet nothing in it seemed specially new or extraordinary. Men were moved by truths familiar to them when plainly presented, because they were true, and the preacher felt their importance." His memory was amply stored with numerous passages of scripture, which he could call forth at his will. Often his tears flowed freely while he was preaching, and the effect upon the audience was always wholesome.

Mr. Robinson saw many glorious revivals and wonderful conversions. We will let him relate one or two instances: "I was told that God never came within five miles of a certain village on the Ohio Canal. It was not within the bounds of my conference, but I obtained permission to preach there. I went, took a look at the village, and entered a dry-goods and whisky store. At my request I was introduced to the leading member of the firm. I found him to be a very intelligent man. I told him who I was, and that I had come to see the town, and as I found they had no preaching in the place I proposed to leave an appointment and preach to them. 'Well,' said he, 'you can not do it; there is no place you can get.' I replied: 'I will preach in your streets: you can not prevent me.' We talked for some time, when, to bluff me off, he said: 'There is no place, except my large whisky warehouse.' 'Well, then,' said I, 'I will go there. I will stand at the last door leading into hell, turn my back to it, and prevent all from going in whom I can. I think this is the last door.' I left an appointment, and upon my return found the great room filled. Great solemnity prevailed. Upon my next visit, in two weeks, I found they had provided a hall. At the close of my sermon, the daughter of the man who had said that I could not preach there, rose and asked the privilege of speaking. It was

granted. She said she had never attended preaching, but under the sermon two weeks previously she was led to see herself a sinner, and had gone away alone, sought and found pardon. The relation produced a wonderful effect. I continued to preach at that place six months, when, on one of my visits, the two men of the whisky firm took me into their counting-room, and locked the door. The elder, addressing me, said: 'When you came here to preach, we thought there was nothing in religion, but your last sermon convinced us that it is a reality, a tremendous reality. We want to get it. We want to quit sinning, and to quit sinning we must quit selling rum. When you left us two weeks ago, we locked up our whisky warehouse, and have not unlocked it since. We have a large amount on hand; now you are not going out of this room until you tell us what to do with it.' Waiving the question of the disposition of the whisky, they sought salvation, and were both powerfully converted." Mr. Robinson continued this work for two years.

Several years subsequent to these events, the Erie Conference sat in Cleveland, Ohio. "I was chairman of the board of stewards," continues Mr. Robinson, "and went to a broker's office to dispose of a quantity of uncurrent money which had come into my possession. Here I met the younger member of the whisky firm, who was about to go abroad for his health, and was getting foreign exchange. As he looked up and recognized me, he commenced praising God, and took me in his arms. When he could master his feelings, he turned to the astonished men in the office, and said: 'Gentlemen, do not think I am crazy. This man led me to God.' He remained with me three days, and I went to the boat to see him off. As he was about to leave, he said: 'I am going to sea for my health, but I will not get well. It is no matter; my books are posted for both worlds. I owe no man living or dead. My name is written in the Book of Life. I will be in heaven long before you; but, if God permits, when you come I will meet you, and proclaim to all: "This man led me to God." ' "

Upon another occasion Mr. Robinson went to a town where the only church was Presbyterian. He secured the use of the church for preaching, but after some days received a letter from the pastor, saying that he could not

occupy the church after Saturday evening. He says: "I read it to the congregation. Then, looking out at the window, I said: 'We will build a tabernacle to-morrow. I will plan it this afternoon, and will preach on the doctrines and usages of the Methodist Episcopal Church at 10:30 a. m.' After meeting Friday evening, I presented my plan, and appointed two good men to manage it. Saturday they commenced at 9 a. m., and at 3 p. m. finished a building which would seat not far from four hundred persons. I appointed a love feast for 9 a. m. Sunday morning, and at its close organized a Methodist Episcopal Church. I was here eighteen days, preached thirty-four sermons, took up a subscription to build a church, appointed trustees, let the contract, and the work was begun before I left the town."*

Philip Green writes from Painesville, Ohio, Dec. 29, 1830: "The work of religion is reviving in Windsor Circuit. We have received since my appointment here about sixty on probation, and the work is still spreading." He writes again, August 8, 1831: "The Lord is generously watering his heritage in this circuit. Though the people were somewhat low in religion when we commenced our labors, a more general attention has been awakened, and many have found peace in believing, and not less than one hundred have joined the church. The prospects indeed are quite promising."—*(Christian Advocate and Journal, Jan. 28, 1830; Sept. 16, 1831.)* John Chandler writes from North East: We have glorious times in this part of the country. More than two hundred have united themselves with us, and new recruits are coming in almost every day." About two months later, Hiram Kinsley writes from the Jamestown Circuit: "Our Confer-

*John Robinson—Licensed to preach, 1829; admitted on trial, Pittsburg Conference, 1830; full connection, 1832; deacon, 1832, Emory; elder, 1834, Soule; became a member of the Erie Conference at its organization, 1836; deceased, West New Brighton, Staten Island, New York, March 21, 1888. Appointments—1830, Franklin, Pa.; 1831, Forestville; 1832, Centerville; 1833, Harmony; 1834, Meadville; 1835, Cambridge; 1836, Youngstown; 1837, Mercer; 1838, Cuyahoga Falls; 1839-40, Akron and Middlebury; 1841, Chardon; 1842, Warren, O.; 1843-4, Franklin District; 1845-8, Erie District; 1849-50, Harmony; 1851, Jamestown, N. Y.; 1852, Forestville; 1853, Silver Creek; 1854, superannuated; 1855, Perrysburg; 1856, Randolph; 1857, Sherman; 1858-9, Warren, Pa.; 1860-1, Clymer; 1862-3, Girard, Pa.; 1864-5, Conneaut; 1866-8, Madison and Perry; 1869, Montville; 1870-87, superannuated.

ence year having now expired, I would inform you that God has favored us the past year with an increase of something more than one hundred church members on this circuit. Also a revival is now progressing in the village of Jamestown on this circuit."—*(Christian Advocate and Journal, June 24, 1831; August 26, 1831.)*

James Hitchcock.

James Hitchcock was born in Derby, New Haven Co., Conn., July 16, 1784. The family moved to Tioga County, New York, in 1809. His early religious training resulted in his conversion in the seventeenth year of his age. "His unaffected piety, his ardent zeal, and the propriety with which he labored in his sphere for the conversion of sinners, convinced his brethren that God had called him to the work of the ministry, and they soon gave him license as a local preacher." In 1819 he removed to Geauga County, Ohio, and in 1830 he was admitted to the Pittsburg Conference on trial, and remained a member of the same until his transfer to the Illinois Conference in 1835. A physical injury permanently disqualified him for the labors of the ministry, and in 1839 he requested and was granted a location. His life as a Christian was most exemplary. "His conception of the gospel scheme was clear, and he believed its doctrines earnestly, with all his heart. He was a man of great power in prayer. His fervent appeals to the throne of grace will not soon be forgotten by those who heard him. His sermons were clear, logical, and full of Christ. Earnestness always characterized their delivery, and they seldom failed to do good. He excelled in exhortation. When he portrayed the unshrinking and terrible decision with which God will punish the wicked, the most hardened trembled; and when tc the penitent he presented those gospel persuasions with which his faithful mind was so well stored, the attractions of the cross seemed almost irresistible. From the time of his location until the infirmities of increasing years disqualified him for it, he filled the place of a class leader—a place for which he was eminently fitted. Always alive in religion, he stimulated others."

His last illness was protracted and severe. His end was peace.*—*(A. Magee in the Pittsburg Christian Advocate, July 11, 1863.)*

Alcinous Young.

Alcinous Young was born in New Hampshire, December 16, 1796, and died in Marion, Ia., March 30, 1876, in his eightieth year. From early childhood he was taught to pray by a pious mother, and at the age of twenty-one united with the Presbyterian Church, but in 1827, after hearing the doctrines of Methodism preached, both he and his excellent companion were so impressed that they at once identified themselves with the Methodist Episcopal Church. Being licensed to preach, he was soon after admitted into the Pittsburg Conference. For six consecutive years he lived in the midst of the most gracious revivals on Erie, Meadville, Youngsville and Deerfield Circuits. On Lisbon and Steubenville stations great additions were also made to the Church. On Meadville Circuit the membership was more than doubled, leaving it with more than five hundred members. At Wellsburg, Va., where infidelity was entrenched, such were the exhibitions of divine grace under Father Young's labors, that the strongholds of infidelity were completely overthrown. These manifestations of power commenced with his labors on the first circuit, and continued through most of his itinerant career of nearly thirty years, during which, we may say, thousands were brought to Christ. The other fields of labor in Pittsburg Conference were Wesley Chapel, Pittsburg; Monongahela City, Uniontown stations and Redstone Circuit. In 1846 he was transferred to the Iowa Conference, and stationed successively in Mt. Pleasant, Iowa City, Burlington, Dubuque District, Iowa City District. He was conference missionary one year. But his health had become so much impaired from toil and exposure that he was unable to do much effective service after the close of his term on the Iowa City District, which then extended from the mouth of the Cedar river to the north

*He served the following charges in the Pittsburg Conference: 1830, Hartford; 1831, Mercer; 1832, Franklin; 1833, Windsor; 1834, Deerfield; 1835, Illinois Conference, Quincy; 1836-8, superannuated; 1839, located.

line of the State, including the settlements on both sides of the Iowa and Cedar rivers. Roads were then unmade, streams unbridged and settlements far distant from each other, and consequently he was compelled to endure the hardships of pioneer life.

For nineteen years his name has been on the superannuated list; but he has been loved and revered by the entire Upper Iowa Conference, as he was one of the original active members at its formation. In close proximity with the failure of his health was the departure of his devoted and godly companion, of whom he often said she was one of the best of women, and given to him in answer to prayer. Since her death he has been kindly and tenderly cared for by his children, having his home most of the time in Iowa City with his daughter, Mrs. Judge Carlton, and for the last three years with his son, Hon. J. B. Young, Marion, Ia. He occasionally assisted in pulpit and other services of the sanctuary, always participating in the sacramental and love feast meetings if his health would permit. During the week his time was mostly spent in reading books and periodicals, and especially the Book of Books. His Greek Testament was his constant companion, and to the last of life he was interested in comparing the different translations. He was a strong advocate and defender of Arminianism, and at one time wrote and published an able work on this subject. He has occupied almost every important and responsible place in the church, at one time adding to his other duties that of college professor, and always and everywhere his work was well done. His last sickness or physical decline lasted about five days. There was no violent disease. His mind was clear to the last, and his visions were of the pure and saintly, often speaking of children robed in white. He talked freely of going to meet the loved ones on the other shore. He greatly enjoyed singing of triumphant Christian songs. When asked if he had any message for the brethren of the conference, his reply was deliberate. "Tell them I believe in a triune God, and that God was in Christ reconciling the world unto Himself." And when further asked, "Do you feel thus fully reconciled?" "Oh, yes," and added, "I don't think of this as dying, for it is just beginning to live." And thus his spirit passed away

peacefully.*—*(Minutes of Conferences, Vol. XVI., 1876, p. 158.)*

Pittsburg Conference—1831.

The Pittsburgh Conference met in Pittsburg, August 17, 1831, Bishop Elijah Hedding presiding. The list of appointments was as follows: Ohio District, Ira Eddy, Presiding Elder; Youngstown, Cornelius Jones, John Luccock; New Castle, John Scott, Richard Armstrong; Centerville, Thomas Thompson, John Summerville; Mercer, James Hitchcock, William Butt; Ashtabula, Caleb Brown, Peter D. Horton; Windsor, Daniel C. Richey, John E. Aikin; Chardon, Isaac Winans, John McLean, Thomas Jamison; Deerfield, Billings O. Plimpton, Thomas Carr; Euclid and Cleveland, Alfred Brunson, Dennis Goddard, John J. Steadman; Hudson, John W. Hill; Hartford, Philip Green, William Carroll. Erie District, Wilder B. Mack, Presiding Elder; North East, Hiram Kinsley, John H. Ebbert, Andrew McCammon; Erie, John P. Kent, Allured Plimpton; Springfield, Theodore Stowe, William R. Babcock; Meadville, Joseph S. Barris; Meadville Circuit, Alcinous Young, Benjamin Preston; Forestville, David Preston, John Robinson, Nelson Henry; Jamestown, John Chandler, Almon C. Barnes; Napoli, John K. Hallock; Youngsville and Smethport, John C. Ayres, Samuel E. Babcock; Franklin, Samuel Ayres; Clarion, Job Wilson; Conference Missionary, William Swayze.

Cleveland Station and Cleveland Circuit do not appear in the list, but we have "Euclid" and "Cleveland." We do not meet with Grand River, but we find "Chardon" and "Hudson." "Centerville" also puts in an appearance, formed out of portions of Mercer and New Castle Circuits, and Smethport and Youngsville have become "Napoli," and "Youngsville and Smethport."

***Mr. Young's appointments in the Pittsburg Conference were: 1830, Erie; 1831, Meadville Circuit; 1832, Youngsville; 1833, Deerfield; 1834, Lisbon and Wellsville; 1835, Lisbon; 1836, superannuated; 1837-8, Wellsburg; 1839-40, Pittsburg, Wesley Chapel; 1841-2, Monongahela City; 1843, Uniontown; 1844-5, Redstone; in the Iowa Conference, 1846, Mount Pleasant; 1847-8, Iowa City Mission; 1849, Burlington; 1850-1, Dubuque District; 1852-5, Iowa City District; in Upper Iowa Conference, 1856, Agent of the Tract Society; 1857-75, superannuated.**

Almon C. Barnes was admitted on trial in the Pittsburg Conference in 1831; he was received into full connection and ordained deacon in 1833, and expelled in 1835. His appointments were Jamestown, Clarion and Washington Circuit, each one year. In 1834 he was left without appointment.

Benjamin, son of David Preston, was converted at a camp meeting held by William Swayze on the Chautauqua Circuit, and was admitted on trial in the Pittsburg Conference in 1831. Mr. Gregg says: "He was a stout-built young man, of medium height, full of good humor, possessed excellent natural abilities, and with close application to study might have been brilliant; could preach a good, strong sermon."*

Theodore Stowe was received on trial in the Pittsburg Conference in 1830, and became a member of the Erie Conference at its organization. He "was located by the conference on account of *unacceptability* with the people" in 1841, "he being absent from the seat of conference and unapprised of any such intended action. Mr. Stowe was a good, easy, patient man, habitually behindhand, and on that account had fallen into disrepute with the people. He was inoffensive as a child, and was a very correct and pleasant speaker. He was restored in 1842, but not being cured, was again located in 1844."† —*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 164.)*

***Benjamin Preston—Licensed to preach, 1831; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; suspended, 1838; withdrew, 1839. Afterwards joined the Congregational Association and became pastor of a Congregational Church at Cleveland, O. When the Wesleyan Methodist Church was formed he entered its ministry. Deceased, Harmony, N. Y., March 10, 1841. Appointments—1831, Meadville Circuit; 1832, North East; 1833, Smethport and Sinnemahoning Mission; 1834, Youngstown; 1835, Williamsfield; 1836, Harmonsburg; 1837, North East.**

†Theodore Stowe—Admitted on trial, Pittsburg Conference, 1830; full connection, 1832; deacon, 1832, Emory; elder, 1834, Soule; located, 1841; re-admitted, 1842; located, 1844. Appointments—1830, Canton; 1831, Springfield; 1832, Westfield; 1833, Summerhill; 1834, Salem; 1835, North East; 1836, Youngsville; 1837-8, Gerry; 1839-40, Forestville; 1842, Parkman; 1843, Mesopotamia.

JOHN K. HALLOCK.

We quote from the memoir of John K. Hallock, prepared by his life-long friend, George W. Clark, D.D.:

"John K. Hallock was born in Peru, Clinton County, N. Y., February 2, 1798, and died at Conneautville, Crawford County, Pa., April 3, 1885. His parents were Quakers, and he was trained in the faith of that people. In 1818 he was happily married to Miss Melissa Griffith, and two years after moved to McKean, Erie County, Pa. In 1826, at a camp meeing held by William Swayze, he was awakened to a sense of his lost condition, and after returning home, while engaged in prayer with his family, found peace and pardon.

"He was licensed to preach in 1828, employed two years by the Presiding Elder, and in 1831 received on probation by the Pittsburg Conference. After eleven years of very active service he received a supernumerary relation and was four years without an appointment. His health being restored, he was again made 'effective,' and continued in the pastoral work for twenty-five years, making in all an active ministry of thirty-six years. In 1869 he was superannuated, and so remained to the last. This servant of Christ was a man among his brethren, of not more than their average ability, and, not having the advantages of a thorough education now within the reach of our young men, was never esteemed a great preacher, but he had such gifts, grace and usefulness as justified the Church in sending him forth as one of her accredited ministers, and for fifty-five years his name has been called in the conference with the uniform response, 'Nothing against Brother Hallock.' He was of fine personal appearance and manly bearing, and great earnestness in the work made him generally acceptable among the people whom it was his pleasure to serve.

"In the earlier days of his ministry there were many adversaries and he was often in sharp conflict with the prevailing heresies of the times, not forgetful of his vow to 'drive away all erroneous and strange doctrines.' But while, when occasions required, contending earnestly for the faith, he was not contentious, but of a kindly disposition and sufficiently liberal, disposed, so far as was possible and right, to live peaceably with all men. His es-

timable wife, sharer of his joys and sorrows, and mother of his children, died as the minutes show, in 1877, and he was afterwards married to Emeline Crowell, of Rock Creek, Ohio, who, aged and in feeble health, survives him, as do also seven of his children (1885).

"For a time after his retirement from the active work of the ministry, considerable strength remained, and he had but 'the often infirmities' of an old man, whose sun was near its setting. The trials that came and the burdens which were laid on him, were borne with becoming patience, and there seemed reason to hope that when the storm was all over and the clouds dispersed 'at evening time there would be light.' But subsequently his mental powers seemed to decay even more rapidly than the physical, and he lingered long in the pitiable state of second childhood, with but a dim consciousness of what he suffered himself, or of the suffering he occasioned the friends who loved him well. For the last two years, mostly helpless as a child, he was tenderly cared for in the family of his eldest son, and thence taken up beyond the darkening cloud through which few rays of light or comfort could penetrate."*

John E. Aikin, Andrew McCammon, John H. Ebbert.

John E. Aikin was born in the town of Chatham, Middlesex County, Conn., March 18, 1802. When fifteen years of age he removed with his father's family to Euclid, Cuyahoga County, Ohio. In his eighteenth year he was converted in a Presbyterian revival, and at once consecrated his life to the service of God. "Methodism on the Reserve at that period was in its infancy; yet

*J. K. Hallock—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; deceased, Conneautville, Pa., April 3, 1885. Appointments—1828-9, Meadville (supply); 1830, North East (supply); 1831, Napoli; 1832-3, Forestville; 1834, Chardon; 1835, Tallmadge and Middlebury; 1836-7, Hudson; 1838, Cleveland Circuit; 1839, Cleveland; 1840, supernumerary; 1841-3, superannuated; 1844, supernumerary; 1845-6, Clarion; 1847, Shippenville; 1848, Warren, Pa.; 1849, Mayville; 1850-1, Wattsburg; 1852-3, Conneautville; 1854-5, Conneaut; 1856-7, Gustavus; 1858, Vienna; 1859-60, Braceville; 1861-2, Waterford; 1863, Columbus; 1864-5, Jefferson; 1866-7, Saegertown; 1868, Wesleyville; 1869-84, superannuated.

Brother Aiken, though reared among Episcopalians, and converted among Presbyterians, chose to suffer affliction with this people—their doctrines and usages according more fully with his own experience." He was licensed to exhort in 1824. He now felt that he ought to devote himself to the ministry and endured great mental anxiety until he yielded to the divine calle. He was licensed to preach and received on trial in the Pittsburg Conference in 1831, and became a member of the Erie Conference at its organization. In 1849, while laboring on the Harpersfield Circuit, his health failed, and at the next session of the conference he was granted a superannuated relation. He fell "asleep in Jesus," December 17, 1853. "He died as the man dieth—in peace, full of faith, and with the cheering prospect of having ministered unto him an abundant entrance into God's everlasting kingdom."—*(Minutes of Conferences, 1854, p. 410.)**

Andrew McCammon was born January 1, 1810. He was converted at the age of eighteen, licensed to preach in 1830, and received on trial in the Pittsburg Conference in 1831. His first appointment was North East, with Hiram Kinsley and John H. Ebbert. In 1832 he was sent to Westfield, and in 1833 to Napoli. Here his health failed. Pulmonary consumption carried him away, May 27, 1834. His last words were: "My sufferings will soon be over—Lord Jesus, receive my spirit." Mr. McCammon was a very tall, firmly built, robust young man, noble and dignified in his appearance. He possessed a good mind, a strong voice, with untiring zeal in his work."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 285; Pittsburg Conference Journal, Aug. 2, 1834.)*

Mr. Gregg calls John H. Ebbert "a good, warm, interesting preacher." His ministry in the active work was brief. He was received on trial in the Pittsburg

---

***J. E. Aikin—Licensed to preach, 1831; admitted on trial, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; deceased, Euclid, Ohio, December 17, 1853. Appointments—1831, Windsor; 1832, Hudson; 1833, Deerfield; 1834, Gustavus; 1835-6, Newburg; 1837, Youngstown; 1838-9, Mesopotamia; 1840-1, Willoughby; 1842, Chardon; 1843-4, Newburg; 1845, Twinsburg; 1846, Hartford; 1847, Ashtabula; 1848, Geneva, Ohio; 1849, Harpersfield; 1850-3, superannuated.**

Conference in 1831, and filled successively the North East, Cleveland, Braddock's Field and Redstone charges one year each. In 1835 he was left without appointment at his own request, and in 1836 superannuated. He remained in this relation until death called him in Philadelphia, Pa., March 28, 1889. He was born in Uniontown in 1809. Speaking of Mr. Ebbert while engaged in business in Pittsburg, the General Minutes say: "During this time he attended Christ Church, and in the different departments of church work he exercised the zeal and fidelity which afforded the best proof of devotion to Christ and capacity for Christian usefulness. Those who knew him best speak of sweetness of spirit and gentle cheerfulness as his predominant traits. He was quite modest and retiring, with a childlike simplicity of spirit, and his companionship was always most agreeable."—*(Minutes of Conferences, Vol. XXII, 1889, p. 392.)*

John J. Steadman.

In 1831 John J. Steadman was appointed third preacher on the Euclid and Cleveland Circuit. He was a native of Cattaraugus County, N. Y.; his parents died when he was quite young, and the bereaved family moved to Charlestown, Portage County, Ohio, where young Steadman was converted under the labors of B. O. Plimpton in 1824-'25. He immediately gave himself wholly to the Lord and zealously engaged in His service. He thirsted for knowledge and found time to study at the home of A. C. Gardner, Esq., of Parkman, Ohio. He carried a book with him to the field, the woods, the barn, and employed every spare minute to reading, but never was remiss in his work. Early and late he gave himself to study. "Mr. Steadman was below medium size, except his head, which was very large, presenting a noble, well developed forehead, in which was housed a gigantic intellect, which was always busy. If an unfortunate brother got into trouble and was complained of to conference, his first resort was to Steadman for help, and he was sure to get it; for Steadman's great, noble heart was full of kindness and sympathy for his brethren. He never was known to take up a case against a member of his conference. If he could not help him he would not op-

pose him."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 283-284.)*

The General Minutes contain the following appreciative notice: "He was regarded as a man of sound mind and rare talents, rather than an extraordinary genius, and having from the beginning of his public career in the midst of abundant labors, cultivated habits of close reflection, observation and study, the hopes that were indulged respecting his future standing as an eminent and useful member of the conference were by no means disappointed. Our lamented brother was not so vain as to rely for success on the noble endowments of a gifted mind which he was permitted to bring to the service of the church; nor so much of an enthusiast as to dream of excellence from divine aid without continued industry and research into the various subjects connected with his sacred calling. Obedient to the apostolic injunction, he gave attention to reading, and studied to show himself approved unto God, a workman that needeth not be ashamed. Hence his profiting appeared unto all; and having in due time graduated to deacon's and elder's orders, he filled with great acceptability for a period of more than twenty years many of the most important appointments in the conference. Whether on the circuit, the station, or district, or in the capacity of agent for our college, he was an efficient laborer, and accomplished much for the church. His influence as one of the most active and leading members in his conference has long been felt and acknowledged, even by those who have differed from him on some questions of polity. He was a member of the General Conferences of 1844 and 1848.

"Brother Steadman knew the peculiarities of Methodism, and loved them well. Having under solemn circumstances promised to be ready 'to drive away all erroneous and strange doctrines,' he was often in close conflict with their advocates, and the cause of truth did not suffer in his hands. As a polemic, for conducting an oral discussion, he had few equals, perhaps no superiors in the connection.

"That his personal enjoyments and progress in spiritual religion were sometimes marred and hindered by the heat and strife of controversy, is more than probable. He

was himself fully aware of his own loss and danger from that source; but when the truth was assailed, or the enemy attempted any aggression on his charge, no personal considerations could deter him from standing in the front ranks of our army and manfully contending for the truth and right. But those who knew him only from his conference speeches, or as a controversialist, could hardly do otherwise than form inadequate views of his merits as a devoted Christian minister. His ministrations in the sacred desk are seldom if ever complained of as wanting in fervency, spirituality, or the unction of the Holy One. If his preaching was at times doctrinal and argumentative, addressed to the understanding, it was also evangelical and practical, and had a powerful application to the heart and conscience of the hearers.

"As a friend, in the various relations of domestic, social and public life, he was frank and confiding, possessed of a kind heart that deeply felt alike the joys and sorrows of those around him.

"We need not now refer to his departure from us, further than to say that his last sickness which was protracted through some eight weeks of suffering, was endured with great patience, without a murmur or complaint. During all this time he had apparently constant peace, arising from his unwavering trust in the sacrifice of Christ as his present all sufficient Savior. That peace often flowed as a river, so that the brethren who visited his room to sympathize with the sufferer and minister to his wants, could not but feel that the place was 'privileged beyond the common walks of virtuous life, quite on the verge of heaven.'

"As his last testimony, we have here to record that but a short time before the weary wheels of life stood still, and the pure spirit took its flight from the house of clay, he exclaimed in holy triumph, *'Free, free, free,* through the blood of Christ!' Thus fell a great and good man in our Israel. We mourn his loss and will miss him much; yet light ariseth in the darkness—God removes His laborers, but carries on His work."—*(Minutes of Conferences, Vol. V, 1852, pp. 87-88.)*

H. H. Moore writes of Mr. Steadman, whom he knew well:

"My earliest information in regard to John Judson Steadman locates him as a Christian lad in the family of A. C. Gardner, Parkman, Ohio. Mr. Gardner was a prosperous merchant and a prominent Methodist, two of whose daughters married Methodist preachers.

"At a prayer meeting Mr. Gardner was a little worried because the boy 'John' was unusually slow in taking part in the service. He soon saw him remove and put into his pocket a fancy necktie, the first he had ever worn, and a few moments after this 'weight' had been laid aside he led in prayer. As a man he always presented a decent appearance, but was never extravagant in dress.

"Mr. Steadman was five feet eight inches in height, square built, of florid complexion, his hair tinged with yellow, soft and fine as that of an infant, his eyes grey and deep set, his head large with a high, bulging forehead, and his mouth large, reminding the observer of the mouth of Henry Clay.

"The boyhood and youth of Mr. Steadman were given to reading and study and serious thought. The ordinary amusements and recreations of young men apparently had no attractions for him. His life indicated that he felt that he belonged to Christ and was not at liberty to trifle away his time. Books were his brothers, sisters and friends.

"As a preacher Mr. Steadman was evidently set for the defense of the truth. On one of his first appointments a disturber of Zion having put in an appearance, he hastened to the far end of his circuit to notify his colleague, the noted Alfred Brunson, of the danger, and proposed to exchange appointments on Sabbath that the enemy might be properly cared for. No labor or sacrifice he thought was too great for the truth. But so rapidly did Steadman grow that whilst he was yet a young man the doctrines and polity of the church were safe in his hands.

"In those days, especially on the Western Reserve, Methodism was required to fight for every foot of ground it would possess. Its assailants were Calvinists, Arians, Universalists, Comeouters, Ultra-Abolitionists and infidels, besides nondescript specialists. The quietness and harmony which now prevail were unknown even fifty

years ago. Steadman fully grasped the situation and armed himself for any combat whatever and by whomsoever the challenge might be given. It may be doubted whether the Church anywhere ever put into the field an abler champion for the truth.

"Mr. Steadman could master facts, documents and material with great facility, and every proposition and word naturally fell into their logical position. His ideas were expressed with transparent clearness and with irresistible force. In a half hour's speech in debate a redundant word would seldom occur, nor would an idea be repeated. The topic itself so fully occupied his mind that it suggested the language in which it should be clothed. Clearness and vigor of conception gave marvelous strength to the presentation.

"The action of the General Conference of 1836 on slavery, condemning abolition and assuming to control the conscience and the tongue of Methodist preachers in regard to these matters, belongs to the species of towering idiocy and caused endless discussions and created an excitement that shook the church to its very foundations. It appears in the sequel that the preachers were *men* first, that they knew their rights as citizens, and had the courage to maintain them. The action of that conference was prodigiously fruitful in results the opposite of what was intended. The leading men of the Erie Conference—Hiram Kinsley, B. O. Plimpton, J. J. Steadman and others—were loyal to the action of the General Conference, whilst the opposition was led by Joseph S. Barris, a very able man; Isaac Winans, Thos. Graham, Ralph Clapp and others of no mean ability. The abolitionists were slightly in the minority till 1846, when the tables were turned.

"It may not be easy to explain how such a man as Steadman could submit to and defend the action of the General Conference of 1836, but surely he did it and he was as honest then as ever he was in all his life. The fact is, Methodist preachers in those times were men of one work; they were intensely engaged in preaching the gospel, caring for new converts and building up the Church. No politician, or Mason, or club man, ever cared for *his* society more than these preachers cared for *their* church. For her had they joyfully toiled and suf-

fered year after year as only soldiers toil and suffer in a terrible campaign. They had a passion for Methodism, they had realized more of the infinite in its service than anywhere else, and there was nothing better for them this side of heaven than the church. The alarm was given that the abolition argument was diverting time and attention from the church and injuring it, and nothing was more natural than that such men should without consideration smite abolitionism as an enemy. The conception of slavery as set forth by Garrison, Lovejoy and others, they had never laid to heart, and Uncle Tom's Cabin at that time was not written. It was in his debates with the 'Comeouters,' Foster and Kelly, and Garrison Abolitionists that Steadman learned that the time had come when the Church must take advanced ground on the question of slavery; and this he did without a moment's hesitation.

"In 1843 he participated in a debate with Graham and Calvin Kingsley against Luther Lee, founder of the Wesleyan Church, and Edward Smith, both able men and experienced controversialists, on the relation of the Methodist Episcopal Church to slavery, taking the ground which the church holds to-day. This Wesleyan movement came to the thriving village of Jamestown, N. Y., first in time to avail itself of a deep trouble over the question of instrumental music, and effected a secession which threatened the existence of the society. The Wesleyans built a church and for a time claimed to be the true, if not the only Methodism in the place. Thomas Graham initiated the debate by accepting a challenge from Mr. Lee, but Mr. Steadman and Calvin Kingsley were associated with him. They had met worthy foemen in Lee and Smith, but the ability with which they conducted the discussion saved the church. Kingsley closed the debate and his speech is yet spoken of as a master specimen of convincing eloquence. Wesleyanism has passed away, its church is burned up, but the old Methodist Episcopal Church is moving along on the high tide of prosperity second in influence to none other in the city.

"In this connection I will refer to the ablest discussion, as I judge, that ever took place on the floor of Erie Conference. This was in 1846, the year I became a proba-

tioner. Up to this time on every issue which had come up in conference since 1836 the Abolitionists had suffered defeat. But a change was in the air and the oft vanquished champions of anti-slavery felt that victory was nigh. The 'Comeouters' had made their fiercest assaults upon the church because of the resolutions passed by the General Conference at Cincinnati in 1836, and still more terrific assaults were made upon the Erie Conference on account of its half crazy proceedings at its session in Painesville in 1839. In his debate at Jamestown, referred to above, and in another held in Fredonia in the winter of 1856, Mr. Steadman took advanced ground and made no attempt to defend or apologize for the Cincinnati or Painesville action, or resolutions.

"After reading such a report as would defy the criticism of the 'Comeouters' he made in its exposition and defense a speech loaded down with facts and pierced home with convincing eloquence. He said: 'Our fathers met the slavery question in their day as it presented itself for consideration, and we must meet the question in its different and peculiar form as it now presents itself to us. The fathers hated slavery, condemned it, and looked and prayed for its "extirpation," their children and grandchildren *love* it, *love it dearly,* approve of it and strive for its perpetuity and extension over territory now free. This change of conditions demands a change equally radical on our part.' Seldom has a man in the use of a few words produced such a change in the appearance of a conference. He had made the question a new one and opened the new line of thought he was prepared to present and did present in his own masterly manner. He said: 'The man who of choice and for gain held his fellow beings in bondage, bought and sold them as chattels and desired and labored to perpetuate and extend the brutal and barbarous practices of such a system of labor over territory now free was a sinner if a sin can be committed. If such slavery, the sum of all villainies, is not a crime then there is no such thing as wrong and this is not a moral world. I would obey the law, I would not excite the insurrection of the slaves, nor would I prevent it in the interest of slave owners, but I would have the Church bear strong and unequivocal testimony against it, not

only as an evil that should be extirpated but as a crime against God and humanity—a crime excluding the guilty party from the kingdom of heaven. Slavery for gain, as I have defined it, is robbery and as such it exists at this time in ninety cases out of one hundred where it exists at all. It is the reverse of every Christian virtue and if the Erie Conference can do no more, shall it fail to record its protest against its demand for the sanction of Christianity?'

"He then compared and contrasted the inseparable facts of slavery and the basal elements of religion, and sat down amidst thunderous applause.

"All eyes were now on Kinsley and he did not disappoint the conference. He said: 'Methodists from Wesley down to the present day had borne steady and emphatic testimony against the evil of slavery and had done what they could for its extirpation, and that any attempted forward movement would be a useless beating of the air, would do no good, but would distract and injure the Church.'

"Kinsley was an accomplished debater, cool, analytical, incisive, logical, well informed, honest and, I think, the only man Steadman ever feared to meet in debate. On this occasion he made the most of his position and of the material he had in hand, but from the first he was conscious of defeat. Others may have spoken to these resolutions, but I recollect nothing except what was said by the champions. The resolutions passed by a good majority and from that day on there was no further need of the discussion of the slavery question in the Erie Conference.

"Bishop Morris, the presiding officer, regretted the action of the conference, but spoke of Kinsley's argument to his wife at his lodgings as being one of the best he ever heard on the floor of a conference.

"In 1843 Rev. John K. Hallock was in business at Chagrin Falls and I was attending school at that time in that place. Mr. Hallock got into an altercation with the Disciples on the question of baptism in one or more of its phases which resulted in a public discussion. He called Mr. Steadman and John Luccock to his assistance. Rev. Mr. Hazen and Rev. ————, (I forget his name), a tall, black-haired, swarthy complexioned

and able man, appeared for the Disciples. A Mr. Ball, an able and learned, but rather seedy-looking ex-lawyer, occupied the chair as moderator. The debate lasted four days, and infant baptism, the mode of baptism, and what baptism is for, received a vigorous examination, for the quartet of disputants were all able, fearless men and valiant for the truth as they understood it. For the affirmative arguments, Steadman built columns of truth logically dovetailed together; the opposition attacked. Luccock, a keen, severe, coarse and remorseless critic, defended Steadman and assailed the arguments of the opposition. The matter used at that time has been thrashed over a thousand times and need not be reproduced here. I remember that in the midst of the debate Mr. Hallock, at his own suggestion, made a speech. He insisted that in the words, 'Be baptized in the *name* of the Lord Jesus for the remission of sins,' the emphasis should be put on the *name* of Christ. That the apostles aim was to secure loyalty to Christ, the crucified one, and that without such loyalty there could be no remission; that the touch of Christ, not water, secured forgiveness of sins. This was really one of the best points made in the debate, and it took well with the people.

"So far as I could judge each side beat every time a speech was made. Had Steadman and Luccock been critical Greek scholars they could have handled the word 'baptize' with more confidence. In the midst of the debate a gentleman presented himself to Mr. Hazen and requested baptism, much to his gratification. This incident excited many and conflicting remarks, and the irrevent indulged in some laughter. In the debate it was not referred to.

"The debate enlightened all parties on the subjects discussed, and confirmed them in their faith. The Disciples in the place were few in number; the Methodists were very strong, and this condition of things continued whilst I remained at the Falls. The good done consisted in giving all parties a wider, deeper and better knowledge of the way of salvation. There was in it no proselyting power.

"Alexander Campbell, founder of the Disciple Church, was an ecclesiastical iconoclast, and assailed without remorse all church creeds and church organizations. About

1820 he entered the Western Reserve, Ohio, giving but secondary attention to the reformation of wicked men, but striking right and left at the preachers and religious bodies of the country. Wherever he could he organized societies, but these were composed mostly of persons he had drawn from the churches. Campbell was the ablest defender of the dogma of immersion this country has produced, and because of this he gained a ready access to Baptist churches. He made a convert of Sidney Rigdon, an able and eloquent Baptist minister, and he cooperated with Campbell in making havoc of the Baptist churches. All other churches suffered in a measure. When Rigdon saw he could do no more harm as a Disciple he and Simon Rider abandoned Mr. Campbell's church and cast in their lot with the Mormons. The Baptist Church was largely absorbed by the Disciples, and the other churches became targets for all Campbellite preachers.

"Mr. Steadman was quick to see the dangers to which Methodism was exposed and entered the field. Just how the debate was brought about I am unable to say, but it was not long before the triumvirate, Steadman, Graham and Luccock, stood face to face in Warren County in fierce contest with three champions of Mr. Campbell's church on the different aspects of baptism. Mr. Campbell himself was present as a spectator a part of the time and listened to the discussion and afterwards commented on it at length in the "Millennial Harbinger," his home organ. He complained that in the statement of the questions his friends had given the enemy an advantage and that their cause as a consequence had suffered. He urged with much zeal that his people should guard against giving their opponents an advantage in the wording of a question to be discussed. I was not at this debate, but from the reports that reached me, and from this sorrowful wail of Mr. Campbell, I concluded that the friends of Methodism achieved a decided triumph.

"Had Sidney Rigdon and Simon Rider been true to their church in its hour of need, had they according to their ability been loyal and faithful as were Steadman, Graham and Luccock, the great and spiritual Baptist Church might to-day have been a power on the Reserve.

"This debate was quite as much a blessing to the Presbyterian and other churches, according to their strength, as to the Methodist.

"It should be stated that the gentlemen who gave their time and ability to these discussions did so mostly without money and without price, all parties having a common interest in the defense of the truth and in the stability of the church. In those days it was not expected that people would devise liberal things, nor were they able, and nobody was disappointed.

"In 1842 I left school and attended a camp meeting in Bainbridge, Ohio. A little before twelve o'clock noon, J. C. Ayres, Alva Wilder and Mr. Steadman, on horseback, rode upon the ground, covered with dust and 'looking very much the worse for wear.' They had been engaged in a three days' debate with a Universalist at Parkman, Ohio, some twenty miles away. They were hailed with delight by the people and promptly taken care of. Ablutions, clean linen and a hearty dinner gave them quite a changed appearance. Spontaneously everybody expressed a wish that Mr. Steadman should preach at two o'clock, but he persistently declined, urging that he was too thoroughly worn out to undertake the task, and Asahel Reeves was asked to occupy the pulpit. As the audience was singing the last hymn of the introductory service, Mr. Steadman slipped up into the pulpit, whispered a few words to Reeves, and took the Bible from his hands. He announced as his text the words, Rev. 1:5-6, "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and forever. Amen.'

"He first spent about five minutes in making a statement of the freedom of the will as the ground or basis of the awful responsibility of determining between right and wrong, which in creation had been made the controling factor of man's existence, and then added: 'In all that God has done for us He has done nothing nor will He do anything which it is necessary for the human will to do to constitute an act virtuous.' A clearer or more concise statement of man's volition I have never met with in print or heard from the lips of a speaker. Could it have been transferrtd to print it would have stood as a

fine specimen of psychology, logic and rhetoric. He then opened up his text, presenting the atonement as—

" 'First—A manifestation of the infinite, unsearchable love of God.

" 'Second—Christ as the Healer of the breach which sin had made in the moral government of God, being Himself a "new and living way" for man to utilize to accomplish his intended destiny.

" 'Third—Restoring to the universe of God its wrecked moral department, for this government was put upon His shoulders, and at no point did He fail.'

"He then turned to consider the results—'hath made us kings and priests unto God and His Father.' As he was nearing the close of his remarks on this point I noticed that the audience was standing and massed as nearly as possible in front of the pulpit. At the same time, far away in the west, a peal of thunder was heard. Soon after the ragged edge of a black, threatening cloud could be seen above the tree tops, and other thunder peals, nearer than the first, were heard. No one paid any attention to the approaching tempest. Every eye was fixed on the preacher. As I well remember he stood calm as a statue, but his countenance was all aglow; tear, following tear, crept down his cheek; apparently his mind was working at a white heat, and yet he was holding firmly his reserved force, whilst the facts of the gospel and its principles logically arranged, were poured in a steady, melting stream upon the audience. Soon the heavens were black above us, and the day grew dark, but apparently the gathering shower, with its lightning flashes and sky-splitting thunder, only lent inspiration to the preacher, who was beseeching men to be reconciled to God. Apparently he utilized the power, grandeur and fury of the elements as if he was the stronger and the ruling force, interweaving them with his message, to give it a supreme effect. Finally great rain drops pattered down upon the audience, and pausing, Steadman cried: 'To your tents, O Israel,' but not a soul moved and he went on with his sermon. Men stood with umbrellas in hand, but did not think to raise them, and not a soul left the audience till the speaker closed the Bible and sat down.

"Since then I have listened to Simpson, Durbin, Foster, Beecher, Talmage, Gough, Garfield, McKinley and other mighty men, but nothing comparable to the occasion described have I ever witnessed elsewhere.

"Mr. Steadman was a single-hearted, humble, friendly man. He delighted to honor and befriend a brother, and nothing but proof undeniable of guilt could make him an antagonist. He died at the early age of fifty-six, and died because he was worn out. Nature gave him a good, well balanced constitution, but much and exhaustive work, physical and mental, prematurely consumed it. An intellect of such activity, day and night, needed the body of a Hercules. His emotional nature was quite as strong and active as the mental, and when aroused to action time was required before quietness was restored. Probably he expended in each debate he had not less than a year of his natural life. I was with him two nights after the conference debate noted above and all night long his dreams were full of that highly important event.

"Mr. Steadman was in the General Conference of 1844, and had not Hamline (the bishop) got the floor the moment he did, he would have secured it and made an argument along the same line. I can easily believe this for the logical faculty worked about the same way in the mental structure of both men. The death of John J. Steadman was deeply deplored by the multitude of laymen as well as by the preachers who knew him well; but in the thirty-two years of his active life, he worked more hours and did severer work than most preachers do in a long life. He seemed to know that 'the house of his tabernacle' was badly wrecked by the many storms he had encountered, and longed to exchange it for 'the house not made with hands, eternal in the heavens.' His last words, as heard on this side, were: 'Free, free, through the blood of the Lamb.' "*

---

*J. J. Steadman—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; deceased, Poland, O., October 20, 1851. Appointments—1831, Euclid and Cleveland; 1832, Brookfield, 1833-'34, Jamestown, N. Y.; 1835, Warren and Hartford; 1836-'37, superannuated; 1838, Meadville; 1839, Saegertown; 1840, Erie; 1841,

Thomas Thompson, Thomas Jamison.

Thomas Thompson died at Richmond, Jefferson Co., Ohio, Feb. 13, 1851, in the fifty-ninth year of his age. He was born in Beaver County, Pennsylvania. His parents were members of the Presbyterian Church. He was converted at a camp meeting held by William Swayze, and was soon after licensed to preach. After serving Butler Circuit as a supply for one year, he was admitted on trial in the Pittsburg Conference. This was in 1830. After spending part of his first year on the Leesburg Circuit, he was removed to the Canton Circuit. He served Centerville, one year; Mercer, one year, New Castle, one year; Indiana, one year; New Castle again, one year; Richmond, one year; Dover, one year; Leesburg, two years; Salem, one year; Buffalo, one year; Grandview, one year.

He received the supernumerary relation in 1843, and was superannuated in 1848. During his non-effective relations to the Church, he continued to preach as strength would permit until the fatal stroke of paralysis which, after sixteen years of suffering, yielded him to death and—glorious reward!—*(T. Winstanley in the Pittsburg Christian Advocate, May 6, 1851.)*

Thomas Jamison, a supernumerary, was a supply on the Chardon Circuit with Isaac Winans and John McLean. He was admitted on trial in the Baltimore Conference in 1817, and in full connection and ordained deacon in 1819, and elder in 1821. He became a member of the Pittsburg Conference at its organization in 1825. "Mr. Jamison was but one year within our bounds, and a supernumerary at that."

Richard Armstrong, William Carroll.

Richard Armstrong was born in Ireland, December 25, 1775. He was converted and united with the Wesleyan Methodist Church at the age of twenty-five. He was soon licensed to preach, and exercised his gifts several years in his native land. He came to America in 1812, and labored four years as a missionary in Nova Scotia under the auspices of the home conference. In 1819 he

---

agent, Allegheny College; 1842-'43, Jamestown District; 1844, Braceville; 1845, Windham; 1846, Mesopotamia; 1847, Ashtabula; 1848, supernumerary; 1849, Parkman; 1850-'51, Poland.

was admitted to the Baltimore Conference, and became a member of the Pittsburg Conference at its organization. He superannuated in 1841, and died August 16, 1859.

"As a Christian his piety was profound, consistent, and uniform, absorbing all his affections, and employing all hie energies in the service of his Master. As a minister he was faithful in the work assigned him. His discourses were plain practical presentations of substantive gospel doctrines. His seventeen years superannuation was marked by the same zeal for the cause of God, and desire for the salvation of men, that distinguished him in his effective labors. His last illness was brief, only one week, during which he expressed implicit confidence in Christ, and uncomplaining acquiescence in the divine disposal. On the morning of his departure he fully responded to an interrogation, 'All is well.' This was his last intelligible utterance. ' He sleeps, but sleeps in Jesus."*—*(Minutes of Conferences, Vol. VIII, 1860, p. 70.)*

We do not know how long William Carroll labored as a local preacher, but he sustained this relation in a camp-meeting quarterly conference of the Erie Circuit held in Meadville, August 15, 1812. He was ordained deacon by Bishop Robert R. Roberts at Pithole, July 3, 1818. Mr. Carroll seems to have been distrustful of his pulpit ability; at least, this explains the action taken at the camp meeting quarterly conference held on French creek, August 21, 1813. We find the following entry in the minutes: "A motion was made and seconded that a letter of address be sent to William Carroll advising him of the necessity and propriety of exercising as a preacher oftener in public. Carried." He was recommended for admission to the "itinerant connection" by the quarterly conference of the Butler Circuit, June 11, 1831, and the same year was admitted on trial in the Pittsburg Conference. He was sent to the "Brookfield Mission District" in 1837. Mr. Gregg says he "was a stout, energetic man, of medium preaching talents, and was selected for that field of

*Appointments—1819, Ohio; 1820, Mahoning; 1821, Lewis; 1822, Pendleton; 1823, Severn; 1824, Penn's Valley; 1825, Pittsburg Conference, Greenfield; 1826, Monongahela; 1827, Monroe; 1828, Mercer; 1829, Youngstown; 1830-'31, New Castle; 1832, Woodsfield; 1833, Ohio; 1834, Chartiers; 1835, Middleburne; 1836, Redstone; 1837, superannuated; 1838, Braddocksfield; 1839, Waynesburg; 1840, Beallsville; 1841-'59, superannuated.

labor because it required bone and muscle, as well as faith and zeal, to accomplish its duties. The entire region of country was new, wild, rough, and mountainous, with many rapid, bridgeless streams to cross. The settlements were far from each other, and the people poor but generous. Never since the days of Young and Finley did any presiding elder encounter such difficulties. Calvinism in its primitive characteristics had been planted there, and its advocates contested the ground with great tenacity and zeal. But to this field of toil and sacrifice the new presiding elder and his little band of youthful heroes hastened away and sowed the good seed with tears, and reaped a rich harvest of souls."—*(Manuscript Minutes of the Several Quarterly Conferences of Erie, Mercer, Butler, and Centerville Circuits, 1812-1836; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 64, 65.)*

After three years of labor in this hard field, we are prepared to learn that Mr. Carroll superannuated, and two years later took a location. He was not, however, idle. The next year—1843— we find him associated with Israel Mershon on the Mercer Circuit.*

The Three Henrys.

Nelson Henry was born in Washington, Berkshire Co., Mass., July 27, 1803; and died in Missouri, March 18, 1853. He was the brother of Calvin P. Henry, who departed this life less than a month later. "When about fifteen years old, he narrowly escaped death from the falling of some timber at the raising of a mill—was taken out for dead, but on examination it was judged that his injuries were not mortal, one leg only being badly fractured, which caused him to halt during life. On coming to himself, he cried out, 'I am dying and going to hell'; and exhorted all around him to prepare to meet God. His words sent conviction to many minds, which some did not lose till renewed by the grace of God. His own convictions of the necessity and importance of religion were

*William Carroll—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; ordained deacon and elder while he was a local preacher, dates and bishops not ascertainable; became a member of the Erie Conference at its organization, 1836; located, 1842. Appointments—1831, Hartford; 1832-'33, Butler; 1834, Centerville; 1835, New Castle; 1836, supernumerary; 1837-'39, Brookville Mission District; 1840, superannuated.

at the time pungent, and never wholly left him;—but it was not until about three years subsequent to this that he was clearly converted to God." He soon united with the Methodist Episcopal Church. He felt called to the work of the ministry, but stifled his convictions until he lost much of his religious enjoyment; but in 1831, while attending a quarterly meeting at Orange, Cuyahoga County, Ohio, he was powerfully renewed, roused from his lethargy, united with the Methodist Episcopal Church at Bainbridge, and gave himself to the service of the Lord. He was admitted on trial in the Pittsburg Conference in 1831, served three years, and was then transferred to the Missouri Conference. Here he served important stations, and held the office of presiding elder for several years.

"The climate of the west never agreed with his constitution; or perhaps he never became fully acclimated; hence he suffered much with fever and ague. His friends often urged him, in view of his health, to return to Ohio. But he only replied, 'If you were here, and saw the need of laborers, as I do, you would cease urging me to leave.' His constitution finally gave way under the influence of climate and the labors of a large district, and he was compelled to take a superannuated relation. For the last two years of his life he suffered much. His last sickness was short, but severe; but he bore all with Christian patience and resignation—said from the first he should not recover. The God he served, and in whom he trusted, did not forsake him in the trying hour. His end was peace."*—*(Pittsburg Christian Advocate, June 14, 1853.)*

Calvin P. Henry was born in Washington, Berkshire County, Mass., March 24, 1807, and died at his residence in Bainbridge, Ohio, April 11, 1853. His parents came to Ohio with their family in 1817. In February, 1840, during the progress of an interesting meeting held in the Congregational Church in Bainbridge, he became the sub-

*Appointments—1831, Forestville; 1832, Napoli; 1833, Olean; 1834, Missouri Conference, Cape Girardeau; 1835, Bellevue; 1836, Independence; 1837-'38, Hannibal; 1839, Cape Girardeau; 1840, Fredericktown; 1841-'44, Cape Girardeau District; 1845—here I cannot trace him until 1848, when he is Presiding Elder of the Arkansas Mission District of the new Missouri Conference, which held its first session in connection with the Illinois Conference, September 13, 1848. He holds the same position in 1849, and in 1850 he is appointed to the Fredericktown Mission. He superannuated in 1851.

ject of converting grace, and immediately became active in Christian work. He was licensed to preach in 1841, and was received on trial by the Erie Conference in 1842. Before the close of the conference year of 1846-7, his health, which for years had been rather delicate, so far declined that he was obliged to desist from preaching; and at the next session of the conference, despairing of being able longer to serve a circuit, he received a location, and continued in this relation until the time of his death. He was "a man full of faith and the Holy Ghost."*—*(Pittsburg Christian Advocate, June 14, 1853.)*

John N. Henry was licensed to preach three years later than his uncle Calvin P. Henry; and was also received on trial by the Erie Conference three years later. He was born in the town of Johnston, Trumbull County, Ohio, Sept. 28, 1822. "He was awakened to see and feel his lost condition as a sinner while teaching a school in Pennsylvania during the winter of 1839-40, but did not receive a satisfactory evidence of his acceptance as a child of God until his return to Ohio, while attending the protracted meeting in Bainbridge in February, 1840."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 267.)* After eleven years of acceptable labor in the active ministry of the Church, he returned to the local ranks.†

Appointments—1832.

From the Pittsburg Conference, which met in Wellsburg, Va., August 16, 1832, Bishop John Emery presiding, went forth to toil and conquest, the Commanders of God's army: Warren District, Wilder B. Mack, presiding elder; Cleveland, John McLean, John E. Ebbert; Hudson Station, John Luccock; Hudson Circuit,

---

*C. P. Henry—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; located, 1847. From the date of his location to his death he resided in Bainbridge, O., where he rendered very useful service as a local preacher. Deceased at Bainbridge, O., April 11, 1853. Appointments—1842, Freedom; 1843, Chardon; 1844, Newburg; 1845, Middlebury; 1846, Chagrin Falls.

†J. N. Henry—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located at his own request, 1854. Appointments—1845, Randolph; 1846, Napoli; 1847, Gerry; 1848-'49, Forestville; 1850, Gerry; 1851, Ashville; 1852, Youngsville; 1853, Riceville.

Thomas Carr, John E. Aikin; Chardon, Billings O. Plimpton, Thomas Stubbs; Youngstown, Philip Green, Caleb Brown; Hartford, Isaac Winans, Lorenzo D. Prosser; Deerfield and Ravenna, Ira Eddy, John W. Hill, Peter D. Horton; Ashtabula, James Gillmore, Arthur M. Brown; Windsor, Dennis Goddard, one to be supplied; Brookfield, John J. Steadman; Erie District, Joseph S. Barris, presiding elder; Erie, John Chandler, Elkanah P. Steadman; Springfield, Jacob Jenks, one to be supplied; Youngsville, Alcinous Young, Thomas J. Jennings; Smethport, William Butt, Samuel Gregg; North East, William R. Babcock, Benjamin Preston; Westfield, Theodore Stowe, Andrew McCammon; Forestville, John K. Hallock, Daniel M. Stearns; Jamestown John C. Ayres, John L. Holmes; Napoli, Nelson Henry, John Prosser; Cambridge, Hiram Kinsley, Joseph E. Lee; Meadville District, Zerah H. Coston, presiding elder; Meadville, David Preston; Franklin, Job Wilson, James Hitchcock; Clarion, Abner Jackson, Almon C. Barnes; Mercer, Cornelius Jones, Thomas Thompson; New Castle, Daniel C. Richey, Ahab Keller; Centerville, John Scott, John Robinson.

Hudson and Meadville have become stations. Meadville is the first station which maintains its rank permanently. Meadville District has been formed. Ashtabula, Brookfield, and Smethport are new circuits. "Cambridge is a new name to the old Meadville Circuit." "Centerville" is formed out of portions of Mercer and New Castle Circuits.

Thomas Stubbs.

Thomas Stubbs was born in Kendal, England, in 1801, and was the son of Rev. John Stubbs, who was converted in the days of John Wesley, and for 60 years preached the gospel.

Soon after conversion the son was licensed to preach, and was regularly employed as a local preacher till he came to America in May, 1832.

Landing in New York at the time conference was in session he presented his credentials to the bishop. He was accepted and appointed as junior preacher on a circuit on Long Island.

When he found he was appointed as a single man, he went to the bishop and explained that he had a family. It was too late to remedy the case. The bishop said: "What was your plan in coming to this country?" His reply was "I had heard of the great State of Ohio, and thought I would make my way there."

"All right," said the bishop. "Our conference meets in July and I will give you a letter to the presiding bishop."

The little family made its way over the Erie Canal to Buffalo and by steamer to Cleveland. When on the canal a man from Ohio seemed to take a great interest in the little group of strangers. They struck up an acquaintance. Found they were all Methodists. The preacher told his story, and the gentleman, Mr. Redfield, from Ohio, said: "Come to my house and live till conference."

On reaching Cleveland the family was left on the beach at the mouth of the Cuyahoga. They made a hollow square of their goods, and slept all night to the music of the waves.

The next day they were on their way to Akron by canal. Reaching their destination they found Mr. Redfield with teams to take them and their goods to Atwater.

It was soon noised that a preacher had come and he was kept busy by the presiding elder till the session of the Pittsburg Conference, in July 1832, when he began his active ministry.

It was in the days of six-week and four-week circuits, and saddle-bags—and Indian trails, and swimming rivers —log houses and barns for churches. All of the Western Reserve was familiar with his form, and listened to his eloquence. Lawrence and Mercer Counties delighted in his ministrations. In 1836 the Erie Conference was formed and he was one of the charter members.

In 1846 he was appointed to Erie. Then followed Cleveland, Ravenna, Cuyahoga Falls, Cleveland, Painesville, Akron, Meadville, Chagrin Falls, Titusville, Warren, Pa.

Then on account of his wife's health he remained supernumerary till his decease in 1884, though he served Newburg, East Cleveland, Ashtabula and the Bethel. From 1870 to 1884 he preached frequently in all the churches of all denominations in the City of Cleveland.

On his 81st birthday he preached in his son's pulpit at Forestville, New York, a sermon full of animation, vigor, thought and eloquence.

He was full of buoyancy, sunshine, animation, poetical in fancy, by John Bain called "Old Man Eloquent."

He was a revivalist. He never served a charge where he did not have a revival, some of them notable. Some of the most magnificent scenes ever witnessed were altar scenes at Painesville, Akron, and Meadville. At Akron one Sunday evening he startled his congregation by saying: "Brethren, we are going to have a revival and you will have to knock out this end of the church and build larger." One of the good members came to him and said: "How dare you say such a thing? We haven't had a revival in years."

But the revival came and laid the foundation of the modern church.

The revival in Meadville has, perhaps, never been surpassed in the history of that church. It had a mighty grip on students and townspeople.

Thomas Stubbs had all the graces of a true orator. His personnel was impressive, his voice was music, chaste and elegant in diction; rich in imagination, a prose poet, brainy as an egg is full of meat, bold in his utterances, loving liberty as his soul and sublime at times in his flights of eloquence.*

Samuel Gregg.

Samuel Gregg was born near Youngsville, Warren County, Pa., March 13, 1809, and died in Cleveland, O., Oct. 14, 1877. Early in life he became the subject of saving grace, and joined the Church when sixteen years of age. His conversion was radical, and he had clear

*Thomas Stubbs—Licensed to preach, 1821; admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Cleveland, O., February 8, 1884. Appointments—1832-'33, Chardon; 1834, Warren, O.; 1835-'36, Youngstown; 1837, Hartford; 1838-'39, Edinburg; 1840-'41, New Castle; 1842-'43, Greenville; 1844, Poland; 1845, Youngstown; 1846, Edinburg; 1847-'48, Erie; 1849-'50, Cleveland; 1851-'52, Ravenna; 1853, Cuyahoga Falls; 1854-'55, Cleveland, Erie street; 1856, Cleveland, City Mission; 1857-'58, Painesville; 1859, Akron; 1860-'61, Meadville; 1862-'63, Chagrin Falls; 1864-'65, Titusville; 1866, Warren, Pa.; 1867, supernumerary; 1868, East Cleveland; 1869, Ashtabula; 1870-'83, supernumerary.

and satisfactory experience of the deep things of God. Soon after his conversion he was inwardly moved by the Holy Spirit to consecrate himself to the work of the ministry. He was licensed to preach in 1832, and the next year was received as a probationer in the Pittsburg Conference. He became a member of the Erie Conference at its organization. He filled many important stations in the conference—Erie, Jamestown, Painesville, Akron, Cleveland, and others. He did excellent service as presiding elder of the Ravenna District. He was a delegate to the General Conference in 1856. He is the author of "Early Ripe Fruit," "Infant Church Membership," and two volumes of "History of Methodism, Erie Conference."

"As a preacher Brother Gregg gave evidence of a clear and comprehensive knowledge of the plan of saving grace, presenting Christ as the all-sufficient Savior of those who by faith accept him, and by his persuasive eloquence leading many to the fountain of life and salvation, who will be stars in his crown of rejoicing in the day of the Lord. He was modest and unassuming, and yet possessed of a laudable ambition to succeed in his calling as a minister of the Lord Jesus Christ, which led him to use all the means within his reach to qualify himself for any work the Church might assign him." He triumphed gloriously in his death.—*(Minutes of Conferences, Vol. XVII, 1878, p. 89.)*

We will permit Brother Gregg to relate the story of his conversion, since it was characteristic of the conversions of those early years: "Elder Swayze held a camp meeting on the camp-ground in Frank's Settlement, three miles southwest of Jamestown, New York, which commenced the eleventh of June, 1826, and was a meeting never to be forgotten by multitudes of people, and especially by the writer of these pages. We attended the meeting, not from choice, nor by compulsion, but because our good father promised us a new hat, to be bought in Jamestown. The new hat was obtained, and so was a new heart. On Monday evening, June 13, 1826, Mr. Swayze preached one of his awful sermons. The congregation, which was very large, became terribly excited, most of them upon their feet, many, however, strewed the ground; some groaning in agony, others pleading for mercy, while many

shouted for joy. The writer was seated on a slab some distance from the speaker's stand, where he could witness the whole scene. The last half hour of the sermon, the speaker was engaged in delivering the most solemn appeals of warning and expostulation to the wicked, clothed with the most terrific language and figures, and with such pathetic tones of voice as no heart could withstand. In that vast crowd no one was unmoved. At the close of the sermon Swayze leaped from the stand to the ground in front, and up the center aisle he went toward the large altar, with his voice of invitation to sinners distinctly heard above the continuous roar of the multitude; at the same time six or eight ministers, who had been stationed at different places in that vast crowd, and wholly unobserved until Swayze sprang from the stand, were now moving slowly forward toward the altar exhorting sinners with all their might. The scene at this time was truly awful. We became so alarmed as we saw one of the ministers approaching the place where we stood that we wheeled round and ran with all our might into the woods and climbed on to a stump, where we stood for some time listening to the terrific roar of voices, as the revelation says, 'like the sound of many waters.' At length the exhorting ceased, and a hymn was sung. It was the hymn commencing,

> "'Show pity, Lord, O Lord, forgive,
> Let a repenting rebel live,'

Sung to 'Old Hundred'; and such majestic music as those hundreds of voices sent up to heaven we never heard before nor since. We there determined to seek our soul's salvation come what might, and coming down from the stump, we walked deliberately back to the ground and stood for a time looking in wonder at the scene. Not less than fifty persons, male and female, were on their knees in the altar pleading for mercy, while perhaps three hundred Christians were engaged in talking with and praying for these penitents. A lady of our acquaintance happening to see us looking very solemn came and took us by the hand, and kindly invited us to go with her to the altar. We went, and soon from a kneeling posture we lay flat upon the ground, with our head pillowed upon the roots of a large maple tree, where we remained in great distress of mind until about midnight, when suddenly a stream of

light, much the color of gold, came down from heaven and penetrated our dark, hard heart, and permeated our whole soul and body. We immediately sprang to our feet, giving 'glory to God in the highest' for his goodness and mercy. After a few hours of sweet rest we awoke in the morning and walked forth in what appeared like a new world. That day we returned home with many others, with but little to say, but full of peace and good resolutions for the future."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 230-233.)*

Ahab Keller.

Ahab Keller was born in Monongahela County, West Virginia, Nov. 18, 1804, and died in Princeville, Illinois, June 1, 1889. He was converted at the age of eighteen; licensed to preach in 1828; and received on trial in the Pittsburg Conference in 1832. His first appointment was to New Castle Circuit, a large and laborious charge, calling for preaching about thirty times every four weeks. "Having entered upon his life-work, he pursued it with a steady hand fifty-seven years. He never lost the holy fire kindled at conversion. Experimental religion was his theme. There was a peculiar unction attending his ministry, and God put great honor on his labors in the conversion of hundreds of precious souls. He was a loyal Methodist, believing in the doctrines, usages, and discipline of his Church; he was an ardent lover of the itinerant ministry, and rejoiced in the privilege of sharing its sacrifices and toils. He was a plain, modest

*Samuel Gregg—Licensed to preach, 1832; admitted on trial, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., October 14, 1877. Appointments—1832, Smethport; 1833, Erie; 1834, Forestville; 1835, Jamestown, N. Y.; 1836-'37, Warren and Kinzua; 1838, Forestville; 1839, Meadville; 1840-'41, North East; 1842, Painesville; 1843-'44, Cleveland; 1845, Ravenna; 1846, Akron; 1847, Newburg; 1848-'49, Hudson; 1850-'51, Erie; 1852-'53, Panama; 1854-'55, Cleveland, Erie street; 1856, Painesville; 1857-'60, Ravenna District; 1861, Newburg; 1862-'63, East Cleveland; 1864, New Wilmington; 1865, Bedford; 1866, Saybrook; 1867, Madison and Perry, (second preacher); 1868-'69, supernumerary; 1870-'72, East Cleveland, (second preacher); 1873, Chaplain Western Seamen's Friend's Society; 1874-'75, Chaplain Cleveland Bethel; 1876-'77, superannuated.

man, retiring in manner, never pushing himself for choice appointments or easy fields of labor. He was transferred to the Rock River Conference in 1855, and became a member of the Central Illinois Conference at its organization. He did cheerfully the work assigned him by the authorities of the Church, and was always happy in that work. He was a man of general reading, and had a large store of useful knowledge. He was well instructed in the doctrines of the Holy Scriptures. He was a diligent student of Clarke, Fletcher and Watson, and in his hands the trumpet of the gospel gave no uncertain sound on the doctrines of Methodist theology. In the tented grove he was at home. The camp meeting was to him a Bethel. I have seen him on such occasions among the King's enemies, 'terrible as an army with banners,' always at the front charging on the works of the enemy. He was a true friend, one who could be trusted, open, generous and manly in all his intercourse with his brethren."—*(W. H. Hunter in Pittsburg Christian Advocate, July 11, 1889.)* Married to an elect lady, consecrated to the service of God, she proved an efficient helper in his ministry. His last sickness was somewhat protracted, and his sufferings severe. All that affectionate children and kind friends could do to alleviate his pain was freely done. Visiting him and engaging in prayer, a friend said: 'Tell me, Brother Keller, how does it look on the other side?' With holy fire flashing from his eyes, and glory beaming in his countenance, he responded with emphasis: 'All right! all right! all right!' "*—*(Minutes of Conferences, Vol. XXII, 1889, p. 393.)*

---

*Ahab Keller—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; transferred to Rock River Conference, 1855; became a member of Central Illinois Conference at its organization, 1856; deceased, Princeville, Ill., June 1, 1889. Appointments: 1832, New Castle; 1833, Franklin, Pa.; 1834, Brookville; 1835, Centerville, Butler Co.; 1836-'37, Salem, Mercer Co.; 1838, Clarksville; 1839, Greenville and Clarksville; 1840-'41, Cambridge; 1842, Saegertown; 1843-'44, Parkman; 1845-'46, Edinburg; 1847-'48, Hubbard; 1849, Hartford; 1850-'51, Curllsville; 1852-'53, Hendersonville; 1854, Cooperstown; 1855-'56, Magnolia, Ill.; 1857, Lacon, Ill.; 1858-'59, Groveland, Ill.; 1860-'61, Princeville, Ill.; 1862, Brimfield and Kickapoo, Ill.; 1863, Kickapoo, Ill.; 1864, Smithville, Ill.; 1865-'66, Mt. Hedding, Ill.; 1867-'68, La Prairie Centre, Ill.; 1869, Wethersford, Ill.; 1870-'71, Victoria, Ill.; 1872, Zion, Ill.; 1873, Zion and

Rev. B. F. Delo visited Ahab Keller in 1875, and obtained from him the list of appointments he served while on the New Castle and Franklin Circuits. These circuits belonged to the Meadville District, and in 1832, Zerah H. Coston was the presiding elder, and Daniel C. Richey was in charge of New Castle Circuit—Brother Keller being junior preacher. The following were the appointments on this circuit: "Freedom, Musser's Meeting House, Black's Mound, Crow's Bottom, Hamilton's Meeting House, Sear's, Sewickley, near Charles Thorn's farm, Jackson's Meeting House, Rodebaugh's Meeting House, Ramage's, Perrysville, Pine Creek, mouth of Pine Creek, Bakerstown, Mother Wakefield's, Brown's; Richmond township (Butler County), Brakeneck, Zelienople; the place where the lady gave John McMahon the *frog* in the *mush* (name not remembered); Portersville, Prospect, Slippery Rock, four miles from Slippery Rock, on the road to New Castle; Roberts' Chapel (south of New Castle), New Castle, King's Chapel, Charles Painter's, Wilmington; Beaver Dam, Wear's neighborhood, Brush Creek, Freedom (home)."

The next year, Brother Keller served the Franklin Circuit, Rouse B. Gardner in charge, Alfred Brunson presiding elder. He gives the following list of appointments: "Franklin, Hazlet's, Brown's, Blood's, mouth of Oil Creek, Alcorn's, Holman's, Tionesta, Tionesta Mills, Pithole Church, Allender's School House, mouth of Dawson Run, Samuel Henderson's, Tidioute (Joshua Richardson's,) Courson's Tavern, Pleasantville, Henderson's School House, Titusville, Henderson's; Rome Township, Crawford County—Centerville, Riceville, Wheeler's, Muddy Creek, Richmond, Hunt's, Troy, Benn's, Alcorn's, Kane's Tavern, Randolph, Baird's, Wentworth's, Cochranton, Tyler's, Sugar Creek Lake, Deitz's School House, Plumer's, Sugar Creek, Cooperstown, Herring's, Cumming's School House, Foster's." On the New Castle Circuit he received $107, out of which he paid his own house rent. On Franklin Circuit he received $110, including $15 for house rent.—*(B. F. Delo in Pittsburg Christian Advocate, July 22, 1875.)*

Atkinson, Ill.; 1874, North Henderson, Ill.; 1875, Ionia, Ill.; 1876, Wataga, Ill.; 1877-'88, superannuated.

Joseph E. Lee, Elkanah P. Steadman.

Joseph E. Lee had been a local preacher for several years, residing at North East, Pennsylvania, when he was admitted on trial in the Pittsburg Conference, and appointed second preacher on the Cambridge Circuit with Hiram Kinsley in charge. His health failing he was obliged to give up the work, and at the close of the year was discontinued. He labored, as his strength would permit, in the local ranks until called to his heavenly rest.

Mr. Gregg gives a most favorable account of Elkanah P. Steadman: He was for several years a physician in Mayville, Chautauqua County, N. Y. "He was quite inclined to infidelity; but by the conversion of his wife in a revival of religion, which took place in the winter of 1831-2, was induced to attend the meetings, and was soon awakened and powerfully converted to God. He immediately united with the Methodist Episcopal Church, gave up a lucrative business, received license to preach and was admitted on trial in the Pittsburg Conference in 1832." He became a member of the Erie Conference at its organization. "Mr. Steadman was a tall, slim man, full of energy and zeal, and was a good preacher, except that he was rather monotonous in his style of speaking. He was active in Sabbath Schools, and the few years he was with us gave them a great start within our bounds; one too that was greatly needed, as the ministry generally thought they had enough else of more importance to attend to, but were stirred up to greater activity in their behalf through his instrumentality."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 294.)*

Mr. Steadman was suspended from the ministry in 1837.

Arthur M. Brown, D. M. Stearns.

Arthur M. Brown was born near Steubenville, Jefferson County, Ohio, Aug. 25, 1805, and died at his residence in Kidder, Missouri, Feb. 1, 1890. At the age of

---

***E. P. Steadman—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; suspended, 1837. Appointments—1832, Erie; 1833, Warren, Pa.; 1834, Erie; 1835, Agent of Allegheny College; 1836, supernumerary.**

nine years he felt called to be a Christian, and at the same time, called to the ministry. He was converted at Cross Creek, Ohio, at the age of eighteen, under the pastorate of Joshua Monroe; and was licensed to preach at the Quarterly Conference of the Freeport Circuit in 1824, the license bearing the signature of Mr. Monroe. He was recommended in 1825, by the same Quarterly Conference, it is supposed to the Baltimore Conference. He entered the Pittsburg Conference in 1831, and became a member of the Erie Conference at its organization. He was transferred to the Pittsburg Conference in 1843, and re-transferred in 1847; transferred to the Kansas Conference in 1867, and re-transferred a year later. Mr. Gregg says of Brother Brown: "Mr. Brown was very tall, manly, and dignified, with a heavy voice, full of emotion, talented and promising, and an excellent preacher."

A correspondent writes of Mr. Brown as follows:

"In 1842 I was at the opening service of a camp meeting held in Twinsburg, O. I. H. Tackitt preached the introductory sermon—a trumpet call to arms and to battle. His text was: "By the rivers of Babylon we sat down, yea we wept when we remembered Zion," using the entire Psalm. The sermon was an earnest sensible appeal to the judgment of the audience, urging many arguments and reasons why each one should then come up to the help of the Lord against the mighty. He also touched upon the possibility of falling away into a careless backslidden state and imperilling the soul.

"As Mr. Tackitt took his seat Mr. Brown advanced to the front of the rude pulpit and delivered an exhortation of, as I thought, astonishing power. Mr. Brown was a fine specimen of a man, six feet in height, and had as symmetrical and finely turned form as you would see in a crowd of thousands. Artists would have been pleased with his physique as a model. His voice was strong, clear, musical and well modulated. He was not a great student of books, he had no taste for metaphysics, and cared but little for logic, and it never bothered him. His forte was exposition, illustration, description and appeal, and on this occasion he was at his best in all these lines of thought. The audience was so moved that a rousing prayer meeting easily followed.

"Afterwards in mingling with the people I was surprised to hear made some rather sour and bitter complaints. 'I have been taught,' said one, 'that once in grace always in grace.' Another inquired: 'Can a soul perish for which Christ died?' Some one responded: 'Did not Christ say: "He that endureth to the end shall be saved?" ' and thus back among the seats quite a discussion arose, revealing the fact that old style Calvinism had not wholly departed from among men.

"I met Mr. Brown the next year at a camp meeting in Charlestown, Ohio. He was then pastor of the St. Clair Street Church in Cleveland. In that city Methodism had in all the past been supremely unfortunate. Disaster followed disaster till some in despair said there was no room in Cleveland for the Church. There were, however, a few names even in this Sardis, and the preachers had never learned how to sound retreat. Money was borrowed of a capitalist to built this St. Clair Street Church. He justified himself for making the loan when laughed at by his friends by saying: 'Methodism blotted out! Nonsense! It has as many lives to live as a cat.' The time had come when the money thus borrowed must be paid, and Mr. Brown appeared at the camp meeting as a solicitor in behalf of that Church. The privilege of presenting his cause to the people was readily granted and all the preachers gave him their fullest sympathy. He announced as a text these words: 'There is that withholdest more than is meet and it tendeth to poverty,' Proverbs. The audience was composed mostly of farmers and it was easy for Mr. Brown to make them see that if they withheld more than was meet of seed in springtime that the tendency would be to poverty when harvest time came, that withholding a proper amount of food from the calves, cattle and horses would bring but poor return when they were taken to the market, and that withholding books and teachers from the children would result in but a poor education. On the other hand the Bible teaches that if we would reap bountifully we must sow liberally.

"He then gave a brief sketch of the secessions, schisms and financial blunders, etc., which had nearly blotted Methodism out of Cleveland and of the importance of our retaining our foot-hold on St. Clair Street. The collection taken was liberal for the times.

"A gentleman by the name of Newton obtained a private interview with Mr. Brown and thanked him for his sermon and urged him to repeat it as often as he had an opportunity. He then slipped into his hand $30.00 and said: 'This is for you. I put $10 into the collection and, mark me, not a dollar of this goes to the Church; you will need it for your family.'

"The effects of this service, spiritually, surpassed any that had gone before. Mr. Brown was greatly blessed, and in blessing him the people were blessed.

"This church was saved, but the most thorough and consecrated work had scarcely redeemed Cleveland from the dire effects of schisms and financial mis-carriages which occurred many years ago. The church has, however, become strong and is gaining ground. We reap the fruit of heroic efforts made a half century past."*

Daniel M. Stearns was a man of deep and ardent piety, conscientious and manly, and beloved by all who knew him. He was born in Vermont in 1807, and there spent his early life and received his early education. He was converted in the town of Gerry, Chautauqua County, N. Y., in 1826. Having been licensed to preach he "traveled under the presiding elder one year." He was admitted to the Pittsburg Conference on trial in 1832, and became one of the original members of the Erie Conference. He was a supernumerary or superannuated for many years. He received a stroke of paralysis, and fractured his right arm. One of his family, who was with him in his affliction, writes: "He never feels a doubt about the future, but his palsied hand, unable to grasp any other object, holds firm-

*A. M. Brown—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1843; transferred to Erie Conference, 1847; transferred to Kansas Conference, 1867; transferred to Erie Conference, 1868; deceased, Kidder, Mo., February 1, 1890. Appointments—1831, Summerfield; 1832-'33, Ashtabula; 1834, Windsor; 1835, Painesville; 1836-'37, Warren, O.; 1838, Mesopotamia; 1839, Cuyahoga Falls; 1840-'41, Cleveland; 1842, Erie; 1843-'44, Steubenville; 1845-'46, Bridgewater; 1847-'48, Cuyahoga Falls; 1849-'50, Ravenna; 1851-'52, West Farmington; 1853-'54, Braceville; 1855, Agent, Western Reserve Seminary; 1856-'57, Kingsville; 1858-'59, Ashtabula; 1860-'61, Perry; 1862-'64, Mentor; 1865, East Cleveland; 1866, Mayfield; 1867, not appointed; 1868, Bedford; 1869, Kent; 1870, supernumerary; 1871-'89, superannuated.

ly to the throne of God; and his eye, dimmed with age, rests on the promises of the Father, written on the page of memory, and with the blood of the Lamb." He passed away quietly at his home, Strawberry Point, Iowa, April 14, 1883.*

Zerah H. Coston.

Previous to 1832, there had been some talk of transferring Allegheny College to the patronage and control of the Methodist Episcopal Church, and at the session of the Pittsburg Conference held that year at Wellsburg, Virginia, Zerah H. Coston was appointed to the Meadville District; and Zerah H. Coston, W. B. Mack, and Alfred Brunson were appointed a committee to secure the transfer. This committee met the Board of Trustees at the house of Mr. Morrison, president of the board. The latter gentleman said to them that they had a good college building, a splendid library, and ample grounds, but the number of students was only seven. They owed President Alden seven hundred dollars, and there was no money in the treasury. Other Presbyterian institutions were offering superior inducements, and drawing away the students. He said in conclusion: "We hold this college enterprise dear to our hearts; and before we give it over to the control of the Methodist Conference, it is but reasonable that we ask what you can do for us to make our college a success." Mr. Coston, as chairman of the committee, answered: "Mr. President and Gentlemen of the Board, I am authorized to say to you, that if you put this college under our patronage and control, we propose for *Faculty* Martin Ruter, D.D., as President, Homer J. Clark, A.M., Vice President, and Augustus Ruter, Professor; and as for *students*, if our population is sparse, our field is ample. The bounds of our conference are, a line running from the

---

***D. M. Stearns—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Strawberry Point, Ia., April 14, 1883. Appointments—1832, Forestville; 1833, Dover; 1834, Randolph; 1835, Hudson; 1836, Chagrin Falls; 1837, Akron; 1838-'39, superannuated; 1840, Ravenna; 1841-'42, superannuated; 1843, Twinsburg; 1844, Chagrin Falls; 1845, Newburg; 1846-'47, Franklin, O.; 1848, Chardon; 1849, Concord; 1850, superannuated; 1851-'52, supernumerary; 1853-'65, superannuated; 1866-'67, Mantua; 1868, Windham; 1869-'82, superannuated.**

mouth of Cattaraugus Creek, New York, to Olean Point, thence to the top of the Allegheny Mountains; thence along the top of said mountains to the head of Tygart's Valley in Virginia; thence down the valleys to the mouth of the Muskingum, in Ohio; thence up the Muskingum to the Coshocton; thence up the White Woman River to the summit; thence down the Cuyahoga River to Lake Erie; thence down the shore of the lake to the place of beginning. Into this field we propose to send two hundred live Methodist preachers, as agents, to gather the material to build up your college, and to make it a permanent Methodist institution. The Conference regards your offer as an opening of Providence—a call of God to duty; and they are united and have *faith* in the enterprise. The college will open this fall, under Vice President Clark, and Professor Ruter." Mr. Morrison sprang to his feet and said: Gentlemen, this looks more like having a college than anything we have seen before"; and to this they all agreed. The transfer was made, and the college opened —President Ruter taking charge at the close of his term in Pittsburg.

Mr. Coston gave the college a bell which was transported from Pittsburg to Meadville by wagon. After a time it lost its tone, and was found to be unsound and like honey-comb in the crown. Dr. Ruter shipped it on a flatboat to Pittsburg where it was recast. The name of the donor was on the old bell in raised letters around the crown, and some thought this lettering was the cause of the defect. The name was omitted on the new bell, and it has done duty faithfully in calling the students to their daily duties.

"Mr. Coston's bright anticipations in respect to the college were hardly realized—at least not immediately. For although the preachers of the old Pittsburg Conference entered with a good deal of spirit on the enterprise, there were difficulties ahead they knew not of. They subscribed liberally to the college, but unfortunately, on the poor pay of those times, when conference rolled around and pay day came, many of them found themselves cramped to meet their obligations. In the course of time murmurings arose and opposition began to manifest itself. Mr. Coston was for many years chairman of the committee on education, and had to meet and overcome those un-

toward circumstances. Happening to pass through Meadville at one time, he learned that the college instruments, costing six hundred dollars, had been sold for a part of the purchase money. He settled the trouble by giving his check for the amount, and the instruments were returned to the college as a permanent donation. He always took an active interest in its welfare and in many ways befriended it. Though his gifts to the college were not so great as some later ones happily have been, yet the part which he acted in its second founding, and the labors and care he bestowed upon it for many years, places Allegheny College under a lasting debt of gratitude to him. Allegheny College should record the name of Zerah Hale Coston on its roll, among the noblest of its benefactors."—*(Pittsburg Christian Advocate, June 25, 1874.)*

Rev. William Cox writes in 1894 his recollections of Mr. Coston: "He was, as I remember him, a man somewhat above medium size, well proportioned, dark hair, and with an open, sunny and benignant face. He had a broad, strong and inquisitive mind, a thirst for knowledge on all subjects and from all sources open to him. In heart he was in full sympathy with all institutions which tended to the welfare of man. In his support of the benevolences of the Church, and in gifts to the poor, there was no limit but an exhausted bank deposit and an empty purse. He possessed extraordinary cheerfulness; his frequent terrible headaches, extending through all the years of his ministry, made him neither gloomy nor irritable."—*(Pittsburg Christian Advocate, May 17, 1894.)*

Zerah Hale Coston was born in Litchfield, Herkimer County, N. Y., Aug. 6, 1793; and died in Lawrence, Kansas, June 3, 1874. He was converted at the age of seventeen. In early manhood he found his way down the Allegheny river in a skiff, in company with two or three other young men, of whom Augustus Eddy, father of Rev. T. M. Eddy, was one. He was licensed to preach in 1820; and upon the recommendation of the Quarterly Conference at Cincinnati, Ohio, he was received into the traveling connection in the Ohio Conference the same year. He was appointed to the Meadville District in 1832; but remained on the district only one year. He had become a member of the Pittsburg Conference by transfer in 1829.*

*Appointments—1820, West Wheeling; 1821, Fairfield; 1822,

ABNER JACKSON, JOHN LUCCOCK.

Abner Jackson was born in the town of Exeter, Otsego County, N. Y., Sept. 17, 1795; was converted in 1822; and in 1832, admitted to the Pittsburg Conference and assigned to the Clarion Circuit. He was twice married: to Phosa Hendryx, who died in 1870, and again to Mrs. Nancy Eckert, who was called home in 1879. He entered the army when but seventeen years of age and served in the war of 1812. During the war of the rebellion he was for a time chaplain of the Ringgold Cavalry. He died Aug. 24, 1883, at Reynoldsville, Pa., where he began his active ministry more than fifty years previously. A life-long friend says of him: "In the sixty-three years I have known him, my mind has always been deeply impressed that he was good. Such have been the fixed impressions of my childhood, youth, middle life, and old age. *Yes, he was good.* He was a sweet-spirited, affectionate, honorable man. His life was a living example of the religion of Christ." His son, L. A. Jackson, in whose home he died, says: "He was like a shock of corn fully ripe. Without any disease, without any pain, he passed away as sweetly as ever a tired babe went to sleep in its mother's loving arms. The watch ran down, and as the spring ceased its pressure, the wheels stood still."*—*(Rev. C. W. Smith, D.D., in the Pittsburg Christian Advocate, Sept. 27, 1883.)*

Mr. Jackson, in writing of his wife, says: "She and her husband were converted at the same altar and within a

---

Hockhocking; 1823, Black River; 1824, Granville; 1825, Zanesville Circuit; 1826-'28, Detroit District; 1829, "transferred to Pittsburg Conference and stationed in the city of Pittsburg," but name does not appear in that Conference; 1830, Pittsburg; 1831, Wheeling; 1832, Meadville District; 1833-'34, Allegheny District; 1835, left without appointment; 1836, name not in "General Minutes"; 1837, Beaver; 1838, Monongahela City; 1839, Pittsburg, Liberty street; 1840-'41, supernumerary; 1842, Allegheny City, South Common; 1843, Agent of Allegheny College; 1844, supernumerary; 1845-'46, superannuated; 1847, Barnesville; 1848, Beaver District; 1849-'52, Uniontown District; 1853-'54, Sharpsburg; 1855-'57, supernumerary; 1858-'74, superannuated.

***His appointments took him to the following fields of labor: 1832, Clarion; 1833, Brookville and Ridgway Mission; 1834-'35, Butler; 1836-'37, Harmony; 1838-'39, Beaver; 1840, Allegheny City, Beaver street; 1841-'42, Beallsville; 1843-'44, Chartiers; 1845, Carmichaeltown; 1846, superannuated; 1847, Ruffs Creek Mission; 1849-'50, superannuated; 1851, Canonsburg; 1852-'53, Greenfield; 1854-'82, superannuated.**

few minutes of each other at a quarterly meeting held by the presiding elder, William Swayze, at the house of Capt. Henry Ball," in Conneaut, Erie County, Pa. "The first remove was to Rockland, Clarion County, seventy miles distant, five children to care for and husband gone most of the time—home one Sunday in four weeks and as many nights as possible—one hundred ninety-eight miles around the circuit and thirty-two appointments, this was in 1832. The next year the circuit was divided into Brookville and Shippenville Circuits, and our lot was to move to Brookville. The circuit was almost three hundred miles and thirty appointments. On this circuit her husband was home but one day and three nights in four weeks."

John Luccock was a native of England where he was converted early in life. He was admitted to the Pittsburg Conference as a probationer in 1831, and became a member of the Erie Conference at its organization. He served in the best charges in the conference. In 1846 he located and moved into Illinois, and the next year his name appears in the Rock River Conference. By the division of this conference, he became a member of the Peoria, now Central Illinois Conference, where he labored as pastor and presiding elder, leading on the Israel of God to victory. He superannuated in 1874, and passed to his rest at Half Moon Bay, Cal., Sept. 9, 1885, aged eighty-one years. "In all his appointments he showed himself to be an able defender of the faith 'once delivered to the saints.' He felt that he was 'set for the defense of the gospel,' and was ready to expose error in every form in which it appeared. No man ever labored more diligently to fulfil his ordination vow than he; always ready to drive away erroneous and strange doctrines from the Church of God, that the faith of the people might not stand in the wisdom of man, but in the power of God."—*(Minutes of Conferences, Vol. XX., 1885, p. 344.)* "Mr. Luccock was a middling tall, stout-built man, rather rough in his features, abrupt in his manners and address; was shrewd and witty, excessively fond of controversy, and possessed a talent of superior ability for such preaching. The Lord pity the Universalist, Campbellite, or Calvinist that fell in his way."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 281.)*

***John Luccock—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew;**

John L. Holmes was received on trial in the Pittsburg Conference in 1832; and became a member of the Erie Conference at its formation. He is said to have been a young man of much promise—"talents every way respectable," says Mr. Gregg. He was superannuated in 1853, and continued in that relation until the time of his death, which occurred in Zumbrota, Minnesota, Feb. 17, 1877. We are able to gather little information concerning the life of this brother.*

Mr. Gregg says of Thomas J. Jennings: "Mr. Jennings was extremely tall and slim, a correct speaker and sermonizer, but slow and wanting in zeal. He was a very amiable, straightforward man, of good sense." After seven years of faithful service he asked for a location.†

John Prosser was born in Edmondson, Otsego County, N. Y., April, 1808, and died at his residence in East Springfield, Erie County, Pa., December 22, 1882. He was converted and joined the Methodist Episcopal Church in his eighteenth year, in Hamlet, Chautauqua County, N. Y.

---

became a member of Erie Conference at its organization, 1836; located, 1846; re-admitted Rock River Conference, 1850; became a member of the Peoria, afterwards Central Illinois Conference, at its organization, 1856; deceased, Half Moon Bay, Cal., September 9, 1885. Appointments—1831, Youngstown; 1832-'33, Hudson; 1834, Chardon; 1835-'36, Geneva; 1837-'38, Youngstown; 1839, New Castle; 1840, Hartford; 1841-'42, Mesopotamia; 1843-'44, Ashtabula; 1845, Morgan; 1850, Mt. Carroll, Ill.; 1851, Canton, Ill.; 1852, Brimfield; 1853, Rock Island District; 1854-57, Washington District; 1858-'60, Peoria District; 1861, Peoria Circuit; 1862-'63, Mt. Hedding; 1864-'65, Groveland; 1866, Pleasant Hill; 1867, Wataga and Shanghai; 1868-'69, Blandinville; 1870, Hudson; 1871-'72, Chenoa; 1873, Rook's Creek; 1874-'84, superannuated.

*J. L. Holmes—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Zumbrota, Minn., February 17, 1877. Appointments—1832, Jamestown, N. Y.; 1833, Youngstown; 1834, Jefferson; 1835, Twinsburg; 1836, Akron; 1837, Geneva, O.; 1838, Springfield; 1839, Espyville; 1840, Chardon; 1841-'42, Freedom; 1843, Franklin, O.; 1844, Mercer—did not go to his appointment; 1845, Parkman; 1846, Hubbard; 1847-'48, Edinburg; 1849-'50, Gustavus; 1851-'52, Southington; 1853-'76, superannuated.

†T. J. Jennings—Admitted on trial, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; located, 1839. Appointments—1832, Youngsville; 1833, Smethport and Sinnemahoning Mission; 1834, North East; 1835, Gerry; 1836, Fredonia, N. Y.; 1837, Mesopotamia; 1838, Williamsfield.

In 1864 Brother Prosser and family settled in East Springfield. Too feeble to do effective work in the ministry during the last twenty-two years of his life, he was, nevertheless, abundant in labors.

John Prosser was a faithful minister. He was made many years ago wonderfully useful in awakening sinners and leading them to Jesus. His talents were more of the useful than of the dazzling kind. He was decidedly evangelical; he made his grand aim to impress the truths of the gospel in the hearts of his hearers. He was eminently a man of convictions, and no force of circumstances could ever swerve him one jot or tittle from what he believed to be right. Simplicity marked his appearance, his reasoning and his whole conduct. He was always genuine and natural. There was in him an unaffected humility; with him it was not the man, but the cause. He was remarkable also for his habitual devotion and regard to divine Providence. Nor was he less distinguished for his social qualities. Love appeared in all his purposes and acts. You could not be in his company without feeling it. He was ready for every good work or word. Those who saw him once knew him; intimacy gave a deeper insight, but furnished no ground for changing the opinion first formed of him. He would both originate and elucidate topics so that his conversation was always fertile, elegant, and attractive.

His last sickness was pneumonia. As the end drew near he said: "I am almost home." On Sabbath, Dec. 24, 1882, his body was taken to the East Springfield Methodist Episcopal Church. His funeral sermon was preached by Rev. E. M. Kernick to the largest congregation ever assembled in the church. The Rev. Mr. Gelford, of the Baptist Church, the Rev. Mr. Wilson, of the Presbyterian Church; the Rev. Mr. Crompton, of the Christian Church, and the Rev. N. W. Jones, of Erie Conference, participated in the services, after which all that was mortal of him was laid away in the East Springfield Cemetery.

John Prosser was one of the company of ministers which Chautauqua County has given to the Methodist Church. Small of stature, of fair ability as a sermonizer, he was very efficient as a laborer in the Master's vineyard. His mind was clear, active and in the peculiar range it

took, it cut like a diamond. There was in him the poetic element which on occasions would flash forth in brilliant thought, as surprising to him as to those listening. His lively and creative imagination would on the instant form conceptions which were as original as they were striking. He could preach—he could sermonize, but his force was in exhortation, prayer and song. His voice was clear, strong and musical. So sensitive was his temperament that he became an incarnation of the moral elements of surrounding circumstances. He could not but weep with them who wept, and rejoice with them who rejoiced. When in health and strength, he was a great power at camp meetings and in revival meetings. Sometimes a few words spoken in a love feast were followed by a feeling of awful solemnity, and at others by thrills of rapture and shouts of joy.

Such was the sensitive temperament of Mr. Prosser that he could endure but little excitement, and after a few years of labor, much of the time at camp-meetings and in protracted meetings, he broke down and retired. Rest brought him into the work again, but in less than a year his health failed once more. His last regular appointment was to the Girard Circuit in 1848, but his usefulness by no means terminated at this time. Making Springfield, Pa., his home, he sustained for many years to his conference a superannuated relation. He made for himself a comfortable home, and such was his industry and economy, that he was able to resign to others all Conference funds. Such was his high character and warm temperament that he was in every way suited to officiate on funeral occasions, and but few persons have been called upon more frequently than John Prosser to bury the dead. He was equally happy in his method of officiating at weddings, and his services in that respect were often called into requisition. At social gatherings he was reserved, and yet he always had a word of good cheer for every one. As a friend, he was steadfast; as a counselor, safe. The sick and dying often sent to him for instruction in the way of salvation, and not in vain; for to him the way of life was a plain and familiar path. He never ceased to take a lively interest in all the affairs of the church militant till he was called to join the church triumphant.*

*John Prosser—Licensed to preach, 1832; admitted on trial,

MR. GREGG'S EXPERIENCE ON THE SMETHPORT CIRCUIT.

Mr. Gregg relates an interesting bit of experience, and we will let him tell the story: "In connection with Mr. Butt, I was sent by the conference to form a new circuit on the headwaters of the Allegheny river, along the Tunungwant creek, up and down the different branches of the Sinnemahoning creek, embracing Potato creek, and on the intervening ridges and mountains, with Smethport, Pennsylvania, for our headquarters. As yet there was but one society formed in this region, and it was at Smethport, consisting of about twenty-six members. Our circuit, when formed, gave us a ride of three hundred miles, crossing large bridgeless streams thirty times, and preaching from thirty to forty sermons every four weeks, and in several places we were compelled to travel from fourteen to eighteen miles without an inhabitant. The second Friday after conference adjourned found us late in the evening at Smethport, having traveled during the day on horseback from Kinzua, on the Allegheny river, a distance of thirty miles, along a blind footpath, over rugged mountains, without finding a single inhabitant.

"The first and second Sabbaths we spent upon our new charges we were at Coudersport, county seat of Potter County, Pa., situated on the Allegheny river, six or eight miles from its head spring. At this time there was not a court house, church, school house, nor a religious society in the place. We preached twice each day in Mr. Carty's barroom to a small congregation; but we left a society of forty members in that place at the close of the year.

"The second time we were at the mouth of the first branch of the Sinnemahoning, after a hard day's travel, having put up for the night at a friend's house, we were sitting in a rather despairing mood, our thoughts running on this wise: Here we are, far from home and friends,

---

Pittsburg Conference, 1832; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1836, Soule; elder, 1838, Waugh; deceased, East Springfield, Pa., December 22, 1882. Appointments—1832, Napoli, 1833-'34, without appointment; 1835, Springfield; 1836, Franklin, Pa.; 1837, Ashtabula; 1838-'39, superannuated; 1840, supernumerary; 1841, Geneva; 1842, Evansburg; 1843, Mayville; 1844, Quincy and Westfield; 1845, Westfield; 1846, Mill Creek Mission; 1847, Springfield; 1848-'54, superannuated; 1855, Albion; 1856, Conneaut; 1857, superannuated; 1858, McKean; 1859-'82, superannuated.

clothes nearly worn out, no money to get new ones with, and no society to look for help; a cold winter is approaching; we must perish in these long wilderness rides as we are clad; our cheeks have several times been wet during the day, as they then were. Suddenly in came a young man and took hold of our hand and shook it heartily saying, that since we were there before, he had been reclaimed from the backslidden state he was then in, and was now happy in the enjoyment of religion. After a few other remarks he invited us to walk down street with him, which we did. He took us into a tailor's shop and ordered down a roll of cloth he had left there, and told the tailor to measure this man, and make him a new suit of clothes throughout, coat, pants, and vest, and to have them ready next time he came round. It was done as ordered, and never was there an act of the kind more unlooked for. more needed, more providentially sent, or more thankfully received.

"One cold, blustering day about the middle of March we were under the necessity of riding on horseback from Smethport, about fourteen miles, to a settlement to the Tunungwant creek, where we had an appointment to preach the next day, there being no human habitation between the two settlements. About four miles this side of the place of our destination we came to the Tunungwant creek, which must be crossed. The creek was badly swollen, and the water was clear over its banks at the place of crossing, it having rained hard the day before. There was a poorly constructed bridge across the stream, consisting of loose plank laid across round logs, which served as sleepers; but the water was running around both ends of the bridge. We succeeded in getting our skittish horse on the bridge and part way over it, when he suddenly took fright at a limb of a tree which lay at our right, and sprang furiously in the opposite direction. We saw that he would go off the bridge, and so drew our feet from the stirrups, and as the horse went down into the water we caught hold of a sleeper and held fast, so as not to go entirely under the water, thoughtfully retaining hold of the horse's bridle in one hand. We soon drew ourself up on the log and started for the dry land, leading our horse, which soon reached the bank, and clambered up on it, and over logs and brush partly covered with water, until we

reached a dry place, where we tied him to a small tree and returned to get our saddle and portmanteau. As the horse went off from the side of the bridge the girth gave way, and both the saddle and postbags had fallen on a plank which the horse had tipped into the water, and which had kept them from sinking or floating away. We soon got hold of them and placed them on the horse, mounted, and rode him as fast as he could run the remaining four miles, halting at the first inhabited log house we came to, so nearly perished that the good people had to help us dismount and into the house, where our frozen clothes had to be thawed before a good hot fire. After getting some refreshments we kneeled down with the family, and thanked our kind heavenly Parent that it was no worse with us.

"At the end of the year we left twelve societies, containing two hundred and five members, on our new circuit. This year was one of great prosperity throughout our work."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 299-302.)*

Methodism in Ravenna.

"Father Shewel," a faithful old pioneer and local preacher, living in Rootstown, formed numerous Methodist classes in Eastern Ohio. During the summer of 1814 he established an appointment for preaching in the western part of the town of Ravenna, about one mile from the present village. Here he formed a class of seven members. Ravenna proper did not have regular preaching until 1825. Thus, for some six years previous to the year of 1831 it was favored, in addition to other Church privileges, with monthly preaching by Methodist itinerants. On one of those occasions—Sunday, March 13, 1831—the preacher invited those of the congregation who felt so disposed to tarry at the close of the services for class. Five responded, and gave him their names. Two weeks from this date, in a log school house some two miles north of this village, these members, together with three others, were fully organized into a Church.

Ravenna, at the time of this organization, was within the boundaries of the Ohio District. The meetings of the society were continued in the log school house during the spring and summer of that year. Early in September they

were removed to the brick school house in the village. On Sunday, the eighteenth of September, the same year, a Sunday School was organized. The society continued to occupy the brick school house for a place of worship until the completion of the first meeting house, which was dedicated in December, 1832, less than two years from the meeting of that little band of eight in that rural retreat, the country log school house. It was a good substantial frame building. In 1856 it was removed, to give place to one of larger dimensions. The fine brick building we now occupy was dedicated by Bishop Simpson on January 30, 1857.

The Centennial year of Methodism, 1839, was duly observed by us, in common with Methodists all through the country. In July, 1857, the Erie Conference held its session in this place, Bishop Scott presiding.

In 1873 was inaugurated the "Woman's Temperance Crusaders," also called "The Praying Band." Here, Mrs. Mary A. Woodbridge took the lead. Ravenna was her home. Ere she died, she became a power in the temperance cause, on both sides of the ocean, as a co-worker with Frances E. Willard and Lady Henry Somerset.

Quite extensive repairs were made on our church property in 1896. The old steeple was taken down, and a new one put up. A room was excavated under the church for a furnace, and a furnace put in. The lot was graded, the church and parsonage painted, and a new carpet laid down in the church. Our congregations and our church property are probably on a par with those of our neighbors, with whom we have cordial intercourse.—*(Barker, History of Ohio Methodism, pp. 413-415.)*

Mr. Gregg says of the beginning of Methodism in Ravenna:

"Ravenna, Portage County, Ohio, had enjoyed Methodist preaching for many years, and at one time, a class was accustomed to meet in the north part of the town. Because of reduced numbers and lack of proper oversight, this pioneer class had been abandoned.

"In 1831, Samuel Foljambe, who had been a member of the old John Street Church in New York City and later, of the Franklin Mills Class, moved to Ravenna. Upon his invitation the circuit preachers established a permanent appointment in the village, and a class of nine

members was organized—Samuel Foljambe and wife, Susan Brown, Dennis Sutliff and wife, Darius Ely, Edwin Bostwick, Hannah Sapp and Sarah Sapp. Cyrus Prentis and wife soon joined the little society."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 288, 289.)*

History of Methodism in Akron, Ohio.

The first camp meeting ever held in this part of the country was held a few miles southwest of Akron on the lands of Dr. Clarke. The "word preached was attended with power to the hearts of the people."

Gregg says that Akron "was frequently visited by Methodist preachers, who found a welcome home in the house of Mr. Paul Williams. Yet no society was organized until 1824. Rev. James McIntire, on the Huron Circuit, Ohio Conference, succeeded in forming a class, consisting of Mr. Singlee and wife, Mr. Barkdull and wife, and a few others."

E. C. Gavitt states in his biography that he preached in Akron in 1829, in a warehouse owned by Mr. Green. During this year he established the first Sabbath School in that city, with two teachers and nine scholars. Akron was at this time within the bounds of the North Ohio Conference.

In about 1832, and under the pastorate of Rev. John Janes, of the North Ohio Conference, the erection of the first Methodist Episcopal Church edifice was commenced, and it was several years in building. It was a plain wooden structure of 40 by 60 feet, and was located directly in front of the present one, and fronting westward. It was not entirely completed when destroyed by fire, March 16, 1841, John Robinson being the pastor at this time. Not disheartened by the misfortune in the loss of its church edifice, the society, with its scanty means, caused to rise, phoenix-like, from its ashes, another of like character, which served as the spiritual birthplace of many who have joined the Church triumphant.

During the pastorate of J. D. Norton, in order to meet the increased wants of the society, it was found that the old church must undergo extension and reparation. The necessity for this having been urged upon the trustees by the pastor, the work of reversing its front, and of enlarging and otherwise improving it, was effected at a cost of

about $3,500. In the spring of 1867 ground was broken for the present edifice, and by the late autumn the stone foundation walls were raised to about one-half of their intended height. The work of building was then permitted to rest for the winter, and was again resumed in the spring of 1868, and prosecuted to the entire enclosing of the building by the return of the autumn following. Another winter's cessation from the work was followed by its resumption in the spring of 1869, and by the completion of the Sunday school and the remaining first-story apartments in April, 1870.

The present church edifice, erected during the years 1866-'72, was at the time a radical departure from existing practice in church construction, its principal peculiarity being its more prominent recognition of the Sabbath school and accommodations for it than had been the custom in the past. The plan, since widely known as the "Akron Model," was the outgrowth of the combined efforts of Hon. Lewis Miller and the late Jacob Snyder, architect, both of this city.

It would seem useless at this late day to go into details regarding the plan of this church and school, as the "Akron Model" has been so widely adopted in the succeeding years that it has become well known, not only to Methodists, but to nearly all denominations in the country, as its general idea has been adopted almost universally in prominent buildings erected during recent years. Although the pioneer church built after this model, it is generally conceded that it has never been surpassed in working efficiency. Not only was it the first church built on these original lines, but it was the first Sunday school operated on the graded plan.

The prayer-meeting rooms, parlors, etc., are well arranged for devotional and social work. The auditorium is commodious, and elegant in its appointments and will seat one thousand people in its comfortable pews, with emergency sittings for three hundred more.

In connection with the church are three well-equipped and liberally-endowed libraries, one of which is a library of current literature.

Within twenty-five years five churches have been organized from among the members of "Old First Church," as the city has rapidly grown. It has now a membership

of one thousand, its Sunday school enrolling about eight hundred.

Many influential and able laymen have managed the affairs of this great church, and it has been served by some very able ministers. The present official board is composed mainly of progressive business and professional men, and the church never had better prospects or wider opportunities for usefulness than now.

The fine parsonage, standing on a lot adjoining the church, cost, including its furnishings, $13,000.—*(Barker, History of Ohio Methodism, pp. 306-308; Treasury of Religious Thought, Vol. XXIV, p. 141.)*

The organization of the City Evangelization Union of the Methodist Episcopal Church of Akron, Ohio, has already worked to the advantage of Methodism in that city. The Arlington Street Church came to Methodism from the Congregationalist, April 4, 1904, the church is probably valued at $6,000, has a growing Sunday school and a small membership. The Wooster Church was organized in the winter of 1904-5, and prayer meetings were held in different houses, funds were raised in different churches in Akron, a beautiful lot was secured at the corner of Raymond Street and a chapel erected at a cost of about $1,000 and dedicated June 4, 1905, by L. H. Stewart, presiding elder.

Universalism, at an early date, was strong in Akron and its immediate vicinity. It was accepted and believed by some influential families among the first settlers, and long retained prestige and position in the history of the community. But the later years have changed this. Imperceptibly it lost ground, and to-day has but a few adherents.

Knox, and Cambridge Springs.

We can find no record of the organization of the first class at Edenburg—now Knox. It may have been as early as 1832. That year a camp meeting was held in the vicinity of the Thompson Farm. Zerah H. Coston was the presiding elder. It was, at that time, a part of the Shippenville Circuit, which consisted of eleven appointments scattered over a wide territory. Later it became a part of the Salem Circuit. The earliest records carry us back to 1851. Among the members were Fran-

cis Thompson, John G. Mendenhall and wife, and J. Rathford and wife. Brother Rathford was the class leader.

E. M. Kernick was sent to the work in 1875, and preached also at Turkey City, Salem, Mount Joy and Perry Chapel. Edenburg first appears as an appointment in 1876. A church was erected and dedicated June 16, 1876. The trustees were William P. Finley, Maj. J. B. Maitland, J. J. Bradley, Daniel Gilger, J. I. Best, G. G. Howe, and R. C. Armstrong. Mr. and Mrs., J. G. Mendenhall gave three lots for a site, and at the first quarterly meeting presented to the church a costly communion service. The church cost $5,000. There were but thirteen members when the work on the church began; there were sixty when the church was dedicated. "Mr. J. G. Mendenhall, who had given so much toward the erection of this new church, and whose great ambition amid all his other business, was to see a church established, was taken from his bed to the dedication, where he put on his last thousand to see it dedicated, and was carried back, and was never out of his house again until he was carried out" to his burial.—*(Miss Hettie A. Keatley, Compendium of Edenburg and Edenburg People, p. 38.)*

A parsonage was also erected at a cost of $1,600. January 5, 1877, the church burned down. The work of erecting a new church progressed rapidly, and a fine edifice, costing nearly $10,000, was dedicated by Rev. J. P. Newman, D.D., Oct. 17, 1877. Less than one year later, this church was destroyed in the great conflagration which swept Edenburg. The parsonage was also consumed. A third church was erected, and caught fire in January, 1879, but fortunately the flames were soon extinguished. A new parsonage was also secured, but was sold in 1881 and another built on the church lot.

The first religious edifice erected in Cambridgeboro—now Cambridge Springs—was the Methodist Episcopal Church in East Church Street. It was dedicated in 1832. This was replaced by a new and more commodious building in 1865. The class had been organized since 1828. Services were held for some time in the school house and in John W. McFadden's old distillery which stood where the Congregational Church now stands. Among the leading members of the society were: Christian Blystone, Eleazer Rockwell, Bernard and Rebecca Rockwell,

and John W. McFadden. Cambridge Circuit was formed in 1832, continuing until 1844 when Cambridge was connected with the Rockville Circuit until 1878 when the name again appears in the list of appointments. The circuit at that time included Cambridge, Venango, and Skelton.

"The first *real* revival at Cambridge dates from the conversion of Laura A. Bonifield while on what was supposed to be her death bed. People came from all the surrounding country to see her, and she *so* preached Jesus to them that they became deeply concerned and a seriousness came over the whole community such as had never been known previously. In the winter, at the quarterly meeting held by E. J. L. Baker, the presiding elder, a revival broke out, and was carried on by S. K. Paden, the circuit preacher. The whole house was a mourner's bench."

Our Church in Sherman.

Methodism had its birth in Sherman in 1832, when a class was gathered by Otis Miller, who, with his family, came from Newark, New Jersey, in the spring of the same year. Among the members of the early class were John Pierson, Jud Pierson and wife, Otis Miller and wife, Polly Miller and Esther Kip. The first convert to be added to the class after its organization was Ezra Smith, still living (1902.)

The services of a regular minister were not easily procured in that early day, hence it was not until Dec. 12, 1833, that the first Methodist sermon was preached in Sherman. This was delivered in the home of Otis Miller by Darius Williams. From a diary kept by Mrs. B. H. Kip, it is learned that the text chosen on this occasion was Matthew 9: 12. "But when he heard it, he said, they that are whole have no need of a physician, but they that are sick." Associated with Mr. Williams was F. A. Dighton, who organized the class officially Dec. 26, 1833: seven members—King, Ruth and Welcome Henry; William Green and wife; Ezra Smith and Clarissa Smith. From the diary above mentioned it is learned that his first sermon preached in Sherman was on that date, and from the text, Col. 2: 6. "As therefore ye received Christ Jesus, the Lord, so walk in him." The Sherman appointment was attached to the Westfield Circuit, and enjoyed

preaching every four weeks. The home of Otis Miller was used as a place of worship until 1836 when a room in the carding-mill of Kip & Miller was used. This was located on southeast corner of Main and Franklin streets. During the summer of 1835, the first school house of the village was erected at the point where Kip Street enters Main. Soon after this was erected, it was used as the place for public worship.

The first Methodist Episcopal Church was built in 1848. The building was donated by Elijah Miller. Labor in that day was more plentiful than money, and so with an expenditure of money amounting to less than three hundred and fifty dollars and a liberal donation of service the new church was soon completed and dedicated by J. H. Whallow, preacher in charge.

The church now entered upon an era of prosperity which soon made it necessary to provide still more commodious quarters. In 1866, this new enterprise was inaugurated. The story of raising the necessary funds for the proposed church would form an interesting history, and one characterized by both pleasantry and pathos. The history would tell of "quilting bees" and "rag bees" given by the women. It would tell of contributions of labor and various materials by the men. Besides, it would tell of sacrifices made and prayers offered on the part of the whole membership of earnest and zealous workers. In 1868 the new building was completed, and on the seventeenth of January of that year was dedicated to the worship of God by Bishop Calvin Kingsley.

When Sherman became a place of residence for one of the preachers appointed to the Mayville and Sherman Circuit, a parsonage was erected, the first occupant of which was Alexander Barris. The present parsonage was erected under the pastorate of C. W. Minor in 1884.

In 1842 Mayville became the head of a new circuit with Sherman as an out appointment. In 1851, Sherman appears for the first time as an appointment, and then as "Mayville and Sherman." Previous to this time Sherman had been known as Millersville, then as Kippville. In 1853 it became the head of a circuit. In 1892, during the pastorate of H. M. Burns, the North Harmony appointment was made a part of the Panama Circuit, and Sherman became a station.

The first Sunday school was organized in 1834 in the home of B. H. Kip, located on Main Street, on the site of the ground now occupied by the residence of Dr. Guy L. Granger. Otis Miller was superintendent. Seating accommodations were provided by the use of old sap troughs.

Eight men have been called from the altars of this church to preach the gospel: David C. Osborne, G. W. Gray, E. T. Green, Stephen Parker, Orin Parker, James L. Chace, Will O. Calhoon and Herbert A. Ellis.—*(Early History of Sherman Methodism, by Rev. Elmer E. Higley, printed in 1902.)*

Gracious Revivals.

Alcinous Young writing from Erie, Pa., April 20, 1831, says:

"A two day's meeting has been held in this place, which was attended with very happy effects. From this time a new impulse has been given to the work of God in this region of country, and our Presbyterian brethren have entered into the good cause. The large brick church, the court house, the academy and the private school rooms are thronged with deeply attentive hearers and with weeping penitents. All seem agreed at present to urge upon the sinner the immediate acceptance of salvation in the name of Jesus Christ; and a hope is indulged that the young converts may never have their minds poisoned with the doctrine of unconditional decrees. For the present, our doctrine of free salvation through Christ for all men, as well as the singing of our hymns, etc., is used with great effect by our neighbors as well as by ourselves. May this doctrine everywhere and always prevail."

W. B. Mack writes from Meadville, Pa., May 27, 1831: "Our heavenly Father has been pleased to favor us with a gracious revival of religion within the bounds of this district this year. Forestville, North East and Erie Circuits have been favored with a fertilizing shower of divine grace. About five hundred have been received as probationers for membership in our church as fruits of this revival, and our present prospects encourage us to hope for yet greater additions. There has been a gradual increase to our members on almost every circuit on the district since conference, and we are devoutly praying for a more

general work among the people of our charge. I have recently attended a four days' meeting at Portland, Chautauqua county, N. Y., which was one of the most interesting seasons I ever witnessed. Our congregations were unusually large, solemn, and attentive. The number of persons who gave evidence that they were seeking religion, and desired the prayers of the people of God, exceeded one hundred and fifty, of whom rising of seventy during the meeting found peace in believing. It would be impossible to describe this scene. The last day was truly the great day of our feast. Many were inclined to say, 'What hath God wrought!' The work is not confined to our congregations. United Brethren and Presbyterians are reaping a considerable harvest, the latter of whom are displaying a zeal perhaps unprecedented in the history of their church. What will be the ultimate result of the measures they have adopted to carry on the revival and obtain proselytes, futurity alone can fully develop. We have pursued our onward course, and thought it best to preach the *doctrines of our own church* and in no instance have we *denied* or *altered* our 'confession of faith,' or concealed the distinctive features of Primitive Methodism, to influence others to join us. We believe that 'honesty is the best policy.'

"This district embraces a large extent of newly settled territory, and our ministers are called to endure privations unknown to many of our worthy brethren who travel in older and more thickly settled countries."—*(The Christian Advocate and Journal, June 10, 1831.)*

Philip Green writes from Painesville, Ohio, under date of April 15, 1831:

"It rejoices my heart to see accounts so frequently of the prosperity of Zion, and of the great revivals in the eastern states, and other sections of the country. We are doing pretty good business in Windsor Circuit, in the name of the Lord. There were returned last year three hundred and fifty members; there are at present four hundred and forty-four. The work of the Lord is still progressing, and our numbers are yet on the increase. I think there is a more general reformation on this circuit than I have seen for several years, where I have traveled. The Lord has been gracions in the outpouring of his spirit upon us, for which we praise him. My colleague is truly

zealous in the Lord, laboring with all his might to promote the cause of our blessed Savior; and thank God, truly our labors are not in vain."—*(The Christian Advocate and Journal, May 13, 1831.)*

Alcinous Young of the Meadville Circuit, writes from Waterford, Pa., as follows:

"The Lord continues to water this region with the showers of divine grace, and the far-famed valley of the Mississippi promises to become a fruitful field. It is truly pleasing to see with what earnestness the young converts engage in prayer at our meetings. There were returned to conference from Meadville Circuit last year three hundred and twenty-one. We shall return this year five hundred and fifty—a net increase of two hundred and twenty-nine, with the addition of eight new societies to the Church. Praise the Lord!"—*(The Christian Advocate and Journal, August 31, 1832.)*

J. C. Ayres, under date of June 22, 1832, describing a camp meeting held at Youngsville, Pa., says:

"The great Head of the Church was with us in his awakening and converting power. I think I never saw the preachers and people more earnestly engaged for holiness of heart than they were at this meeting. The preachers labored as men commissioned from on high, and God owned his word, which became the power of God unto salvation to every one that believed. About forty professed to have experienced religion during the meeting, while the old professors were quickened in the way to heaven. Our prospects on the circuit are more flattering than they were in the forepart of the year. We have received into the church about one hundred and fifty during the year, which is about closing." There were ten Sunday schools on the circuit numbering about four hundred scholars. The Youngsville Circuit Missionary Society was also organized and raised $32.50 which was forwarded to the parent society.—*(The Christian Advocate and Journal, August 10, 1832.)*

XIII.

ACRES OF PREACHERS—MARTIN RUTER.

1833-1834.

Acres of Preachers—Martin Ruter.

The Pittsburg Conference met in Meadville, Pa., July 17, 1833, Bishop Robert R. Roberts presiding, and the following appointments were announced: Warren District, Wilder B. Mack, presiding elder; Youngstown, David Preston, John L. Holmes; Warren, Isaac Winans, James H. McMechen; Deerfield, Alcinous Young, John E. Aikin; Ravenna, John McLean; Hudson, John Luccock; Twinsburg, Thomas Carr, Lorenzo D. Prosser; Cleveland, John W. Hill, Milton Colt; Chardon, Billings O. Plimpton, Thomas Stubbs, Allured Plimpton; Ashtabula, John C. Ayres, Arthur M. Brown; Gustavus, Caleb Brown, Alfred G. Sturgis; Windsor, James Hitchcock, one to be supplied: Erie District, Hiram Kinsley, presiding elder; Springfield, William Todd, one to be supplied; Erie, John Chandler, Samuel Gregg; North East, Peter D. Horton, one to be supplied; Westfield, Darius Williams, Francis A. Dighton; Forestville, John K. Hallock, Ignatius H. Tackitt; Napoli, Andrew McCammon; Olean, Nelson Henry; Smethport and Sinnemahoning Mission, T. J. Jennings, Benjamin Preston, one to be supplied; Youngsville, Hiram Luce, Daniel Pritchard; Warren, Elkanah P. Steadman; Jamestown, John J. Steadman; Gerry, William R. Babcock: Meadville District, Alfred Brunson, presiding elder; Meadville, Homer J. Clark; Franklin, Rouse B. Gardner, Ahab Keller; Centerville, Daniel C. Richey, Samuel W. Ingraham—he was appointed to Franklin, Pennsylvania, immediately after conference; Mercer, Ralph Clapp; New Castle, Thomas Thompson: Allegheny District, Zerah H. Coston, presiding elder: Brookville and Ridgway Mission, Abner Jackson—Ches-

ter Morrison assisted as a supply; Shippenville, John Scott; Joseph S. Barris, Agent for Allegheny College.

Ravenna, Warren (Pa.), Jamestown, and Meadville have become stations, Brookville Circuit has been enlarged and the circuit called ""Gustavus"; and "Brookville and Ridgway Mission" has been formed out of a part of Clarion Circuit. Olean is a new circuit on the Allegheny river in New York.

As the supply for Springfield Circuit, Lewis Todd was employed by the presiding elder. He had been a noted Universalist and had been preaching in Jamestown, New York and elsewhere. He was converted in 1832, and changed his theological views; and was soon after licensed to preach. During the year he published a book against Universalism. At the close of the year he ceased to labor, and returned to his old faith.

The Presiding Elder, Zerah H. Coston, sent Chester Morrison to the Brookville and Ridgway Mission to assist Abner Jackson. Mr. Morrison gives the following preaching places on the great circuit: Ridgway, Kersey (Green's School House), Sinnemahoning, Mr. Wilson's house on Bennett's Branch, Hickory Kingdom, Mr. Ray's house at Luthersburg, The Irish Settlement or Beechwoods, Brockway's, Mr. Coonrod's house on the Little Toby, (Brandy Camp), Rodger's (McCauley's) School House. Brookville, Troy, William Smullen's house in Red Bank, Peter Fidler's house, Robert Travis' house, Strattonville, C. Wilson's house, seven miles south of Strattonville, David Stoner's house, Mr. Hosey's house below Rimersburg, Rose Log meeting house, Howe's house on the Allegheny river, Slaugherhaupt's house between Howe's and Stoner's, Thomas Haggerty's house across the river not far from the Howe appointment, Clark's (Bartlett) house not far from Haggerty's, Greenville at Widow Travis house. The circuit was traveled in four weeks. Mr. Morrison's salary—from the people, $58, from the Missionary Society, $25—amount total, $83.

James H. McMechen was received on trial in the Pittsburg Conference in 1832 and appointed to the Ohio Circuit with George McCaskey in charge. He labored with us but one year. He withdrew from the Methodist ministry in 1837 and united with the Protestant Episcopal

Church, and became active in the ministry of our sister denomination.

Darius Williams came into the Pittsburg Conference in 1833, and, after laboring two years—at Westfield and Napoli, each one year—was discontinued. He was admitted to the Genesee Conference on trial in 1836, and appointed to Sardinia and Java. He served Aurora two years, and Batavia one year—and here I lose track of him in the "General Minutes."

Brockwayville.

Tradition says that Oliver Ege preached the first sermon in the neighborhood of Brockwayville, Pennsylvania. His visit was made several years prior to the appointment of Abner Jackson to the Brookville and Ridgway Mission. Mr. Ege preached at Curwensville. *(C. W. Darrow, Manuscript note to the author.)* Zerah H. Coston, presiding elder of the Allegheny District, appointed Chester Morrison to assist Mr. Jackson. The circuit had twenty-nine preaching places, and was two hundred and fifty miles around. For twelve years Methodist itinerants held services in school houses and cabins. In 1845 J. K. Coxen and H. M. Chamberlain traveled the Luthersburg Circuit that extended from Brookville to Ridgway. Mr. Chamberlain says: "There were thirty preaching places on this circuit of one hundred and eighty-two miles around." A class was organized at Beman or Beaman School House in 1845, consisting of Mrs. Rhoda Beman, Mrs. Anna Allen, and Ray Giles who was appointed leader. Kate M. Scott in History of Jefferson County gives the names of the three members as Ray Giles, and Messrs. McKenny and Crider. E. R. Knapp, in his historical sketch of the history of Brockwayville Church says that in 1844, Thomas Benn and Josiah Hildebrand preached at "Beech woods" and also at "Firman's" "situated about two miles east of Brockwayville, and organized a class there of the following members: Rhoda Beman, Malissa Crider, Jacob and Elizabeth Myers. Others were soon added and their number soon increased and the society was removed to the school house in the neighborhood and became a very important class known as the 'Sibley Class.'" Mrs. Beman had carried her certificate of membership twenty years before she had the opportunity of

depositing it. The appointment at Beman School House has also been known as Balltown or Bawltown, Brockway's, Sibley's, Cranshaw, and Clarion Mines. The territory seems to have been neglected by the Erie Conference. In 1854 the Baltimore Conference sent Nathan Shaffer and Nathaniel W. Colburn to the Caledonia Circuit lying mostly along Bennett's Branch Creek. A revival at Balltown School House resulted in twenty-five conversions, and the organization of a class consisting of James Woodbury, leader, Reuben Powell, Allen Green, Joseph Green, Julia Green, and John Prindle. Miss Scott, History of Jefferson County, mentions a revival at Frost School House, one and a half miles southwest of Brockwayville, in 1854, and a class consisting of Jerome Woodbury, leader, Abiel R. Frost and wife, J. W. Green and wife, John Johnson and wife, and Lewis Grant and wife. After various fortunes this class was changed in 1860 to the old school house formerly standing opposite the McLaughlin Bros. wagon shop, Brockwayville. The next year the site for a new church was purchased, and completed in 1864.—*(C. W. Darrow, Letter to the author.)*

George F. Reeser, while in charge of the Punxsutawney Circuit in 1852-3, formed a class at Beechwoods consisting of Daniel Groves and wife, J. C. Groves and wife, Thomas Groves, J. M. Groves, who afterwards became a member of the Erie Conference, and Matthew Smith. They succeeded in erecting a very neat country church.

In 1864, by appointment of the conference, David Latshaw, in his army blouse, began to preach in the new church at Brockwayville, which was seated with planks laid upon blocks. The same year, a parsonage was purchased and the itinerant had a home. Under the labors of J. L. Mechlin, a new and commodious parsonage was erected in 1871. The present church was built in 1889-90.

Oliver Ege, mentioned above, was born in Boiling Springs, Pennsylvania, in 1800; and died at Mechanicsville, August 9, 1889. He was converted in Harrisburg in 1819 and was admitted to the traveling connection in the Baltimore Conference in 1827. He was united in marriage with Miss Susanna P. Thompson, of Berwick, Pennsylvania, in 1833. He preached on laborious fields until 1860 when he was given a supernumerary relation. He then purchased Cumberland Valley Institute, and was

engaged in educational work for twelve or fifteen years. He was a strong and effective preacher. One who heard him long ago said: "He was direct, earnest, forcible and heart-searching." J. H. McGarrah says in the Western Christian Advocate: "His religious character was strongly marked. He laid hold of experimental religion and vigorously taught it. He was a plain, earnest preacher, a ready and vigorous exhorter, fond of revival work and very successful in winning souls."

"He was a splendid type of that class of godly men who, for the joy that was set before them, endured the cross, despised the shame, gloried in tribulation, and continued with heroic perseverence, toiling on until they saw the pleasure of the Lord prosper in their hand, the wilderness and desert place blossom and rejoice as the rose, and where sin abounded grace did much more abound."—*(Minutes of Conferences, Vol. XXIII, 1890, p. 117.)*

Prosperity on the Meadville District.

Alfred Brunson, of the Meadville District, writes under date of Dec. 25, 1833: "I have, since conference, held, with the assistance of my brethren *two* camp meetings and *fifteen* quarterly meetings, at all of which, except two, more or less professed to be converted. I think about four hundred have been added to the church in the district since conference, and our prospects are brightening every day. But the most pleasing and encouraging part of the revivals in progress at present in the district is that of scripture holiness: more or less at all the meetings above named have professed to have obtained the blessing of perfect love; and I have always found that when this work progresses, the awakening and conversion of sinners follow. I cannot give the precise proportion, but at one quarterly meeting where *eight* were converted *five* were sanctified. We make it a rule to invite those to the altar for prayer who wish for *clean* hearts, as well as those who wish for pardon. And so many come forward, that in conversing with them, we must first ascertain their wishes, before we know how to address them; and I am happy to have it to say that the prayer of faith is answered, the witness of the spirit given, and the subsequent fruits of holiness are seen to our ample satisfaction in the case of scores and hundreds."

Mr. Brunson speaks of new churches dedicated in Tallmadge, Canton, and Wellsville, and then continues: "We have several more churches in progress, and some just finished, which have been standing for years; one of which, in Mercer, is already rendered too small for the increase of the congregation. In the town of Mercer there is a gracious revival. And the circumstances of the case show the propriety of making stations of our towns, so soon as the people desire it, and will support a preacher; and especially when we can give them suitable men. Methodism has dragged heavily in this place for fourteen years since the first society was formed; and though we have had for years some excellent members in the place, yet, preaching there only once in *two* and sometimes once in *four* weeks, did not and could not secure a congregation respectable for number, nor produce any great moral and religious effect. But this year the town was made a station, to which were added *three* or *four* small week-day appointments, just enough to keep up the *itinerant* and *missionary* motion, and give the preacher suitable exercise for health and variety, all of which put together contained about one hundred members."—*(Pittsburg Conference Journal, Feb. 1, 1834.)*

Milton Colt.

Milton Colt was born in Oswego County, New York, in 1810; and died in Canton, Ohio, Jan. 1, 1836. He was blessed with a pious mother to whose prayers and Christian example he attributes his first religious impressions. When young, he removed with his parents to Chautauqua County, where he found pardon in the twentieth year of his age. He was licensed to preach by the Quarterly Conference of the North East Circuit in 1830, and employed on the Leesburg Circuit. Here he was entertained one night with a family whose head was a hardened infidel, though his wife and daughter were devoted Methodists. His host to draw him into conversation requested him to relate his Christian experience and call to the ministry. Mr. Colt answered: "I have been wonderfully favored with a very pious mother, to whose instruction and prayers, under God, I attribute my salvation. As I approached manhood, notwithstanding all her early instruction, I became very fond of parties and es-

pecially of dancing. One night there was a ball in the neighborhood, and my partner was engaged and I about starting to the hall of giddy mirth when my mother approached me, not with chiding words, but with eyes full of tears, and said, 'Milton, my son, while you are on the floor dancing to-night, remember your mother is praying for you.' I went to the place, the company assembled, and I was invited, with my partner, to lead off in the dance. The music was stirring, and the scene was animating; but the thought that my dear mother was then praying for me, so disturbed my feelings that I grew sick and faint, and retired from the room, and hastened to my home, in which as I approached, I heard the voice of prayer, and as I entered, I fell on my knees by the side of my mother, and there we continued to plead for mercy until God came down and converted my soul. I then soon felt that God had called me to the work of the ministry, and 'woe was me if I preached not the Gospel.' And a few weeks since I bade farewell to that same weeping mother, and by the authority of the Church came into these parts in search of the 'lost sheep of the house of Israel.'" Seeing that his friend was touched by the narrative, Mr. Colt urged upon him the duty of immediate surrender to God. The infidel heart was broken, and he fell on his knees and was soon converted. He delayed not to go to Leesburg to tell the people what the Lord had done for his soul. The first man he met was a pious old Dutchman to whom he related his story. The latter, in astonishment, replied: "Vel now, is dat pozzible? Surely, den, de next convert vill be de devil." On through the village the new convert went telling all whom he met of the wonderful experience. A great revival was the result and some forty or fifty souls were saved.

In 1833 Mr. Colt was received on trial in the Pittsburg Conference, and with J. W. Hill was appointed to the Cleveland Circuit. In 1836 while in the pulpit preaching, disease prostrated him, and lingering but a short time, was called home. "Mr. Colt was about medium height, but rather slenderly built, and made a fine gentlemanly appearance; had a comely countenance, with well formed features; possessed a keen, black eye, and when animated in preaching, his face would brighten into a heavenly glow. His voice was melodious, with an ex-

cellent flow of words, descriptive of brilliant thought, warmed with a divine unction, which usually attended his preaching. His congregations, usually large and attentive, were often greatly excited, and at times melted to tears. He was an excellent pastor, combining so much gentleness, kindness, and devotion in family visitations, as to make them feel that one of God's best messengers with with them."—*(Rev. S. Gregg, Pittsburg Christian Advocate, April 24, 1869.)*

Methodism in Warren, Pa.

Warren was laid out in 1795 by General William Irvine and Colonel Andrew Ellicott, commissioners appointed by Governor Mifflin. The location is picturesquely beautiful. "Nestling at the southern foot of a high precipitous, and wooded ridge—the former shore of the ancient Allegheny, when it was a mighty stream—its residents are protected almost wholly from the chilly northern and northwestern blasts of winter. The Conewango forms its eastern boundary. In front the waters of the Allegheny flow ceaselessly on, around a bend grand and symmetrical in its proportions. Away beyond the river the hills of Pleasant township, which once formed the southern shore of old Allegheny, stand out in bold relief, while extended views, up and down the stream, of successive ranges of high hills, fading gradually away in the distance in a blue west complete a picture of rare loveliness."—*(Schenck, History of Warren County, p. 324.)*

The first church edifice of the Methodist Episcopal Church in Warren was erected where the present church now stands. W. W. Painter, in his historical sermon preached in the old church on the last Sunday before its demolition, places the dedication of that church in 1833. That building was one of the first, probably the very first brick structure erected in the borough, if not in the county. Considering the days when it was made, it was far superior to any other public building of the town. It was indeed a substantial edifice, and stood the storms of fifty years well. The original deed for the lot is dated Jan. 30, 1834, and is from Edward Work, of Chautauqua County, New York, to Albinus Stebbins, James Morrison, Robert Arthurs, Joseph Mead, John Andrews, Martin Reese, and Judah L. Spencer, trustees, and the consider-

ation is $100. The trustees, on April 9, 1834, purchased the lot east of and adjoining this from Archibald Tanner. This latter lot was sold on Feb. 2, 1844, with the exception of six feet. Tradition says that the funds received from this sale were used to build the front portion, comprising the entry and rooms each side, and the steeple, of the old church. The charter of the church was granted in 1835, and is signed by Samuel Ayres, William L. Snyder, and Benjamin Bartholomew.

Methodism in Warren, however, dates back to near the beginning of the last century. Robert R. Roberts visited Warren County in 1806 and preached in Warren. He was probably the first Methodist minister who preached the gospel in the county. In 1812, Jacob Young, presiding elder of the Ohio District held a quarterly meeting on the banks of the Conewango, a short distance above the village of Warren. At this meeting, Bishop McKendree was present and preached with great eloquence and power. In 1817 Ira Eddy preached a sermon on the banks of the Allegheny, two or three miles below Warren, and quite a revival of religion followed; and a class was formed consisting of Joseph Mead and wife, Martin Reese and wife and mother, Benjamin Mead, and David Mead. The class soon increased to twenty-six members. In 1830 James Gillmore was appointed to Youngsville Circuit, and visiting Warren found a small class still worshiping below the village. During the year an extensive reformation occurred in Warren, and the class there, of about seventy members, was transferred to the village. This was the first Methodist organization in the borough. Until a church building was erected, divine worship was held in the school house.

In 1881 it became apparent that the needs of the society, which was rapidly growing, required additional room to accommodate the church in her several departments of Christian work, and it was decided to erect a new edifice, but the building committee was not appointed until March 25, 1886. This committee consisted of M. B. Dunham, B. Nesmith, and A. Fisher. The last service, however, had been conducted in the old church, May 31, 1885. The Court House was secured for religious services until the new house should be ready for occupancy. The present model edifice was dedicated by Dr. T. N.

Boyle, of Pittsburg Conference, assisted by Dr. C. N. Sims, Chancellor of Syracuse University, Sept. 19, 1886. The cost, all complete was about $35,000. This church has been served by some of the strongest men of the conference.

The oldest quarterly conference records in existence are dated Oct. 6, 1865. Tracing through these minutes we find much to interest us. August 26, 1871, the trustees report: "During the year the property has been improved and increased. Parsonage house and lot on High Street bought at $2,900, and paid for by sale of former parsonage and lot at $1,200, balance subscription by Rev. E. J. L. Baker. The new house being without a kitchen, one has been built. A bell has been hung in the steeple of the church, and the exterior woodwork painted." The above may recall an incident that occurred concerning the bell at the time of rebuilding. "One member of the building committee thought that the days for bell ringing were over, and proposed to sell the bell along with some other furniture of the church; and accordingly had an advertisement put in newspapers to that effect. Brother E. T. Hazeltine, who had been a member during the period above mentioned, when the bell was bought, was opposed to the idea, and to ascertain the sentiment of the congregation, he sent to each member of the church a sealed envelope with a ballot enclosed, upon which they expressed their views. The result was an overwhelming ballot in favor of retaining the bell; it was accordingly placed in the belfry, where it hung silent until midnight of Dec. 31, 1887, when at the close of a watch meeting held by Rev. J. M. Bray, he caused it to be rung; he having himself previously purchased and attached the rope to the bell. From that time forward the bell has been regularly rung for the different meetings of the church.

"On October 15, 1883, it was ordered that a street lamp be erected in front of the church building, and on November 5, 1883, committee reported that same had been ordered and arrangements made for its erection; whereupon it was voted to erect it directly in front of the church building, outside the sidewalk. That lamp was actually erected eight years afterwards."—*(W. D. Hinckley, Esq., Communication to the author.)*

Francis A. Dighton.

"Francis A. Dighton was born in the township of Northeast, Erie County, Pa., Oct. 7, 1812. He was the second son of Dr. Ebenezer and Mary Dighton. His father having died before he was two years old, he was brought up and educated by his mother and grandfather, John Kent. He experienced religion June 24, 1827, it is believed, at a camp meeting held in the town of Villenovia, state of New York. In 1833, being about twenty-one years of age, he was admitted into the traveling connection as a probationer, and labored, during the two years of his probation, with acceptability, and usefulness, on Westfield Circuit, in the state of New York, and St. Clairsville Circuit, in the state of Ohio; and was admitted into full connection and ordained deacon in 1835. This year he was appointed to Cleveland station, and reappointed in 1836. The next year he obtained leave to travel as an agent for the American Bible Society. He entered upon the duties of his agency, and prosecuted them with success; but his health having failed, he was unable to continue his labor to the close of the year. At the conference held in August, 1838, he was superannuated. The disease with which he was afflicted continued to progress, and he died on the twenty-sixth of December following. His life in the ministry was short, extending to little over five years. He possessed, in more than an ordinary degree, considering his age, many of the qualifications of a minister of the gospel;—he easily acquired, and easily retained, knowledge, easy in his manners, agreeable in conversation, and eloquent in the pulpit, he generally possessed in a high degree, the affection of the people among whom he labored. During the short period of his ministerial life he was the honored instrument of bringing many sinners to repentance."—*(Minutes of Conferences, Vol. II, 1839, p. 95.)*

"It is no vain eulogy when it is said of him, that in his pulpit labors he gave evidence of genius and mental energy of high grade, and which, prepared as they were by mental cultivation and the sanctifying power of divine grace, fitted him for a 'workman that needed not to be ashamed.'" On June 20, he wrote to his brother: "My communion with God daily is very precious. I expect to recover, but I am not afraid to die. I think I can say the

will of the Lord be done." On the eighth of October he wrote: "I have some prospect of gaining my health, and yet I know it very possible I may not. But I think I can say in reference to this matter, that I am free from any painful anxiety, and from all fear. Most of the time during the summer, my peace has been wonderful. I sometimes have severe temptations, but I never lose my confidence in God. If I live, I mean to dedicate myself anew to his service; if I die, I think I can say, I have no fears." And in this happy state of mind passed away this choice young man.*

Samuel W. Ingraham was born in Bristol, Rhode Island, Feb. 8, 1795. In his early childhood his parents moved to Dutchess County, New York. When about thirty years of age he came to Chautauqua County. In 1833 he joined the Pittsburg Conference as a probationer, and entered upon the work of the ministry. He became a member of the Erie, and East Ohio Conferences at their organization. Several times he was made supernumerary or superannuated, and was finally superannuated in 1857. He died August 17, 1885. He was effective fourteen years.†

Mr. Ingraham relates his first experience as an itinerant: "In the years 1833-4 I traveled Franklin Circuit, notwithstanding a certain historian has located my labors somewhere else. Franklin Circuit then embraced all the territory within certain boundaries, commencing at

---

***F. A. Dighton—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; deceased, St. Clairsville, O., December 26, 1838. Appointments—1833, Westfield; 1834, St. Clairsville; 1835-'36, Cleveland Station; 1837, Agent American Bible Society.**

†S. W. Ingraham—Admitted on trial, Pittsburg Conference, 1833; full connection, 1835; became a member of the Erie Conference at its organization, 1836; deacon, not able to ascertain; elder, 1835, Andrew; became a member of East Ohio Conference at its organization, 1876; deceased, Niles, O., August 15, 1885. Appointments—1833, Centerville, Butler Co.; 1834, Franklin, Pa.; 1835, Shippenville and Tionesta Mission; 1836, Shippenville and Bloomfield Mission; 1837, Williamsfield; 1838, Salem, Mercer Co.; 1839, New Castle; 1840, Wattsburg; 1841, supernumerary; 1842-'43, superannuated; 1844, Clintonville; 1845, supernumerary; 1846-'50, superannuated; 1851, Ellsworth; 1852, Edinburg; 1853, superannuated; 1854, Charleston; 1855-'56, Parkman; 1857-'84, superannuated.

Franklin, extending up the Allegheny river as far as Tidioute; from thence across to Riceville, on Oil creek; thence to Randolph, and to Mead township, near Meadville; thence down French creek to Franklin; embracing all that is known as the oil region of Pennsylvania. I think we—Rev. Ahab Keller and myself—visited and preached in every settlement within these bounds which then existed, except Titusville and Cooperstown. I was invited to preach in Titusville in a log meeting house belonging to the Presbyterians, but was denied a second privilege by Rev. Mr. Hampton, he claiming that the *people* had a right to invite whomsoever they pleased into the *house,* but the *pulpit* was his, and he should defend it, and should not allow another denomination to use it. It was evident that unpleasant feelings were being generated, and altercations were rising, when I promptly declined preaching there again.

"There was a Mr. Proper, in whose neighborhood I preached, who told some of our friends that every time Keller came round he would send all the people down to hell and keep them there until the other preacher came, who would coax them all out again. He doubtless had reference to our different manner of address.

"Our labors that year were not light. We had thirty-three appointments to fill in four weeks, and invariably held class meetings after preaching. There were many conversions on the circuit, among whom was John Graham, of the Erie Conference. Our quarterage was about half paid, or perhaps a little over, with no allowance for table expenses. Happily I had at that time a little farm, from which I derived something to help eke out a living for myself and family.

"During that year the Franklin society resolved to build a house of worship, and made preparations accordingly. They had an old subscription of several years standing describing the site and form of the house to be built. Some of the subscribers had moved away, and some had changed their relation to and feelings toward the church; and some hard feelings were occasioned, which stood in the way of further extending our subscription. . . .

"At the close of that year the society in Franklin requested to be set off as a station, and also that I should be returned to them. Their requests were granted. There

were appended to Franklin six appointments out of town —at Jacob Lupher's, at Brown's, seven miles up the pike; at Heriman's, on Sugar Creek; at Haslett's; at Francis McClintock's, on Oil creek, where Petroleum Center now stands; and at Oil Creek Furnace, where Oil City now stands; to which number I soon added Cooperstown, where we raised a good class during the year, making seven appointments on week days. Such was Franklin station in its origin.

"Soon after the conference in 1834 I was called on to lay the corner stone of the new church and to preach on the occasion; at which time there were present three old men who had been soldiers in the old forts—Mr. Power, Mr. Sutley, and Mr. Wentworth—from whom I learned much of the early history of Franklin, and of many exciting scenes. Our church edifice proceeded slowly, and required constant urging to get up the walls and get it inclosed before winter. Being built, as above stated, on an old subscription, the money was raised very slowly, and not without considerable trouble. When the walls were about half way up to the gallery windows, the work stopped for want of brick. The brick-maker refused to furnish more brick unless paid up, and the builder could not pay unless the trustees could advance to him. One of the trustees—A. McCalmont, Esq.,—in my hearing told the builder to get some one to go his security for the brick, and the trustees would pay him in a short time and relieve his surety. In a few days the builder came to me, and said the brick-maker had agreed to advance the brick provided I would endorse a note for the amount. Having a strong desire to have the house inclosed before winter, I consented to endorse a writing for the brick, and thus became involved in a difficulty, from which I did not get fully extricated for some years.

"The lack of competent support that year, together with the extreme scarcity of provisions, involved me in financial troubles beyond the income of my little place; and I do not know that I ever fully recovered from it. Perhaps I was blame-worthy for my excessive desire to promote the interest of the church. In this year the Sabbath School was first organized. Books were wanted, and the Sabbath School Society resolved to purchase fifteen dollars' worth of books; but to resolve and to pay are some-

times two things. I was directed to go to Mercer and get the books from Ralph Clapp. When ready to go they furnished me with between seven and eight dollars, with the hope of soon raising the remainder. I went and bought the books according to resolution, and run my risk of getting the rest of the money—which risk is still running.

"Let no one think this was a year of unmixed trials. Far from it. It was one of the brightest years of my itinerant life. We got our church inclosed in December. We laid down a temporary floor, fixed temporary seats, placed a joiner's bench for a pulpit, and held a quarterly meeting in it next day. A glorious revival had already commenced. Our prayer meetings held in the old academy were crowded more than could get in, and the Cumberland Presbyterian Church, in which we preached, was far too small, and several souls were converted before the quarterly meeting. Brother Brunson came to the quarterly meeting with high expectations, labored in faith, and before he left us we had forty individuals at the mourners' bench. Our meeting was protracted, and night after night we had about forty forward for prayers. For several evenings none were converted, though all appeared powerfully wrought upon. Something seemed to be in the way. My feelings were indescribable, and drove me to study the cause. At length, on opening the prayer meeting one evening, I took occasion to remark upon the peculiarity of the case, and urged the necessity that there should be a unity of effort, referring them to the great outpouring of the Spirit on the day of Pentecost, when three thousand were converted in one day. They were all of one accord. After affectionately and with tears exhorting them to all take hold and labor for the conversion of those seeking religion, we called the seekers forward, and when we commenced our prayers several came into and around the altar who had hitherto kept back. This seemed to put new life and stronger faith into the faithful band. Such a meeting as we had that night I have seldom seen. If my memory serves aright, there were fourteen professed conversion.

"A better class of laborers than Franklin then afforded it has not been my lot to find. While I have felt and bemoaned my weakness as a preacher, I have felt the need

to bring out all the strength of the church; and, to this, under God, I attribute the great revivals where I have labored. . . . Such was the result of the revival at that time, that scores and scores were added to the Church, until it was frequently said that there was not a respectable young woman and but few young men in town who were not members of the church."—*(Pittsburg Christian Advocate, Dec. 23, 1865—an article by S. W. Ingraham on "Now and Then in the Oil Regions.")*

Daniel Pritchard was born in Saybrook, Connecticut, May 12, 1813. He was converted in the town of Nelson, Portage Co., Ohio, and from this place enlisted in the itinerant ranks, being admitted on trial in the Pittsburg Conference in 1833. He became a member of the Erie Conference at its organization. He was located at his own request in 1847. He withdrew from the Church and returned his parchments in 1855. He seems to have again united with the Church at a later date. His residence was in Fredonia, New York, where he died April 17, 1897.

Mr. Pritchard possessed superior natural talents, and was sociable and pleasant. He evidently looked back to the years of his ministry with peculiar pleasure, and his reminiscences of those pioneer times were full of interest.*

Darius Smith.

Darius Smith was thirty-nine years effective, and four years presiding elder on the Jamestown District. He was licensed to preach by the Quarterly Conference of the Westfield Circuit in 1833, and employed on the Smethport Charge by the presiding elder until the session of the Pittsburg Conference, when he was sent to the Napoli Circuit; and in 1834 he was received on trial. He became a member of the Erie Conference at the time of the division. He was born in Pittsford, Monroe Co., N. Y.,

---

***Daniel Pritchard—Admitted on trial, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; located at his own request, 1847; deceased at Fredonia, N. Y., April 17, 1897. Appointments—1833, Youngstown; 1834, Gustavus; 1835, Oil Creek; 1836, Conneaut; 1837, Randolph; 1838, North East; 1839, Cambridge; 1840, Brookville Mission; 1841, Forestville; 1842, Jamestown, N. Y.; 1843, Napoli; 1844, Wattsburg; 1845, Hendersonville; 1846, Shippenville.**

July 19, 1805. He moved to Chautauqua County, New York, in 1825, where he was converted in 1827. "Mr. Smith was a tall, slim, spare man; sober, grave, and deeply pious; preached with a great deal of zeal and pathos, was rather lengthy in his sermons, but always highly esteemed by the people as a prudent, conscientious, holy man."—*(Gregg, History of Methodism, Erie Conference," Vol. I, p. 328.)*

His biographer says: "His life was a most beautiful, even and consistent one. He was sedate, cool and deliberate; a man of much prayer. His example was always safe for young ministers to imitate. He was modest and respectful to others, and careful and precise in his administration of justice. He was also a good, sound systematic preacher—more practical and experimental than doctrinal—a man that good people loved, and even bad men respected. He was mild, unassuming, and retiring, never pressing himself for recognition or public favor. He stood in his place ready to do the work assigned him. His work on his charges was always well and faithfully done. His pastoral work was always full and complete. He was pre-eminently a man of peace and a man for peace. He was very free from the element of combativeness, and took very little part, if any, in the belligerent contests on the conference floor. His fields of labor lay principally along the lake shore, the most beautiful region of Erie Conference. Forty-one years did he sound the gospel trumpet and occupied fields which have opened into our best appointments. He was much loved and respected by the community in which he died, and it is unanimous in according to him a very high type of piety and goodness. He always desired to pass the confines of life without a lingering or suffering disease. His desire was fully realized. On the day of his death the Ladies' Aid Society had its gathering at his house. He was active in receiving and cheerful in entertaining it. At tea he ate heartily, and while serving the young people at second table he sank into a lounge and expired. He was thus surrounded by a band of loving and loved friends, and so passed from a company militant to a company angelic and triumphant. His sun is at last set; its golden rays shone beautifully and brightly till clipped by the western horizon. His morning in glory is begun. The

sprays of Jordan are shaken from his garments, and robed in white, he enjoys peace and rest. "He passed from the kitchen of God's Universe into his great parlor.' "*

Sturgis, Luce, Gardner.

Alfred Gallatin Sturgis was born in Uniontown, Pennsylvania, March 11, 1813. He experienced religion while in college in 1829, and was licensed to preach in 1832 and employed by Charles Elliott, presiding elder, to form a new circuit in Virginia in the region of the Monongahela. He was received on trial in the Pittsburg Conference in 1833 and appointed second preacher on Gustavus Circuit, Warren District. He served Salem Circuit in 1834, and Erie Station in 1835. He became a member of the Erie Conference at its organization; and filled the work on Hudson, Painesville and Ravenna Circuits. He was appointed to Warren, Ohio, in 1840 and 1841, and to Poland Circuit in 1842. In 1843, he was stationed at Youngstown, and in 1844 at Meadville, Pennsylvania. Here his health began to decline and he was compelled to desist from labor, and returned to his home at Uniontown. "In all the above appointments brother Sturgis sustained the reputation of a man of sound learning, of an unblemished character, and of deep piety. He possessed talents of a superior order as a minister; and the zeal and devotion with which he prosecuted every part of the work of a regular itinerant Methodist minister will long live in the remembrance of all who were permitted to enjoy the benefits of his labors. As a colleague, a pastor, a husband, a father, he always exhibited a most amiable and affectionate disposition. The high estimate in which he

---

*Darius Smith—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Saybrook, O., May 12, 1875. Appointments—1833, Smethport, and after Pittsburg Conference session, Napoli; 1834, Columbus; 1835-'36, Forestville; 1837-'38, Jamestown, N. Y.; 1839-'40, Westfield; 1841, Forestville; 1842, North East; 1843, Erie; 1844-'47, Jamestown District; 1848-'49, McKean and Girard; 1850-'51, Ashtabula; 1852-'53, Warren, O.; 1854, Mercer; 1855, superannuated; 1856-'57, Geneva; 1858, Bloomfield and Bristol; 1859, Willoughby; 1860-'61, Ashtabula; 1862-'63, Perry; 1864, East Cleveland; 1865-'66, Tidioute; 1867, Grand River; 1868, Madison and Perry; 1869, Huntsburg; 1870, East Ashtabula; 1871-'72, Saybrook; 1873, East Ashtabula; 1874, superannuated.

was held by his brethren of the Erie Conference may be seen in part from the fact that for six years in succession he was elected without opposition to the responsible office of conference secretary." Prostrated by a severe hemorrhage of the lungs, he hastened to the grave, and quietly fell asleep in Jesus, Nov. 4, 1845.*—*(Minutes of Conferences, Vol. IV., 1846, pp. 53, 54.)*

Hiram Luce was born in Palmyra, Ontario Co., N. Y., March 18, 1799, and died in Ashtabula, Ohio, Nov. 20, 1881. He was converted in his eighteenth year in Vienna, New York, and licensed to preach in 1828. He labored in the local ranks until 1833 when he was admitted on trial in the Pittsburg Conference and became a member of the Erie, and East Ohio Conferences at their organization. He remained in the effective ranks twenty-six years when failing strength compelled him to take a supernumerary relation, and the following year he superannuated. He was a most excellent man, and devoted to his chosen profession.†

Rouse B. Gardner was admitted on trial in the Pittsburg Conference in 1833, and, after laboring three years with us, was discontinued, and became a minister of the Wesleyan Methodist Church. Mr. Gregg says: "Mr. Gardner was a tall, spare man, possessed of some talents for preaching, especially for controversy, but was rather unhappy in his disposition, and did not pass smoothly

---

*A. G. Sturgis—Licensed to preach, 1832; admitted on trial, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; deceased, Uniontown, Pa., November 4, 1845. Appointments—1833, Gustavus; 1834, Salem; 1835, Erie; 1836, Hudson; 1837, Painesville; 1838-'39, Ravenna; 1840-'41, Warren, O.; 1842, Poland; 1843, Youngstown; 1844, Meadville; 1845, superannuated.

†Hiram Luce—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, not stated in General Minutes; became a member of the East Ohio Conference at its organization, 1876; deceased, Ashtabula, O., November 20, 1881. Appointments—1833, Youngsville; 1834, Forestville; 1835, Fredonia, N. Y.; 1836, Wattsburg; 1837, Randolph; 1838-'39, McKean; 1840-'41, Hendersonville; 1842, Oil Creek; 1843, Salem, Mercer Co.; 1844, Shippenville; 1845, New Castle; 1846, Greenville and Clarksville; 1847-'48, Cooperstown; 1849, Waterford and Cussewago Mission; 1850-'51, Saegertown; 1852-'53, Espyville; 1854, Clarksville; 1855, West Salem; 1856, Clintonville; 1857-'58, Denmark and Pierpont Mission; 1859-'81, superannuated.

among the people."*—*(Gregg, History of Methodism. Erie Conference, Vol. I., p. 313.)*

APPOINTMENTS—1834.

From the Pittsburg Conference which met in Washington, Pa., July 16, 1834, Bishop Joshua Soule, presiding; Charles Cook, secretary; the following laborers were sent forth into the Lord's vineyard: Ravenna District, William Stevens, presiding elder Cleveland Station, George McCaskey; Cleveland Circuit, William S. Worrallo; Twinsburg, Ira Eddy, one to be supplied; Hudson, Milton Colt, George W. Clarke; Tallmadge and Middlebury, Billings O. Plimpton; Deerfield, James Hitchcock, Dennis Goddard; Ravenna, Aurora Callender; Chardon, John K. Hallock, John Luccock: Warren District, Wilder B. Mack, presiding elder; New Castle, Rouse B. Gardner, one to be supplied; Youngstown, John W. Hill, Benjamin Preston; Warren, Thomas Stubbs, Wellington Weigley; Jefferson, John L. Holmes; Windsor, Arthur M. Brown, Lorenzo D. Prosser; Ashtabula, John C. Ayres, Dillon Prosser; Gustavus, John E. Aikin, Daniel Pritchard: Meadville District, Alfred Brunson, presiding elder; Meadville, John Robinson; Allegheny College, Martin Ruter, Homer J. Clark; Mercer, Ralph Clapp; Salem, Theodore Stowe, Alfred G. Sturgis; Centerville, William Carroll, one to be supplied; Franklin, Samuel W. Ingraham; Oil Creek, Daniel C. Richey, Reuben Peck; Harmonsburg, G. Hills, Philander S. Ruter; Cambridge, Jacob Jenks, one to be supplied; Springfield, John Chandler, one to be supplied; Erie, Elkanah P. Steadman; Wesleyville, Peter D. Horton, one to be supplied: Jamestown District, Hiram Kinsley, presiding elder; Jamestown, John J. Steadman, Lorenzo D. Mix—part of the year, Justus O. Rich—; Warren, Allured Plimpton; Youngsville, David Preston, one to be supplied; Columbus, Darius Smith; North East, T. J. Jennings, James E. Chapin; Westfield, Caleb Brown, Simeon W. Parks; Fredonia, William Todd, Lorenzo Rogers; Forestville, Hiram Luce,

***R. B. Gardner was admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, Wesleyan Church; elder, Wesleyan Church; became a member of the Erie Conference at its organization, 1836; discontinued, 1836; subsequently became a minister of the Wesleyan Methodist Church of America. Appointments—1833, Franklin, Pa.; 1834, New Castle; 1835, Deerfield.**

Samuel Gregg; Napoli, Darius Williams, Joseph A. Hallock; Smethport, Ignatius H. Tackitt, Bryan S. Hill: Allegheny District, Zerah H. Coston, presiding elder; Brookville, Ahab Keller; Ridgway Mission, Gideon D. Kinnear; Shippenville, John Scott, Chester Morrison; Joseph S. Barris, Isaac Winans, Agents for Allegheny College.

The Ravenna District was formed out of the western part of the Warren District; and the Erie District was divided forming the Jamestown, and Meadville Districts. Jamestown, New York, again became a circuit. "Tallmadge and Middlebury" was formed out of a part of Canton Circuit; "Warren Circuit," from a part of Youngstown; Oil Creek, from a part of Franklin; "Wesleyville" is the old Erie Circuit except Erie; and Harmonsburg, from parts of several circuits.

Reuben Peck was admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1840, Hedding; located, 1841. For a number of years after his location he served the Church most acceptably as a local preacher at Portland, N. Y., where he died April 1, 1876.*

Simeon W. Parks was admitted on trial in the Pittsburg Conference in 1834, and appointed to Westfield, Caleb Brown in charge. He located in 1838, and entered upon mercantile business in Jamestown, N. Y., which he had abandoned when he entered the ministry. "Mr. Parks was a tall spare man, of poor health; not able to endure the hardships and labors of a Methodist itinerant of that day." Subsequently he withdrew from the Methodist Episcopal Church and united with the Wesleyan Methodist Church in which he continued to labor as a local preacher.†

***Appointments—1834, Oil Creek; 1835, Salem, Mercer Co.; 1836, Centerville, Butler Co.; 1837, Shippenville; 1838, Red Bank and Mahoning; 1839, Red Bank; 1840, Conneautville.**

†S. W. Parks—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection 1836; deacon, 1836, Soule; elder, 1838, Waugh; located, 1838. Appointments—1834, Westfield; 1835; Fayette; 1836, Gerry; 1837, Wesleyville.

GIDEON D. KINNEAR, LORENZO RODGERS.

Gideon D. Kinnear was born in Franklin, Venango Co., Pa., in 1809; and was converted and united with the Church in his boyhood. In 1831 he was employed by the presiding elder of the Erie District to labor on the Youngsville Circuit, and the next year entered the regular itinerant ranks in the Pittsburg Conference, and was appointed to the Ridgway Mission in 1834. The General Minutes give Salem as his appointment for 1833. Gregg mentions neither Mr. Kinnear nor Salem. He superannuated in 1874, but continued to labor as his strength would permit. At the Hollow Rock camp meeting, on the evening on Sunday, Brother Kinnear fell while preaching with great power in the tabernacle. To those who ran to support him he said: "Let the meeting go on; let me die at my post," and a little later: "All is well." He immediately became unconscious and passed to his reward, September 8, 1875.

The following account of the death of Gideon D. Kinnear was found in an old scrap book and may have been, and probably was taken from one of the Advocates. "According to information, there being a great crowd at the camp meeting on Sunday, Mr. Kinnear was detailed to preach in the Tabernacle in the evening, while preaching was also going on in the stand. He preached for an hour or more in his usual fervid style and was supposed to be near his conclusion when he was seen to stagger. Some person or persons, immediately came to his assistance and relieved the severity of his fall. Feeling that he was failing the last words he uttered were, 'Let the meeting go on!' He immediately became unconscious and remained so, to all appearance till death."*

---

*The following list of appointments will give some idea of the importance of the work of Gideon D. Kinnear: 1832, Dover; 1833, Salem; 1834, Ridgway Mission; 1835, Birmingham; 1836, Braddocksfield; 1837, Blairsville; 1838, Mooreville; 1839-'40, Deersville; 1841-'42, Salem; 1843-'44, Brighton; 1845, Agent for Allegheny College; 1846, Beaver Creek Mission; 1847, Barnesville; 1848-'51, Barnesville District; 1852-'55, Blairsville District; 1856, Temperanceville; 1857-'58, Columbiana; 1859-'60, Damascoville; 1861, Enon Valley; 1862, Marlborough; 1863, Columbiana; 1864-'65, Springdale; 1866-'67, Elkton; 1868, Bloomfield, 1869-'70, New Somerset; 1871, Greenstown; 1872-'73, Philadelphia Plains; 1874, superannuated, but appointed as a supply to Unionville and Concord.

Lorenzo Rodgers was born in Orange County, New York, March 12, 1804. His father died while he was young, and in his fifteenth year, with the remainder of the family, he moved to North East, Pennsylvania. Mr. Gregg relates that when Mr. Rodgers was in the twenty-fourth year of his age, he went one Sabbath to a neighbors for a pail of water, and found a Methodist class meeting in progress. He sat down to listen to the singing and speaking and when the leader came to him he was so affected he could not speak. All kneeled and prayed for him until he was converted, when, like the woman in the gospel, he left his pail and ran home to tell what the Lord had done for his soul. He was licensed to preach in 1832 and employed on the Springfield Circuit; and in 1833 on the North East Circuit. He was received on trial in the Pittsburg Conference in 1834, and became a member on probation in the Erie Conference at its organization. He was effective nineteen years, supernumerary in 1853, and superannuated from 1854 until the close of his life. He died at his residence in Cleveland, Ohio, Feb. 17, 1865. "Brother Rodgers was a zealous patriot, and a warm and sincere friend, an earnest Christian, and an eloquent and powerful preacher. His pathetic appeals were often overwhelming, the hardest hearts melting like wax before the flames. Hundreds were converted through his instrumentality, and thousands will rise up, in the day of eternity, and call him blessed." Mr. Gregg says: "Mr. Rodgers was of good size, stout-built, full of zeal, a very good preacher, and could pray with great power."*

Ralph Clapp.

That was a notable service held in the Methodist Episcopal church of Tidioute, Pennsylvania, July 8, in memory of the Rev. Ralph Clapp, one of the most eloquent min-

*Lorenzo Rodgers—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Cleveland, O., February 7, 1865. Appointments—1834, Fredonia, N. Y.; 1835, Forestville; 1836, Sheridan; 1837-'38, Westfield, 1839-'40, Salem, Mercer Co.; 1841, Harmonsburg; 1842-'43, Braceville; 1844-'45, Freedom; 1846, Parkman; 1847-'48, Chagrin Falls; 1849-'50, Twinsburg; 1851-'52, Cuyahoga Falls; 1853, supernumerary; 1854-'64, superannuated.

isters that ever belonged to the Pittsburg and Erie Conferences. The speakers were Dr. Jonathan Hamnett, of Allegheny College, in the ninety-first year of his age, the Rev. B. F. Delo, of the Erie Conference, seventy-five years of age, and Dr. J. N. Fradenburgh, who in comparison is but a youth. J. M. Clapp, the son of Ralph Clapp, living in his seventies, was in the congregation. Also A. W. Couse, eighty-three years old, who was a student of Doctor Hamnett in Allegheny College, and who was a college professor in St. Louis, Missouri, at the beginning of the Civil War. B. F. Delo also was a student of Doctor Hamnett. Doctor Hamnett, when seeking an education in Allegheny College, in 1835, became a member of Ralph Clapp's family. The sons, E. E. Clapp and J. M. Clapp, have been benefactors of the Methodist Episcopal church in Tidioute, the latter having recently placed a memorial window over the main entrance to the church to replace a former memorial window furnished by his brother, which had become damaged. On the lower panel to the right is the inscription: "In memory of Rev. Ralph Clapp. Born 1801; Died 1865." To the left: "In memory of Edwin E. Clapp; Born, 1824; Died, 1897." This and former benefactions suggested the unique service.

Doctor Hamnett spoke with the clearness and energy of his youth, and B. F. Delo's voice had the ring of his old camp-meeting oratory. Both were rich in reminiscences, and spoke in highest terms of Ralph Clapp, the memory of whose wonderful eloquence still lingers in all this region. His sermons at camp meetings filled the "mourners' bench" with anxious inquirers, and shouts of salvation resounded throughout the camp and shaded wood. We would be pleased to give extensive extracts from those addresses, if the space at our command would allow.

J. N. Fradenburgh read a memorial of the life of this notable man, the material having been furnished by his son. We present our readers with portions of this paper:

"Rev. Ralph Clapp was born at Martinsburg, N. Y., May 1, 1801, and died at President, Pa., August 11, 1865. The family were of Danish origin, as is shown by the histories and traditions of Clapham county, England. It is found from these traditions that among the followers of

the Danish King Canute, who conquered England about A. D. 1015, was a Count Clappa, to whom the king awarded a large part, and perhaps all, of Clapham county for services in this war of conquest. In 1630 many of this Danish family, having become Puritans, emigrated to and settled in New England. One of these was Roger Clapp, whose descendants located in Connecticut, and some of them afterwards became domiciled in northern New York, where the subject of this sketch was born.

"But little is known of his boyhood years, but they were doubtless spent in school and at home in the usual routine of daily duties. When quite young he became a member of the Methodist Episcopal Church, and when about eighteen years of age was licensed by the Church as an exhorter and local preacher. He immediately became active in church-work, and, during one year at least, 'traveled' a circuit under a presiding elder, in the old Black River District, of the Oneida Conference. His presiding elder was Nathaniel Salisbury, and the circuit was Watertown, Jefferson County. The preacher in charge was J. S. Mitchell. He came to Pennsylvania in 1831, and seems to have labored as a supply on Franklin Circuit two years. He joined the Pittsburg Conference in 1833, and became a member of the Erie Conference at its organization in 1836.

"While residing in Franklin, probably in 1832, when traveling up Oil creek, he was taken sick, and remained some days at the house of Benjamin Hazen, about two miles from the mouth of the creek. While recovering from his illness he became interested in Mr. Hazen's method and success in gathering what was then called 'Seneca oil' from vats in the bed of the creek. Blankets were spread in the vats, and when filled with oil they were taken to the bank of the creek and the oil squeezed or wrung out of them into a large wooden trough. In this way about twelve barrels of oil a year was procured, and as it was then worth from fifty to seventy-five cents a gallon, it yielded quite a considerable addition to the otherwise small income of the farm.

"Mr. Hazen had a contract for the purchase of the farm, but had not been able to make the required payments, and he persuaded Mr. Clapp to purchase it, giving to Mr. Hazen an option for the purchase of an undivided

half therein. Mr. Hazen, however, never made his payments on this new agreement, and the property remained in Mr. Clapp's ownership, and was known as the Clapp farm. This is perhaps among the first known instances of property purchased in western Pennsylvania on account of oil procured from it.

"In the summer of 1833 he was admitted on trial in the Pittsburg Conference. He had already been ordained both deacon and elder. He was appointed to the church at Mercer, Pa., where he remained until in 1835 he was appointed to the church at Meadville, Pa., where he closed his active ministry. He then became a local minister of the church, and engaged in mercantile business, remaining in Meadville until 1842. N. C. Brown says that his anti-slavery sentiments 'had much to do with keeping Brother Clapp from the itinerancy.'—*(Pittsburg Christian Advocate, Sept. 2, 1865.)* About this time he became engaged in lumbering in the eastern part of Crawford county, and in furnace business in Clarion county, and in connection with these ventures he removed his family to Clappville, Pa., in April, 1842, and from there in August, 1843, to Clinton Furnace in Clarion county. Sometime after this he commenced purchasing lands for the purpose of building a large iron establishment near the mouth of Hemlock creek, which he named President Furnace.

"Having sold his interest in Clinton Furnace he moved his family to this new location April 1, 1846, and the furnace was built during the summer of that year. Into this new venture he took his eldest son, and the business was conducted for some years in the firm name of E. E. Clapp & Co. This property passed through several changes of ownership, and the business of the family was conducted by Ralph Clapp and his two sons until his death.

"During all this time he was devoted to church interests and duties, and to systematic and thorough investigations into natural causes and passing events, and their agreement with and confirmation of the history of the Christian religion as recorded in the Bible and profane history. He believed in the equality of man and the fatherhood of God over all, and spent much time in advocacy of the abolishment of slavery, and of the duty of all persons not only to

lead good and righteous lives themselves, but to assist others to rise above the thraldom of fallen humanity.

"He was an earnest and constant advocate of temperance, and his persistent advocacy thereof brought upon him the ill will of those engaged in the liquor traffic, as well as those who could not, or would not, control their appetites and brought misery to themselves and their families. He was an earnest advocate of public schools, claiming that they were not only elevating in their effects, but were the best and cheapest and greatest defenses of the nation.

"During the Civil War he was an earnest Union man, and was ready and willing to make any sacrifice for the perpetuation of the American Republic and the abolishment of human slavery. He was elected to the state legislature in 1854, but did not find it a congenial life, and did not afterward seek political preferment. He was an intimate friend of Bishop Simpson, and their intimacy terminated only in death. He was an ardent supporter and upholder of Allegheny College, and for many years acted as one of its trustees. He was broad and liberal in his views on all subjects, and as an orator had but few equals.

"On all public subjects he was outspoken, eloquent and convincing, and he was continually called upon to answer and refute the wild and baseless theories abroad in the country, and to build up and strengthen temperance and other worthy causes.

"He was a man of remarkable physical endurance, and led a strenuously busy life, retaining all his faculties unimpaired to the last. He died of heart-disease, without a moment's warning, and up to the time of his death was engaged in the active duties of his ordinary vocations, thus fulfilling his oft-repeated wish that when death came it would not be preceded by imbecility and long-continued suffering."*

Bryan S. Hill, Chester Morrison.

Bryan S. Hill was born in Windham County, Vermont, May 27, 1812; and died at his home in Wattsburg, Erie

*Ralph Clapp—Licensed to preach, 1819; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; became a member of the Erie Conference at its organization, 1836; located, 1836; deceased, President, Pa., August 11, 1865. Appointments—1833-'34, Mercer; 1835, Meadville.

Co., Pa., Feb. 19, 1890. While he was quite young, his parents came to Chautauqua County, New York, where he was converted at the age of fourteen, under the ministry of L. D. Prosser. He was licensed to preach in 1833, and was employed by Hiram Kinsley, the presiding elder, to labor on the Forestville Circuit. He was received, as a probationer, in the Pittsburg Conference in 1834, and became a member of the Erie Conference at the division. He was effective twenty-seven years, and presiding elder of Jamestown District three years. He was superannuated in 1862—he had been superannuated one year previous to this date, in 1859. Mr. Hill was twice married —in 1836 to Miss Mary Sanborn, of Chautauqua, New York, who died Jan. 1, 1884; and in 1886 to Miss Sarah Harrington, and was exceedingly happy in his whole home life.

Brother Hill was dignified, but not stiff and formal. Twice he was a member of the state legislature, and Chaplain of the House. He was a delegate to the General Conference of 1852. He was a good and successful preacher. "Mr. Hill was rather tall, otherwise of medium size, possessed an amiable disposition and a kind heart; became a good practical preacher, loved more for his many excellent traits of character than for eloquence or power in the pulpit. By diligence and perseverence he obtained a respectable standing in his conference, and long maintained it."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 330, 331.)*

Chester Morrison was born in Geneva, Ohio, January 8,1808; was converted at a quarterly meeting held at a place afterwards called "Bunker Hill," February 20, 1825, licensed to exhort in 1830, and licensed to preach in 1832. He served Brookville and Ridgway Mission as a supply

---

*B. S. Hill—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Wattsburg, Pa., February 19, 1890. Appointments—1833, Forestville (supply); 1834, Smethport; 1835, Gerry; 1836, Fredonia, N. Y.; 1837-'38, Sheridan; 1839-'40, Warren, Pa.; 1841-'42, Meadville; 1843, Warren, O.; 1844, Youngstown; 1845-'46, New Castle; 1847-'48, Greenville and Clarksville; 1849, Springfield; 1850, McKean and Girard; 1851, McKean; 1852-'53, Wattsburg; 1854, Agent for Conference Tract Society; 1855, Panama; 1856-'58, Jamestown District; 1859, superannuated; 1860, Wattsburg; 1861, North East; 1862-'89, superannuated.

(Abner Jackson in charge,) in 1833, and was admitted on trial in the Pittsburg Conference in 1834, and appointed to the Shippenville Circuit as junior preacher, John Scott in charge. He labored in the Pittsburg Conference until his superannuation in 1857. He was united in marriage with Miss Cevilla Ludington, March 17, 1838. He made his home in his later years in Meadville, Pa., where he died January 6, 1892.

Mr. Morrison was concise, logical, eloquent, and persuasive. "His voice was remarkable for its compass and power, and remained so until the end. In prayer he was wonderfully gifted. He preached with great frequency after his superannuation, and in full consciousness died happily at his home, where he was laid to rest to await the resurrection of the just."—*(Minutes of Conferences, Vol. XXIV., 1892, p. 402.)*

The following anecdote by Mr. Gregg is worthy of preservation: "Rev. Zerah H. Coston is again brought within our bounds by the connection of two circuits within our territory with the Allegheny District on which he presided. Once as Mr. Coston was on his way to a quarterly meeting at Curllsville he missed his way, and was obliged to sleep at a house where the family were Roman Catholics. They positively refused to put him on the right road, or to allow him to stay all night. But he assured them that he must stay, as he could not find the road in the dark. They then refused him any supper; but one of the girls managed to get him some privately. Mr. Coston was under the necessity of employing a pious young man"—Chester Morrison—"on the Ridgway Mission, whom he had never seen, on the recommendation of other persons; and on his way to his first quarterly meeting, five or six miles from the place of meeting, the elder and the young minister unexpectedly came together, and without either one knowing or even suspecting who the other was, performed the remainder of the journey together. The young man was tall, poorly clad, and looking too green to cause the elder to think of him being a preacher, and the elder was too elegantly mounted to give the young itinerant the slightest impression that he was the looked-for presiding elder. Soon the young man inquired of the stranger where he was from, and where he was going. Mr. Coston, regarding his inquiries as being

rather impertinent, gave them an evasive answer. Soon, however, the young minister, warm with love to his Master, inquired of the stranger if he was a professor of religion. Mr. Coston gave another evasive answer, leaving, however, the impression on the mind of the young man that he was not a Christian. Full of zeal in the cause in which he had so recently embarked for life, the young embassador for Christ began to exhort him to 'repent and give his heart to the Lord without delay.' All of which Mr. Coston listened to with great respect, which led the young minister to suppose that his exhortation was producing the desired effect, and so continued his kind expostulations until they suddenly arrived at the place of meeting; when, to the surprise of the young man, the stranger dismounted, and with him entered the meeting-house, and in a moment went into the pulpit and commenced the service. When the quarterly conference was opened, the elder was about as much surprised to find that the young man that had belabored him so earnestly by the way was the preacher which was employed on the circuit by himself, as the preacher was to find that the stranger in whose spiritual welfare he had taken so much interest was his presiding elder."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 308-310.)*

William S. Worrallo, James E. Chapin.

William S. Worrallo died at his residence at Mill Creek, Erie Co., Pa., Feb. 9, 1848. He was born in Goram, Ontario Co., N. Y., Oct. 19, 1801. At the age of thirteen he removed with his parents to Willoughby, Lake Co., Ohio; and was converted at the age of thirteen under the labors of Rev. James Hitchcock. After serving the Church as class leader seven years he was licensed to exhort; and in 1832 was licensed to preach. In 1834 he was received on probation in the Pittsburg Conference and appointed to Cleveland Circuit. He was appointed to Mill Creek Mission in 1847 where he ended his labors.

***The appointments of Brother Morrison were: 1833, Brookville and Ridgway Mission, supply; 1834, Shippenville and Pine Grove Mission; 1835, Kingwood; 1836, Randolph; 1837-'38, Brandonville; 1839, Sharon; 1840-'41, McConnellsville; 1842-'43, Norwich; 1844, Westchester; 1845, Middleburne; 1846-'47, Woodsfield; 1848-'49, Leesburg; 1850-'51, Claysville; 1852-'53, Chartiers; 1854-'55, New Somerset; 1856, Springfield; 1857-'91, superannuated.**

"Brother Worrallo was one in whom was combined an affectionate father, a laborious and useful minister, and a firm and unyielding friend to the interests of the Church of his early choice. He was faithful in the discharge of all his private, social, religious, and public duties. Death found him prepared. He adjusted all his temporal concerns with composure, delivered his farewell address to the friends surrounding him, and in a peaceful state of mind he waited the moment of his departure. And when that moment came, just as he was entering the cold waters of Jordan, he was enabled to say, 'Death has no terrors to me: My Savior's promises are sure.' In this triumphant state he fell asleep in Jesus."*—*(Minutes of Conferences, Vol. IV, 1848, p. 251.)*

Samuel Chapin settled in Springfield, Massachusetts, in 1642; and from him are said to have descended all the Chapins in this country. The parents of James E. Chapin moved to Vermont before marriage. There they were united in holy wedlock and converted; and there they joined the Congregationalist Church in Wadboro, Windham County. There, too, James E. was born Feb. 15, 1810. At the age of twelve, he came with the family over the Green Mountains, and settled in Edinburg, Saratoga Co., N. Y. In 1830 he went to Buffalo, which he reached with but one dollar in his pocket. Having an uncle living in Jamestown, Chautauqua County, he turned his footsteps thitherward. Upon reaching the place, the first thing offered him was a glass of whisky which he refused. He studied under disadvantages—principally at home by the light of the fire in the old log house. He was engaged in teaching several years, and was accustomed to recall with pleasure his first examination for a teacher's certificate. In his autobiography, Mr. Chapin says: "I was then twenty years of age. The following autumn, after many doubts, fears and struggles, and much study and many prayers, I found that Christ had power on

*W. S. Worrallo—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Chautauqua Co., N. Y., February 9, 1848. Appointments—1834, Cleveland; 1835, Massilon; 1836, Ravenna; 1837, Willoughby; 1838, Hudson; 1839-'40, Parkman; 1841-'42, Newburg; 1843, Chagrin Falls; 1844, Villenovia; 1845, Forestville and Villenovia; 1846, Napoli; 1847, Mill Creek Mission.

earth to forgive sin, but, having been educated to believe that all we could do was to hope that we were saved, it was not till January 1, 1831, that I dared to say that God for Christ's sake had forgiven my sins. The churches at this time were cold and inactive, and I went alone to my room, and there, with the Bible and the Holy Spirit striving with me, I read, prayed, and sought the Lord for weeks, and there I found the Savior precious to my soul. At the same time I had the conviction that I must preach the gospel. I resisted for some time until I felt, 'woe is me, if I preach not the gospel!' "

Brother Chapin was licensed to preach in 1834, and the same year was received on trial in the Pittsburg Conference. He says: "My first circuit was North East, Pennsylvania, extending twenty miles south, including some twenty-five preaching places to be filled every four weeks. My colleague was T. J. Jennings, a man of excellent spirit, devoted and faithful. I preached, on an average, one sermon each day for the whole year. My salary was one hundred and thirty-two dollars all told—the expense of house rent and keeping a horse having been taken out of this small amount left but a pittance for all other necessities." It is no wonder that it took Brother Chapin several years to pay for his horse and "out-fit." But we will let him continue his story: "My third field was Oil Creek and Tionesta Mission. It was sixty miles through it, over the hills and mountains of Oil creek, Allegheny river, and Tionesta creek: it joined the bounds of my two former circuits, and extended up the Tionesta, east of the Allegheny, twenty-five miles. Here were fourteen miles of unbroken forest; not a tree had been cut; not an inhabitant to cheer the gloom of the wilderness; wild beasts prowled about; we found our way through pathless woods by here and there a marked tree. My colleague, on one occasion, missed the signs, lost his way, and wandered in the woods a day and a night. The next day he came to a shanty, and asked for something to eat, but the woman, who met him at the door refused, saying that she had rather feed twenty devils than one minister." But Mr. Chapin reported one and fifty conversions. The Tionesta Mission work seemed hopeless, yet twenty or more years later, he met a family all of whom had been converted through the influence left on the mind of the wife and

mother who had heard but one sermon. She had remained in the woods but a short time—an unwelcome experience robbing the wilderness of its charms. Stepping to the door of her cabin, one day, to look for her little girl who was playing near the steps, she saw a panther, but a few feet distant, about to spring upon her child. The panther delayed his spring a moment, startled by her screams, and meantime she had seized her babe and rushed into the room, closing the door. There were many others, too, who dated their first religious impressions at the time of this apparently fruitless ministry. The bread cast upon the waters "returned after many days."

Brother Chapin was effective forty-five years, and presiding elder of the Clarion, Painesville, and Fredonia Districts eight years. He was an able minister. His social qualities were excellent. He was especially successful in building and repairing churches and parsonages. A good brother highly compliments his preaching when he says: "He knew how to get the fodder low enough in the rack so that the small cattle could reach it." He could say during the years of his retirement: "God has strewn my pathway with abundance of blessings. I have nothing of which to complain. My conference appointments have been good. I have strong attachments to the Methodist people, especially to my brethren in the ministry. Although I cannot enter the heat of the battle with them as once I delighted to do, I can yet strike some effective blows against the foe. I can glean after the strong reapers, and rejoice in the success of my youthful brethren. Although I cannot climb the mountain summit, I can walk along the valley and shout the harvest home." Brother Chapin heard the supreme summons, and departed for his celestial abode from his home in Westfield, New York, June 30, 1893. Just before losing consciousness, he said to his devoted wife: "Louisa, Jesus is with me in the valley; it is bright." These were his last words.*

***J. E. Chapin—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on probation, of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Westfield, N. Y., June 30, 1893. Appointments—1834, North East; 1835, Youngsville; 1836, Oil Creek and Tionesta Mission; 1837, Wesleyville; 1838, Mercer; 1839, Wattsburg; 1840, West-**

Dillon Prosser.

Dillon Prosser was born in Otsego County, New York, July 2, 1813. He was converted in 1828. He studied two years in the Western Reserve Seminary, was licensed to preach in 1833, and the following year became identified with the Pittsburg Conference, falling into the Erie Conference at the time of the division. In 1850 he moved to Cleveland, and gave the remaining years of his ministry to the work in that city. Nine of the present Methodist churches there were organized in the first instance by him. He started the "Ragged School" which later became the Industrial School. He was in the Bethel work twelve years, seven as chaplain and five as financial secretary. He did fifty-one years' effective work, and was twelve years supernumerary. He became a member of the East Ohio Conference at its organization. He died in the faith in Cleveland, Ohio, April 11, 1897. "His ready utterance and melodious voice, in speech and song, fitted him for great usefulness. His preaching was the story of the cross. His appeals were eloquent and persuasive. He had great power over children and youth, and often the gospel as preached by him wondrously moved great multitudes."*—*(Minutes of Conferences, Vol. XXVI, 1879, pp. 440, 441.)*

---

field; 1841, Westfield and Mayville; 1842-'3, Portland; 1844-'5, Warren Pa.; 1846-'7, Fredonia; 1848-'9, Forestville and Villenovia; 1850-'1, Randolph; 1852-'3, Jamestown, N. Y.; 1854-'5, Erie; 1856-'7, Cleveland, Erie street; 1858-'9, Clarion District; 1860-'1, Painesville District; 1862, Meadville; 1863-'4, Cuyahoga Falls; 1865-'8, Fredonia District; 1869, Temperance Agent; 1870, Westfield; 1871, Mayville; 1872-'3, Ripley; 1874, Supernumerary; 1875-'6, Wesleyville; 1877, supernumerary; 1878-'80, second preacher at Westfield; 1881-'6, supernumerary; 1887,'92, superannuated.

*Dillon Prosser—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., April 11, 1897. Appointments—1834, Ashtabula; 1835, Williamsfield; 1836, Jefferson; 1837-'8, Ellsworth; 1839, Gustavus and Williamsfield; 1840, Williamsfield; 1841-'2, Youngstown; 1843, Poland; 1844-'5, Cuyahoga Falls; 1846-'7, Hudson; 1848-'9, Painesville; 1850, Cleveland, Erie street; 1851-'2, Cleveland, City Mission; 1853, Mercer; 1854-'9, Cleveland, Bethel; 1860-'1, Chagrin Falls; 1862, Newburg; 1863-'5, Cleveland, City Mission; 1866, South Cleveland Mission; 1867, Erie, Simpson Chapel; 1868-'9, supernumerary; 1870-'2, Agent, Bethel Cause; 1873, supernumerary; 1874, Cleveland, Kingsley Chapel; 1875-'6, Agent, Cleveland

Martin Ruter.

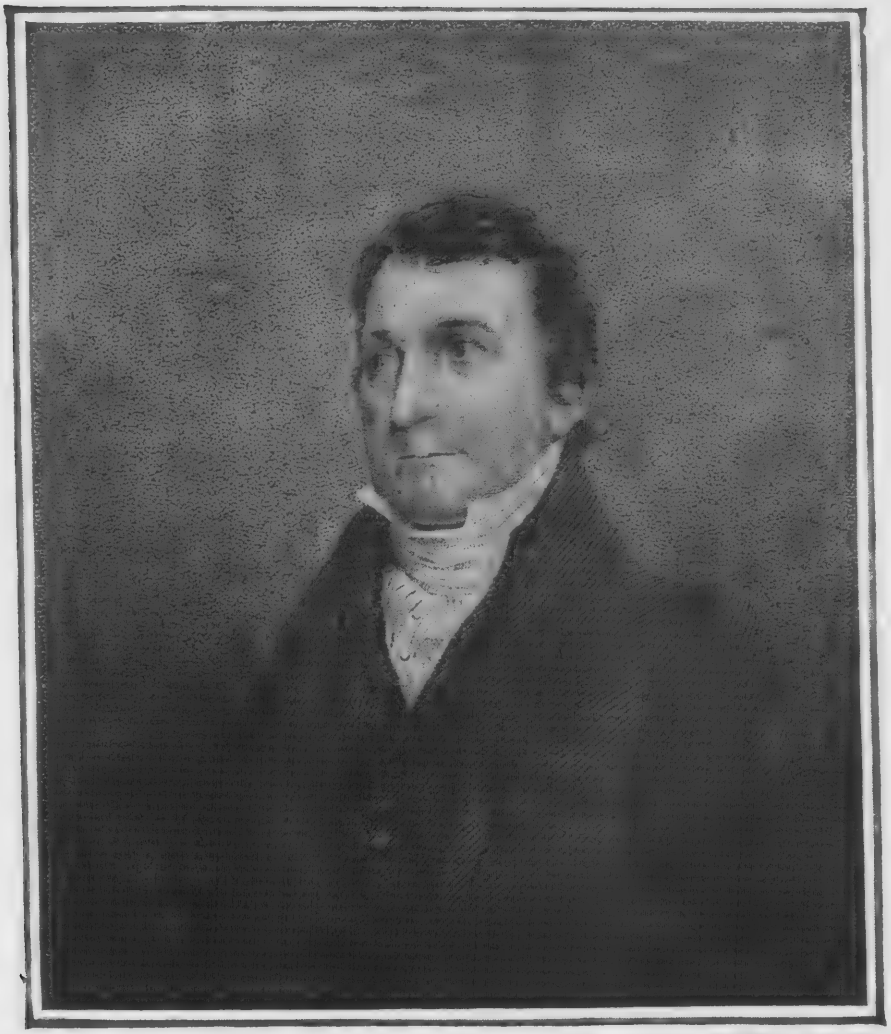
Martin Ruter was born in Charlton, Worcester Co., Mass., April 3, 1785. His parents were, in early life, communicants of the Baptist denomination; but afterwards became members of the Methodist Episcopal Church, in whose pale they lived and died. When not more than three years of age, he had serious impressions, and these increased with years, until 1799, when he resolved to devote himself to religion. In the autumn of that year he experienced the pardon of sin, and enjoyed peace of mind. In the following winter he joined the Methodist Episcopal Church. He had a taste for learning from his earliest recollections. This he improved by private study, and by attending such schools as were in the neighborhood where he lived. His literary pursuits were continued under all circumstances, with unremitting attention during his whole life.

Previous to his conversion he was impressed with the conviction, that it would be his duty to preach, at some future period. After he embraced religion these impressions increased, which led him to the study of divinity.

In 1800 he received license to exhort, from Rev. J. Brodhead, the presiding elder of New London District. With him he traveled three months, for the purpose of receiving instruction in divinity. In the fall of 1800 he received license to preach, and during the ensuing winter and spring, he traveled under the presiding elder on Weathersfield Circuit, Vermont, with John Nichols. In June, 1801, he was admitted on trial in the New York Conference, and appointed to Chesterfield Circuit. In 1802, he traveled Landaff Circuit. In 1803, was ordained deacon, and appointed to Adams Circuit. In 1804, he was stationed at Montreal. In 1805, he was ordained elder, being a little over twenty years of age, and appointed to Bridgewater Circuit, by which he was transferred to the New England Conference. In 1806, he was appointed to Northfield; in 1807, to Portsmouth, and in 1808, to Boston.—He was a member of the General Con-

---

City Church Extension and Home Mission Society; 1877-'8, Cleveland, Broadway; 1879-'81, Prospect and Glenville; 1882-'4, Cleveland, Kinsman Street; 1885, Cleveland, First Church, (second preacher); 1886, Cleveland, Euclid avenue, (second preacher); 1887-'96, supernumerary.



From Hurst's History of Methodism by permission of EATON & MAINS

REV. MARTIN RUTER, D.D.

ference which was held in the year 1808. During the two following years he was presiding elder of the New Hampshire District,. Portland, Maine, was his station for 1811. The two next years were spent in a located relation; but in 1814 he was re-admitted, and during the two ensuing years he was stationed at North Yarmouth and Salisbury. In 1816, he was at the General Conference at Baltimore. During this and the following year he was stationed at Philadelphia. In May, 1818, the Asbury College conferred on him the degree of A. M. During 1818, and 1819, he was appointed to the charge of the New Market Wesleyan Seminary, which had been established by the New England Conference. From 1820 to 1828, he was book agent at Cincinnati; and was president of Augusta College, Kentucky, during the four succeeding years. In 1832, he was transferred to the Pittsburg Conference, was stationed in Pittsburg two years, at the close of which he was appointed president of Allegheny College, which office he filled until his appointment to the superintendency of the Texas Mission in the fall of 1837. The degree of D.D. was conferred on him by Transylvania University in 1822, without any solicitation on his part, or indeed without his knowledge.—*(Pittsburg Conference Journal, August 2, 1838.)*

Mr. Ruter followed Elijah Hedding — afterwards Bishop Hedding—on the New Hampshire District. "His influence was important in promoting studious habits among the preachers, and, toward the end of the period, he helped to found the first Methodist Academy of New England, at New Market, New Hampshire, and became the first principal."—*(Stevens, History of the Methodist Episcopal Church, Vol. IV, p. 303.)*

In April, 1837, the bishops and Missionary Board in New York resolved upon a vigorous prosecution of the work in Texas, and appointed Mr. Ruter as superintendent of the Mission with Littleton Fowler and Robert Alexander as assistants. He consulted with Bishop Robert R. Roberts and Joshua Soule concerning the work, and, with David Ayres, started for his new field of labor, leaving his family at New Albany, Indiana. He took a steamboat crowded with passengers.

"A passenger having died, Dr. Ruter was called upon to read the burial service. His character thus became

known to the passengers, who on Sunday requested him to preach, and he did so morning and evening.

"Landing at Rodney, the doctor started on horseback for Gaine's Ferry, on the Sabine. Here, on the 21st of November, 1837, he met Mr. Alexander on his way to the Mississippi Conference. The two spent most of the night in conversation and maturing plans for future operations. The next day the doctor proceeded on to St. Augustine, and preached that night in a school house. This was Friday. He spent the ensuing Sabbath at Nacogdoches, preaching morning and night to crowded congregations. Continuing his course across the Trinity, he staid all night at the house of James Mitchell.

"Mrs. Mitchell remarked that she had not heard a sermon since she had come to Texas. Dr. Ruter told her to collect her family after supper. She did so, and he preached them a regular sermon. He arrived at Washington on Friday, and preached that night, and again on Saturday; on Sunday morning Rev. Z. N. Morrill (Baptist) preached. Dr. Ruter preached at night, receiving one into the Church. On Monday he proceeded down the country, calling at Messrs. Foster's, Ayres's, and Kinney's. Mr. Kinney accompanied him to San Filipe, and thence across the country to Egypt, on the Colorado. The doctor preached at the house of Captain W. J. E. Heard on Saturday night, and again on Sunday morning. At three o'clock he preached to the blacks. At night Mr. Kinney preached, and Dr. Ruter held a class-meeting and organized a church of nine members.

"The next week Captain Heard accompanied the doctor across the country to Houston. A severe norther springing up, the Captain suggested the propriety of stopping until it should abate. Dr. Ruter replied that the King's business required haste, and pushed forward across the bleak prairie, facing the fierce tempest. It was by such exposures in his Master's work that the doctor laid the foundation of the disease which was so soon, alas! to close his course. The doctor rode a large horse, and traveled wherever he went in a sweeping trot. While he made great speed, it must have been at the expense of bodily comfort. Arriving at Houston, Dr. Ruter met Mr. Fowler. The doctor's preaching before Congress and the officers of the Government made a fine impression. Con-

sulting with leading men, he laid plans for the establishment of a literary institution. Returning to the interior, Dr. Ruter, about the last week in January, 1838, held a quarterly meeting at Center Hill.

"At this conference A. P. Manley and D. N. V. Sullivan presented their credentials, and were received as local preachers. From this meeting the doctor visited Washington, Independence, Gay Hill, and the Kerr Settlement, and proceeded across the country by the Gochee Trace to Bastrop, where he preached and organized a church of fifteen members. He visited the extreme upper settlement on the Colorado, and preached at Mr. Gilleland's home at Moore's Fort. This was in February, 1838. He had taken the names of some three hundred persons who had been Methodists before coming to Texas. He had traversed a large portion of the settled part of the Republic. He decided that he needed twelve additional missionaries to supply the work. He had determined after traversing East Texas, to revisit New York, and be present at the spring meeting of the Bishops and Missionary Board, and make arrangements to prosecute the mission on a scale commensurate with the wants of this great country. He crossed the Brazos and started east, when, feeling unusually bad, he returned to Washington for medical attention. Drs. Smith and Manley were unremitting in their attentions, but he grew worse, and died on the 16th of May, 1838.—*(Thrall, Methodism in Texas, pp. 46-53.)*

Mr. Ruter encouraged the establishment of a college in Texas. "The government appropriated 8,883 acres of land for its endowment, granted a liberal charter, and 'Rutersville,' the name of the township in which the college is located, commemorates the talents and zeal with which its founder presented the noble enterprise, and the veneration which is felt for his memory by his survivors." —*(Bangs, History of the Methodist Episcopal Church, Vol. IV, p. 285.)*

"Brother Ruter had gone to Texas for the purpose of forming circuits, and superintending the concerns of religion in that new republic. He had resigned his presidency of Allegheny College that he might be a missionary in Texas. He set out with his family on board a frail flat boat, from Meadville, Pennsylvania. He steered, and

rowed, and pushed with his own hands, down the French creek, Allegheny, and Ohio rivers, till he moored his family at New Albany, Indiana, and there left them at the house of a friend, till his expected return, having constructed a temporary kitchen for their accommodation, with his own hands. Then he bid farewell to his family, not without emotion, promising to return in the spring. The season arrived, the summer commenced, yet no news of his arrival. Every boat that landed for weeks was expected to carry him to the bosom of his family; some one of whom always stood on the river's bank on every arrival, for the purpose of welcoming Pa, and informing him that Ma and all the family were well. Boat after boat landed; but no intelligence. At last the dolorous letter gave the mournful news, that Washington, in Texas, held his remains."—*(Pittsburg Conference Journal, August 23, 1838.)*

Upon the death of Dr. Martin Ruter, the New England Conference passed the following resolution:

"Resolved, That we deeply feel this painful dispensation of Divine Providence in the removal of one with whom many of us were allied by personal and friendly ties, and whose loss is so great an affliction to the Church of Christ. We honor the memory of the deceased, we feel humbled under a sense of this providential chastisement, and most sincerely supplicate the Divine blessing upon us, and upon the Church, that this affliction may be sanctified to us, and to the advancement of the cause of God in general, and of the missionary work in particular."—*(Pittsburg Conference Journal, August 23, 1838.)*

Rev. C. L. Spencer, the ardent admirer of Dr. Martin Ruter, caused the transfer of his remains from Washington, Tex., to Navasota, and interment on his own lot in the cemetery. He also started the movement toward the erection of a suitable monument, for which Bishop Mallalieu generously collected about $400 among his friends, and which was, in the fall of 1901, unveiled by Bishop Joyce. The inscription on the monument reads: "Ruter, an honored preacher, author, teacher, and founder of the Western Book Concern of the Methodist Episcopal Church."

"Ruter was pious, reserved, dignified, learned, and eloquent. Wherever he went he drew large assemblies and excited much admiration. In erudition he was greatly

distinguished; he was profound in mathematics, history and theology; a very distinguished linguist, and read the Scriptures in nine different languages; he published some periodicals, which displayed much taste and research; published a history of the martyrs and an ecclesiastical history, which were works of much merit. He published also an excellent Hebrew grammar and some good school books. He was principal of a flourishing academy, and was for some years engaged in the book agency at Cincinnati. He was subsequently president of Augusta College, Kentucky, and afterward of Allegheny College, Meadville, Pennsylvania. He was sent by the Conference to Texas as a missionary; here his labor was extensive and arduous; he laid off a large portion of Texas in districts and circuits, and succeeded in getting quite a number of preachers on them, whose labors were crowned with abundant success. He adopted measures for the establishment of a college, which in time went into successful operation. When we consider the literary, moral and religious tone of influence which his talents and piety gave to that new, flourishing and rapidly populating country, no estimate can be made of his invaluable works of faith and labor of love."*—*(Dan Young, Autobiography, pp. 70, 71.)*

---

*The following list of the works of Dr| Ruter was prepared by Dr. Hunter, the then editor of the Pittsburg Conference Journal: Miscellaneous Pieces, Explanatory Notes on Ninth Chapter of Romans, A Sketch of Calvin's Life and Doctrine, A Letter Addressed to Rev. Francis Brown, Pastor of a Church in North Yarmouth, Containing an Answer to his Defense of Calvin and Calvinism, Reply to Rev. Francis Brown, President of Dartmouth College, containing Animadversions on his Second Publication in favor of Calvin and Calvinism, The American Pioneer, The New American Spelling Book, An Arithmetic, A. Hebrew Grammar, A History of the Martyrs, An Ecclesiastical History, Conjugation of French Regular Verbs. Among his unfinished works are A Plea for Africa, The Life of Bishop Asbury, and Sermons and Letters.

Martin Ruter—Licensed to preach, 1800; admitted on trial, New York Conference, 1801; full connection, 1803; deacon, 1803, (?); elder, 1805, (?); transferred to New England Conference, 1805; located, 1812, readmitted, 1814; transferred to Philadelphia Conference, 1815; transferred to Pittsburg Conference, 1832; became a member of the Erie Conference at its organization, 1836; deceased, Washington, Tex., May 16, 1838. Appointments—1801, Chesterfield, N. Y.; 1802, Landaff, N. Y.; 1803, Adams, N. Y.; 1804, Montreal, Can.; 1805, Bridgewater, Mass.; 1806, Northfield, Mass.; 1807, Portsmouth and Nottingham; 1808, Boston, Mass.; 1809-'10, New Hampshire District; 1811, Portland, Me.; 1814,

Several Preachers of Brief Service.

George McCaskey was admitted on trial in the Pittsburg Conference in 1827, and appointed to Monongahela with Shadrack Chaney in charge. In 1828 he served Short Creek with Thomas R. Ruckle in charge; and in 1829 he was received in full connection, ordained deacon and appointed to Washington Circuit. In 1830 he traveled the Randolph Circuit; and in 1831, the Ohio Circuit with Hiram Gillmore as second preacher. This year he was ordained elder. He remained on the Ohio Circuit in 1832 with J. H. McMethen as second preacher; and the following year he traveled the Waynesburg Circuit assisted by James L. Read. He was but one year with us, having been appointed to the Cleveland station.* He continued to labor in the Pittsburg Conference until 1849 when he was expelled.

Wellington Weigley entered the Pittsburg Conference in 1834, and was appointed to the Warren Circuit with Thomas Stubbs in charge, and in 1835 traveled the Conneaut Circuit, John Bain in charge. He was transferred to the Illinois Conference in 1836,† and became a member of the Rock River Conference at its organization. He was expelled in 1842.

Joseph A. Hallock was the brother of J. K. Hallock who served a long ministry in our conference. He was received on trial in 1834, and "withdrew from the connection" in 1840. Mr. Gregg speaks of him as "a tall, stout-built young man, of moderate abilities as a preacher."¶

North Yarmouth and Freeport; 1815, Salisbury, Md.; 1816-'17, Philadelphia, Pa.; 1818-'19, Principal, New Market Wesleyan Academy; 1820-'8, Western Book Agent, Cincinnati; 1829-'31, President, Augusta College; 1832-'3, Pittsburg; 1834-'6, President Allegheny College; 1837, superannuated; 1838, superintendent, Texas Missions.

***His further appointments were: 1835, 1836, Redstone; 1837, Greensboro; 1838-'39, New Lisbon; 1840-'41, Richmond; 1842, Claysville; 1843-'44, Beallsville; 1845-'46, Chartiers; 1847-'48, New Brighton; 1849, expelled.**

†His later appointments are as follows: 1836, Galena; 1837, Dubuque Mission; 1838, Milwaukee Mission; 1839, Juliet; 1840, Rock River Conference, Juliet; 1841, Indian Creek; 1842, expelled.

¶J. A. Hallock—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh. Withdrew, 1840. Appointments—1834, Napoli; 1835, Painesville; 1836, Brookville; 1837, Strattonville; 1838, Centerville, Butler Co.; 1839, Franklin, Pa.

Gustavus Hills entered the Pittsburg Conference on trial in 1834, and served Harmonsburg two years, the first year with Philander S. Ruter as junior preacher and the second year with Calvin D. Rockwood. In 1836 he traveled the Conneaut Circuit as junior preacher with Daniel Pritchard; and at the close of the year he was ordained deacon and located.*

Lorenzo D. Mix was converted, licensed to exhort and to preach at Sheridan, Chautauqua Co., N. Y., and received on trial in the Pittsburg Conference in 1834. Mr. Gregg says: "Mr. Mix was a small man, of a bright intellect, rapid utterance, and a good preacher." Because of ill health, Mr. Mix superannuated in 1844, and in 1852 located. He made his home in Cleveland, Ohio, where he entered upon a business career in which he was fairly successful. He preached occasionally as his strength would permit.†

Methodist Classes.

The Methodist society at Harrisville, Mercer County, was organized in 1834 by William Carroll, who also formed classes in several other neighboring towns. Among the original members were: John McConnell, Josiah Hardy, Robert Walker, Robert Knowlton, Abner Gill, and William H. McGill, and their wives. Early services were held in the houses of the members, and in the first public school house. In 1842 the society was able to erect a church edifice, and in 1852 the membership had

---

***Gustavus Hills—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1837. Appointments—1834-'5, Harmonsburg; 1836, Conneaut.**

†L. D. Mix—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; located, 1852. After his location for several years he resided at Chagrin Falls, O., where he engaged in secular business. The later years of his life were spent in Cleveland, Ohio, where he died. Appointments—1834, Jamestown, N. Y.; 1835, Wattsburg; 1836, Wesleyville; 1837, Conneaut; 1838, Kingsville; 1839, Warren, O.; 1840-'1, Ravenna; 1842, Cleveland; 1843, Painesville; 1844-'51, superannuated.

Philander S. Ruter, a son of Martin Ruter, was admitted on trial the same year with Gustavus Hills, whom he assisted on the Harmonsburg Circuit; and at the close of the year he was discontinued.

increased to two hundred. In 1869 the church suffered by the loss of seventy members, who moved away.—*(History of Butler County, R. C. Brown & Co., 1895, p. 640.)*

A class of Methodists was organized at Milk School House, about 1826, having among its members: Silas Earl, leader, and his wife, Almira Thorp, Ruth Foy, David Foy, and Jonathan Foy.

The Curtis School House class was formed in 1844. Among the leading members were: Cyrus Thatcher, Abel Merchant, Horace Cross, Joseph Davis, and Truman Merchant. In 1873 the class was transferred to Napoli Corners, where there had been a class since about 1830. J. F. Stocker organized these members September 2, 1868, and the same season erected a house of worship at a cost of nearly $3,000. This church was dedicated by W. F. Day, January 14, 1869.

"'The first society of the Methodist Episcopal Church in Napoli,' was organized January 17, 1734, at a meeting over which Nelson Henry presided. Thomas Carter, Benjamin Foy, Nathan Snow, Lewis P. Thorp, Ariel Wellman, and Nathaniel S. Hale were elected trustees."—*(History of Cattaraugus County, L. H. Everts, 1879, p. 482.)*

That many of our early preachers deprecated the excitements, and extravagant manifestations which so frequently accompanied Methodist revival meetings, has become evident again and again as we have examined the old documents and records. John McLean, in reporting the revival on the Ravenna Circuit says: "Permit me to remark that we have seen demonstrated, in the course of this work, that, with proper management, we may be saved from many of these extravagancies, etc., that oft reproach us as a people, in times of reformation. The utmost order was observed throughout. We have also derived much advantage by an entire abstinence from the use of those light-songs and airs commonly found in camp meeting and social hymn books, which, when used, detract much from the solemnity and weight which should characterize religious services on such occasions."—*(Pittsburg Conference Journal, March 8, 1834.)*

Songs of Victory.

We record a few other notes of victory heard by the wayside:

William R. Babcock says hopefully: "Our prosperity on North East Circuit is flattering. We have received eighty-five into society since conference, and we are looking for a shower of mercy at our ensuing quarterly meeting in this place." At a later date, Benjamin Preston, second preacher on this circuit writes: "The Lord is with us on North East Circuit, Pittsburg Conference. We have received about one hundred probationers since conference, and we are looking for a shower of mercy at our ensuing camp meeting." Brother Babcock reports still greater victories: "We have received into the Church since conference, about one hundred and thirty; and such are our prospects that we anticipate numbering many more. Some of the most gloomy portions of our circuit have been visited with a gracious shower, the subjects of which have been principally in the morn of life. Clymer, one of the most hardened parts of our circuit, at a recent two days' meeting, received an awful shock. Fifteen or sixteen were converted, and thirty-five or forty, with mourning, rushed to the altar for prayer, while a crowd of hardened spectators looked with wonder, and many of them with tears; and may God bring them all to Jesus' blessed army. My worthy colleague, B. Preston, and myself feel amply compensated for our year of labor and toil, with our scanty pittance for our support."—*(Christian Advocate and Journal, March 8, 1833; May 24, 1833; July 12, 1833.)* Ralph Clapp writes from Mercer, Nov. 16, reporting an eight days' meeting at which forty were received on trial. I. H. Tackitt has a good word from Chautauqua Circuit, December 11: "We have very good times and prospects in our little station and on the circuit. At our first quarterly meeting there were about fifty, we believe, converted to God; and at our second several professed to have found the pearl of great price. And the more we preach the plain and pointed doctrines of Christ, in the old Methodist style, the more error seems to fly before us, and the people get religion, and we ourselves feel more happy."—*(Christian Advocate and Journal, Dec. 6, 1833; Jan. 10, 1834.)*

J. C. Ayres writes concerning the work on Ashtabula Circuit, from Geneva, Ohio, under date of Jan. 25, 1834:

"God has graciously visited our Zion on this circuit since the commencement of the present conference year.

A work of reformation commenced in the town of Madison in September last, and between fifty and sixty were happily converted to God. While this work was going on among us, our Presbyterian friends held a protracted meeting in the same neighborhood, which was very generally attended, and a very great excitement prevailed among the people. This meeting continued nearly three weeks, and resulted in a great deal of good. Many were reported as having 'obtained a hope.' Our prospects on the circuit became more flattering, and there appeared to be an increasing attention to the subject of religion on many parts of the circuit, and a number were made to rejoice in a sin-pardoning God.

"In December a gracious work commenced in Austinburg at a meeting held by the Methodists and Presbyterians together. Many were brought to a knowledge of themselves, and to the enjoyment of religion. The work is still going on. The cloud began to spread over the circuit, and drops of mercy to fall upon us, when the time of holding our second quarterly meeting came on. We were instant in prayer, and looking for a 'time of refreshing from the presence of the Lord.' To this end, in the use of means, we set apart Tuesday, the last day of December, as a day of fasting and prayer, and commenced our meeting with a sermon at 10 o'clock, after which we had a general class meeting. We likewise held a watch meeting in the evening, when eighteen came to the altar as mourners, and several found peace in believing. We kept up our meeting during the week, which increased in interest till the altar was crowded with mourners, and the Lord of Hosts was among us 'to kill and make alive.' Such a time was never before witnessed by the members of this circuit. There were seen from eighteen to one hundred and fifty around the altar at one time, crying for mercy. Here we saw the gray-haired father and his children around the same altar together while seeking the salvation of their souls, and they were seen to rejoice together in the favor of God. Here parents who had long prayed for their children saw them come trembling to the foot of the cross, and return rejoicing in the Lord. Sinners, from the child of ten years to the old man of sixty or seventy, were the subjects of converting grace. At this meeting there were seen Methodists, Presbyterians

and Baptists, all on their knees together, praying for the conversion of sinners, and rejoicing over the sinner that repented and the prodigal that returned to his Father's house. Our meeting continued for thirteen days, during which time one hundred and thirty found 'redemption through his blood, even the forgiveness of sins,' and sixty were received on trial into the Church, and between fifty and sixty were dedicated to God in the ordinance of baptism.

"Through the meeting good order prevailed in the congregation. We were not troubled with fugue tunes and spiritual songs; but an excellent hymn book was used altogether in singing.

"The good work is still going on around the circuit. We have peace and prosperity in our borders. We have received about two hundred into the Church since conference, and our prospects are still bright. We are praying and looking for a more general work, both in the Church and out of it."—*(The Christian Advocate and Journal, Feb. 14, 1834.)*

Alcinous Young writes from Deerfield Circuit under date of Feb. 4, 1834:

"With heartfelt gratitude to God, I inform you that the showers of divine mercy are descending upon this region. Long had we labored with little apparent success, until within a few weeks past the Lord has made his power known in the awakening and conversion of scores of souls. At one appointment where there was a society of six members at the commencement of the conference year we have received an addition of forty, thirty-six of whom have joined within the last five weeks, mostly the heads of families. At old Deerfield, known to most of the preachers of this country as the emporium of Methodism on the Reserve, seventeen professed to find peace in believing at a watch-night meeting held there."—*(The Christian Advocate and Journal, Feb. 28, 1834.)*

Referring to the Ravenna revival of the 18th January, John McLean writes:

"It is said by the oldest inhabitants that such a general excitement was never known in this place. The old and the young have shared in the work." Referring to the conversion of an infidel, he says: "He had been bold in

disseminating his former principles, but was convicted, came to the altar for prayers and found peace in believing. On a subsequent evening he communicated to me the exercises of his mind upon the question of his duty in professing his faith in Christianity. He could not feel easy till he had publicly renounced infidelity, and accepted the Christian religion. Accordingly an opportunity was given, after sermon, for him to address the congregation, upon which he stepped into the altar, took the Bible down from the pulpit, gently smote it, and said, 'Friends and neighbors, I am constrained to take the sacred volume for the rule of my faith and practice.' The effect was electric. Some turned pale, some wept and others rejoiced."—*(The Christian Advocate and Journal, April 25, 1834.)*

Referring to the revival mentioned by W. B. Mack, James Hitchcock and Gustavus Hills, says: "Windsor, April 18, 1834. The good work spread in every direction and progressed most gloriously. Mesopotamia, Batavia, Newbury, Burton, Bristol and Farmington were successfully visited with gracious refreshings, and nearly every town within our circuit has shared in this needed work of mercy. Glory be to God for his unspeakable blessings. At first we shed the tears of solicitude but now we weep for joy. We held various protracted meetings, at all of which the Lord owned our labors, and was graciously pleased to revive the drooping graces of his children, and snatch sinners as brands from the burning. We should not forget to notice the timely aid of Brother Worrallo, a local preacher from an adjoining circuit, who was providentially with us, and rendered us much service. The Lord reward him for his labor of love."—*(The Christian Advocate and Journal, May 22, 1834.)*

John Robinson reports from Harmony, New York, Feb. 14, 1834:

"This is a part of New Castle Circuit, and was divided last year, and the part taken off was called Harmony. Since the commencement of the conference year we have received rising one hundred on trial, and our prospects at present are better than they have yet been."—*(The Christian Advocate and Journal, Feb. 28, 1834.)*

B. O. Plimpton reports the work on Chardon Circuit, March 20: "Chardon Circuit embraces a delightful portion of the Western Reservation situated between the

Chagrin and Grand rivers, and lying on the banks of Lake Erie, comprising a territory of about eighteen square miles, and has between twenty-five and thirty appointments, of which Painesville, Chardon, Chagrin and Fairport are the most prominent. When I came to this charge one year ago last conference, I found a membership of about four hundred and sixty, and generally pacific and pious, and being favored in the appointment of my colleague, my hopes were sanguine of a pleasant and prosperous year; and, glory to God, we were not disappointed. The vital sparks began to kindle among the members, and our local brethren and exhorters became active and useful, and we were able to report a net revenue of one hundred and twenty. At the last conference we were permitted to resume our labors with a reinforcement of a third preacher. The good work has since become general and powerful, and hundreds have rallied to the crimson cross. Between two hundred and three hundred have been added to our societies since conference, and other denominations have shared with us in the feast of fat things. Of the above number one hundred and fifty have united with us within thirteen weeks."—*(The Christian Advocate and Journal, May 9, 1834.)*

W. B. Mack writes from Warren, Ohio, Jan. 29, 1834:

"Warren. A refreshing shower of divine grace has been realized at Hartford, which is extending into Vernon and Fowler. At several other appointments our prospects are increasingly good.

"Windsor. On the 11th inst. the new church at Mesopotamia was dedicated to the worship of God. As it was the time of our second quarterly meeting, the assembly was large and from all parts of the circuit. The services were appropriate and solemn. It is an exceedingly neat and commodious church, with a good basement, built and seated after the plan some time since recommended in the Christian Advocate and Journal. Such was the state of feeling manifested on the occasion that it was thought best to protract the meeting. The result was glorious. About fifty experienced a change of heart, and several united with the Church. At Windsor there is a gracious revival, and fine prospects in the circuit generally.

"Ravenna. The quarterly meeting held for this station on the 18th inst. was a season of special interest and pros-

perity to the church in this place. Though I was under the necessity of leaving town on Tuesday in order to meet my appointments, it was thought advisable for our brethren to continue the meeting during the week, and arrangements were made accordingly. Brother Preston, in a letter dated Ravenna, Saturday morning, January 25th, informs me that between thirty and forty had experienced religion during the meeting, among whom is an aged gentleman, (an infidel,) his wife, two sons and one daughter. A happier family, he observes, has seldom been seen."—*(The Christian Advocate and Journal,, Feb. 14, 1834.)*

Good news comes from the Cleveland Circuit:

"At our first and second quarterly meetings the Lord was graciously present in his power both to justify and to sanctify the people; especially at the last, Heaven descended in his soul-reviving power, saints shouted aloud for joy; mourners wept and were comforted. The best of gospel order prevailed, and God's people with one heart and one mouth glorified God. At least ten obtained the clear evidence of sanctification, and as many more were saved from the guilt of sin, and born into the kingdom of God.

"On the last week of the old and first of the new year we held a four days' meeting in the village of Cleveland, which continued eight days. Here also we had all things in decency and good order. Our Presbyterians most of the time favored us with their new meeting house to worship in, and some of the members of our sister churches united with us in our devotions. The result of this meeting was the conversion of at least twenty or thirty souls, while our brethren, both in and out of the village, were much blessed, and carried the flame to their own neighborhoods.

"We have received on the circuit, since our conference year commenced, sixty or seventy, most of whom were new recruits, on trial—all of whom, however, we trust, are happily saved from sin.

"John W. Hill.
"Milton Colt."

—*(The Christian Advocate and Journal, Feb. 14, 1834.)*

Caleb Brown sends good news from Gustavus, Ohio, Feb. 23, 1834:

"At our last quarterly meeting, on Sabbath evening, there were about fifty persons who came to the altar to pray, and twenty-five or more found peace in believing during the progress of the meeting, which lasted several days. The work is spreading in different parts of the circuit. In Wayne many are inquiring what they must do to be saved. One evening at a prayer meeting, between thirty and forty came to the altar of prayer with broken hearts and contrite spirits, imploring the forgiveness of their sins. Nor was their labor in vain. Twelve or fifteen found the pearl of great price before they left the place. The work is still progressing."—*(Christian Advocate and Journal, March 21, 1834.)*

Isaac Winans, speaks of the work of God on the Warren Circuit, Ohio, mentioning Hartford and Vernon, and especially Warren, of which he says: "In Warren, also, which has long been the seat of infidelity, God has been pleased to pour out his spirit in a very powerful manner. Our quarterly meeting commenced in this place on the 14th inst., and continued for several days. The impression was so great and extensive, and so new and unusual, that the adversary was confounded: those from whom we expected opposition stood in silence, gazing and wondering; and what increased this confusion among gainsayers was the method in which God took to carry on his gracious operations, which we might say was different from what we sometimes see in religious awakenings. Instead of any irregularities or enthusiasm, this was marked with the still small voice: those under serious convictions appeared steady in attending to the things of religion; and when they obtained comfort, it did not seem to arise from mere impression on the imagination, but from such a view of God and divine things as they never had before.

The number that has come forward and made a profession of our holy religion, in the above named places, is about eighty, all of whom appear to exhibit a real change, and evidence that they have passed from death into life. The work is still spreading, and there are but few appointments on the circuit where God is not pouring out his spirit."—*(Pittsburg Conference Journal, March 1, 1834.)*

Hiram Luce reports from the Youngsville Circuit, under date of Dec. 15, 1833: "We had some signal mani-

festations of the goodness of God at our camp meeting held at Youngsville, Aug. 24th, when about fifty souls, we trust, found the pearl of great price, and since then the north part of the circuit has been blessed in a peculiar manner.

"Sept. 14th we held a two days' meeting at Harmony, where there had been no society until after conference, which at first was quite unpromising on account of the inclemency of the weather, thin settlement of country, etc.; but on Sunday evening God owned our feeble efforts, and a revival commenced, which resulted in the conversion of about eighty precious souls, forty of whom have already united with us on probation. We have also had refreshing seasons on many parts of the circuit."—*(The Christian Advocate and Journal, Feb. 7, 1834.)*

Of Warren District, Ohio, W. B. Mack writes: "On Warren, Gustavus, Ashtabula, Twinsburg, Ravenna, Deerfield, and Windsor Circuits, the Lord is reviving his work in a powerful and glorious manner. More than one thousand have been received as candidates for membership in our church since conference; and present prospects are such as to inspire us with the most sanguine expectations of a still greater increase. This work has been signalized by the conversion of a number of infidels and Universalists, who for many years have exerted their influence against experimental Christianity. It is not confined to age or sex—but many, from the sinner of seventy to the child of ten years, have 'fled for refuge to lay hold of the hope set before them in the gospel.' "—*(Pittsburg Conference Journal, March 22, 1834.)*

James Hitchcock, writing from Mesopotamia, Ohio, says concerning the work on the Windsor Circuit: "When I first came here, the state of religion was very low indeed; but the membership have arisen to a state of energy and activity in the great work. We have held, recently, several protracted meetings, all of which have been attended with refreshing showers of divine grace. Old professors are seeking, and some have obtained, full redemption in the blood of Christ: and it is believed as many as sixty souls have been converted to God at some of the above named meetings. About one hundred and fifty have been received on probation, and many more are expected. Infidelity is falling, the powers of darkness

are giving way, and the Redeemer's cause is gloriously advancing. To God be all the glory."—*(Pittsburg Conference Journal, March 22, 1834.)*

XIV.

A FINE QUARTETTE: THOMAS GRAHAM, JOHN BAIN, GEORGE W. CLARKE, HOMER J. CLARK.

GREAT PROGRESS.

1835.

The Pittsburg Conference met in Pittsburg, Pa., July 22, 1835, Bishop James O. Andrew presiding. The list of appointments shows the rapid spread of Methodism: Ravenna District, William Stevens, presiding elder; Cleveland, Francis A. Dighton; Cleveland Circuit, H. B. Stannard, one to be supplied; Twinsburg, Edward H. Taylor, John L. Holmes; Hudson, Daniel M. Stearns; Tallmadge and Middlebury, John K. Hallock; Deerfield, Rouse B. Gardner, Asahel Reeves; Ravenna, Hiram Gillmore; Chardon, Aurora Callender, James R. Locke; Painsville, Arthur M. Brown, Joseph A. Hallock: Warren District, Ira Eddy, presiding elder; New Castle, William Carroll, Thomas Thompson; Youngstown, John W. Hill, Thomas Stubbs, Henry Elliott; Warren and Hartford, John J. Steadman, Edward Birkett; Jefferson, Ira Norris, Mesopotamia, John C. Ayres; Newburg, John E. Aikin, Thomas Carr, sup.; Ashtabula, Billings O. Plimpton; Geneva, John Luccock, Silas Card; Gustavus, Stephen Hubbard, Edwin J. L. Baker; Williamsfield, Benjamin Preston, Dillon Prosser: Meadville District, Isaac Winans, presiding elder; Meadville, Ralph Clapp; Allegheny College, Martin Ruter, Homer J. Clark; Mercer, Joseph S. Barris; Salem, Ensign B. Hill, Reuben Peck; Centerville, Joseph W. Davis, Ahab Keller; Franklin, Alfred Brunson, George W. Clarke, to change after six months with Daniel M. Stearns; Oil Creek, Daniel Pritch-

ard, Ansel Webber; Randolph, Watts B. Lloyd; Harmonsburg, Gustavus Hills, Calvin D. Rockwell; Cambridge, John Robinson, Daniel C. Richey; Springfield, John Chandler, John Prosser; Conneaut, John Bain, Wellington Weigley; Erie, Alfred G. Sturgis; Wesleyville, Peter D. Horton, Thomas Graham: Jamestown District, Hiram Kinsley, presiding elder; Jamestown, Samuel Gregg; Gerry, Thomas J. Jennings, Bryan S. Hill; Warren, Samuel Ayres; Youngsville, William Todd, James E. Chapin; Wattsburg, Lorenzo D. Mix, Moses Crow; North East, Caleb Brown, Theodore Stowe; Westfield, David Preston, Justus O. Rich; Fredonia, Hiram Luce, one to be supplied; Forestville, Lorenzo D. Rogers, Ignatius H. Tackitt, Darius Smith; Fayette, Simeon W. Parks; Napoli, Josiah Flower, Horatio N. Stearns; Smethport and Sinnemahoning Mission, Matthew Hanna, two to be supplied; Kinzua, one to be supplied: Allegheny District, Joshua Monroe, presiding elder; Brookville, John Scott, Charles C. Best; Ridgway Mission, Allured Plimpton; Shippenville and Tionesta Mission, Samuel W. Ingraham, Lewis Janney; Elkanah P. Steadman, Agent for Allegheny College; William Swayze, Conference Missionary. Wilder B. Mack, James Hitchcock, W. Whitney transferred to the Illinois Conference.

"Painesville Circuit" is formed out of a part of Chardon; "Williamsfield," and "Mesopotamia" are formed by dividing Windsor; "Conneaut" is formed from a part of Ashtabula; "Fayette" is taken from Forestville; and "Jamestown again becomes a station."

An old class book shows that Caleb Foster was connected with Salem Circuit together with Ensign B. Hill and Reuben Peck.

Edward Birkitt, John Norris.

Edward Birkitt was born in Kendall, Westmoreland, England, Jan. 4, 1812; and died at Mount Union, Ohio, August 13, 1878. His father was a local preacher in the Wesleyan Society in England. Edward gave his heart to God at the age of fourteen, and four years later was licensed to preach. He came to America in May, 1835; and in July of the same year was admitted to the Pittsburg Conference on trial. He became a member of the Erie Conference at its organization; but was

transferred to the Pittsburg Conference in 1838. Mr. Gregg says: "He was rather too anti-slavery for the Erie Conference at that time." When the East Ohio Conference was organized, he became a member of that body.

Mr. Gregg says: "Mr. Birkett was rather tall and slim, a beautiful speaker, and powerful preacher." We quote from his memoir: "Brother Birkett's mental powers and attainments were of a superior order. He was sound in the faith and steady in his purpose to win souls to Christ. His sermons exhibited careful thought, and were clothed in chaste and beautiful language. For many months before his death he was a great sufferer, but he possessed his soul in great peace. He delighted in hearing the Scriptures read, and in Christian worship and song. Among his last words were: 'I am under the shadow of the Almighty.' "*—*(Minutes of Conferences, Vol. XXVII, 1878, pp. 47, 48.)*

John Norris was born in Plymouth, Mass., Oct. 23, 1765, and grew up a vain and thoughtless youth, sheltering himself under the orthodoxy of the times—if he was of the number of the elect he would be saved, if not, no power could reverse his doom. In 1792 he listened to Rev. Lemuel Smith, an itinerant Methodist preacher, and while this servant of God was unfolding the riches and the graces of God, he saw and felt a full salvation for all men and he resolved from that hour to seek the Lord. After a short time he was enabled to rejoice from a clear

---

*Edward Birkett—Licensed to preach, 1830; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; transferred to the Pittsburg Conference, 1838; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Mt. Union, O., Aug. 13, 1878. Appointments—1835, Warren and Hartford; 1836-'7, Meadville; 1838, Canton, Ohio; 1839, Allegheny City, Pa., South Common; 1840, New Brighton, Pa.; 1841, Canton, Ohio; 1842, St. Clairsville, Ohio; 1843, superannuated; 1844-'5, Morgantown, W. Va.; 1846, Uniontown, Pa.; 1847-'8, Washington, Pa.; 1849, Birmingham, Pa.; 1850-'1, Pittsburg, Pa., Liberty street; 1852, Allegheny City, Pa., South Common; 1853, supernumerary; 1854, Washington, Pa.; 1855-'6, Washington District; 1857, McKeesport, Pa.; 1858-'9, Canton, Ohio; 1860, Pittsburg, Pa., Trinity Church; 1861, Wellsville, O.; 1862-'3, McConnellsville and McKendree, Ohio; 1864, Steubenville, Ohio, Hamlin Chapel; 1865-'6, superannuated; 1866, supply at Williamsburg, Cincinnati Conference; 1867, Coshocton, Ohio; 1868, Mt. Union, Ohio; 1869, Mansfield, Ohio; 1870, superannuated; 1871, New Lisbon, Ohio; 1872-'8, superannuated.

sense of sins forgiven and united with the Methodist Episcopal Church, and was licensed as a local preacher in 1801, and was ordained as a deacon by Bishop Asbury in 1805. In 1812 he moved to the State of Ohio and settled in Windsor, Ashtabula County, Ohio. He was deeply interested in, and contributed much to the prosperity of Methodism in this place; but his labors as a local preacher were not confined at home, he often accompanied and assisted traveling preachers in the back settlements, and served as their pilot, and often as their pioneer, in hunting up the lost sheep of Israel. He was diligent in business, fervent in spirit, serving the Lord, and probably averaged one appointment each Sabbath for nearly forty years. He was not a great preacher, but was a holy man, and often delivered the plain and practical truths of the gospel with pathos and unction which carried conviction in every heart. He died May 21, 1840.

His son, Ira Norris, became a member of the Erie Conference on trial in 1835. Ira Norris was "tall and well proportioned, and possessed of a good mind, a pleasant, forcible delivery; and was very pious and useful as a minister."—*(Pittsburg Conference Journal, Sept. 3, 1840; Gregg, History of Methodism, Erie Conference, Vol. I, p. 341.)*

After serving the Church in the effective ranks for thirteen years, he superannuated, and in 1856 located.

PREACHERS CHIEFLY OF SHORT TERMS OF SERVICE.

Ira Norris was admitted on trial, 1835; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; located at his own request, 1856*

Silas Card, Ansel Webber, and Matthew Hanna were admitted on trial in the Pittsburg Conference in 1835; Card and Hanna discontinued at the end of their second year; Webber at the end of his third year.

Silas Card was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; discontinued, 1837.†

***Appointments—1834, New Castle, (supply); 1835, Jefferson; 1836, Williamsfield; 1837, Johnson; 1838, Willoughby; 1839-'40, Hudson; 1841, Ellsworth; 1842, Hubbard; 1843-'4, Morgan; 1845, Hubbard; 1846, Poland; 1847, Poland and Youngstown; 1848-'55, superannuated.**

† Appointments—1835, Geneva, O.; 1836, Williamsfield.

Ansel Webber was admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; transferred to Arkansas Conference, 1836; full connection, 1837; deacon, 1837; located, 1838.*

Matthew Hanna was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; discontinued, 1837.†

Calvin D. Rockwell, also received at the same time, was received in full connection and ordained deacon and elder in regular course. He was suspended in 1842, and in 1843 restored to good ministerial standing and located. He had become a member of the Erie Conference at its organization. In 1839 he superannuated but became effective in 1840.§

Charles C. Best was admitted on trial in the Pittsburg Conference in 1834, though there is no record of his reception and his name is not connected with any appointment. In 1835 he is continued on trial; the following year he was received into full connection and ordained deacon in the Erie Conference, and was ordained elder in 1838. In 1839 he returned to the Pittsburg Conference, in 1851 was transferred to the Rock River Conference; and in 1868 located.‡

---

*Appointments—1836, Batesville, Ark.; 1837, Jackson, Ark.

†Appointments—1835, Smethport and Sinnemahoning Mission; 1836, Napoli.

§C. D. Rockwell—Admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection. 1837; deacon, 1837, Roberts; elder, 1839, Soule; suspended, 1842; located, 1843. Appointments—1835, Harmonsburg; 1836, North East; 1837, Fredonia, N. Y.; 1838, Napoli; 1839, superannuated; 1840, Ashtabula and Kingsville; 1841, Saegertown.

‡C. C. Best admitted on trial, Pittsburg Conference, 1834; admitted into full connection, Erie Conference, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Pittsburg Conference; 1839, transferred to Rock River Conference, 1851; located, 1868. Appointments—1834, not given in the general minutes; 1835, Brookville; 1836, Salem; 1837, Centerville; 1838, Youngsville; 1839, Monroe German Mission; 1840-'1, Wheeling German Mission; 1842, Wellsburg and Franklin, Va.; 1843, Butler, Pa.; 1844-'5, Blairsville, Pa.; 1846-'7, Allegheny City, Pa., South Common Church; 1848-'9, Barnesville, Ohio; 1850, McConnellsville, Ohio; 1851,. Peoria, Ill.; 1852, Freeport, Ill.; 1853-'4, Peru District; 1855-'8, Galena District; 1859-'60, Durand, Ill.; 1861-'2, Sterling, Ill.; 1863, Plainfield, Ill.; 1864-'7, supernumerary.

Lewis Janney was admitted the same year, was received into full connection and ordained deacon in the Erie Conference in 1836, returned to the Pittsburg Conference in 1837, ordained elder in 1839, and located in 1857.*

Mr. Gregg says of Ensign B. Hill: "Mr. Hill was a large, stout man, with zeal enough, and was a very passable preacher. After his withdrawal from the Church in 1839, he entered the ministry of the Congregational and later of the Wesleyan Methodist Church. He came to a sudden and mysterious death in northern Ohio."†

Mr. Gregg says of James R. Locke: "Mr. Locke was a small, sprightly young man, but grew large and fleshy in riper years; was a good practical preacher, and did much good." He died in 1898, but no memoir was furnished for the "General Minutes."§

---

*Lewis Janney—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; transferred to Pittsburg Conference, 1837; elder, 1838, Waugh; located, 1857. Appointments—1834, Butler; 1835, Shippenville and Tionesta Mission; 1836, Oil Creek and Tionesta Mission; 1837-'8, Dover, O.; 1839, Deersville, O.; 1840, Flushing and Moorefield, O.; 1841-'2, Leesburg, O.; 1843, Newport, O.; 1844-'8, superannuated; 1849, Waynesburg, Pa.; 1850, Beallsville, O.; 1851-'2, Grove Creek, O.; 1853, Fish Creek, O.; 1854, Blockville and Dunkard's Creek, O.; 1855-'6, supernumerary.

†E. B. Hill—Licensed to preach, 1831; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1835, Andrew; elder, 1837, Roberts; withdrew, 1839. Appointments—1835, Salem, Mercer Co.; 1836-'7, New Castle; 1838, Randolph.

§J. R. Locke—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Illinois Conference, 1855; deceased, in 1898. Appointments—1834, Smithfield; 1835, Chardon; 1836, Brookville; 1837-'8, Greenville; 1839, Cambridge; 1840, Springfield; 1841-'2, Franklin, Pa.; 1843, Meadville; 1844, Greenville and Clarksville; 1845, Gustavus; 1846, Middlebury; 1847, Akron; 1848-'9, Youngstown and Poland; 1850, Greenville; 1851-'2, Mercer; 1853, Willoughby; 1854, Ravenna; 1855-'6, Griggsville, Ill.; 1857-'8, Jacksonville, Ill., West Charge; 1859, Quincy, Ill., Fifth street; 1860, Pittsford; 1861-'4, Chaplain, U. S. A.; 1865, Agent, Freedmen's Aid Society; 1866, Harristown, Ill.; 1867-'9, Decatur Circuit, Ill.; 1870-'4, Agent, American Bible Society; 1875, La Place, Ill.; 1876, Decatur, Ill., West Church; 1877-'8, Decatur, Ill., Janes Chapel; 1879-'87, supernumerary, 1888-'98, superannuated.

Henry B. Stannard entered the Pittsburg Conference, and at the close of the year was discontinued and not long after withdrew from the Church.

Hiram Gillmore, Henry Elliott, William Todd.

Hiram Gillmore was born in Cattaraugus County, New York, Dec. 25, 1800. He was converted in 1823, and licensed to preach and joined the Pittsburg Conference in 1831. He was appointed to the Ohio Circuit, Virginia. He served Ravenna and Painesville Circuits, within our bounds. He became a member of the Erie Conference at its organization, but was re-transferred, and at a later period was transferred to the Indiana Conference. In his work so widely extended he filled some of the most important stations in the conferences to which he belonged. He was three years chaplain of the Thirty-first Indiana Regiment, and afterwards served as agent for the Christian Commission, and the Bible Society. He superannuated in 1874, after laboring forty-three consecutive years. "He was a true, noble man, and a warm-hearted sincere friend. As a preacher he ranked among the first." He departed this life, August 20, 1877, from the home of his son-in-law, Captin Sands, at Tolono, Illinois, sweetly falling asleep as he raised his hands and exclaimed: "O, bless the Lord!"*—*(Minutes of Conferences, Vol. XVI, 1877, pp. 94, 95.)*

---

*Hiram Gillmore—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1837; transferred to Indiana Conference, 1850; transferred to Northwest Indiana Conference, 1868; transferred to Indiana Conference, 1868; deceased, Tolono, Ill., August 20, 1877. Appointments—1831, Ohio; 1832, Canton; 1833, Pittsburg; 1834, Cambria Mission; 1835, Ravenna; 1836, Painesville; 1837, Morgantown, W. Va.; 1838, Clarksburg, W. Va.; 1839, Elizabeth; 1840, West Alexander; 1841-'42, Allegheny City, Beaver street; 1843, Pittsburg, Liberty street; 1844-'47, Steubenville District; 1848, Birmingham; 1849, Allegheny City, Beaver street; 1850-'51, New Albany, Ind., Wesley Chapel; 1852-'53, Madison, Ind., Wesley Chapel; 1854, Lawrenceburg, Ind.; 1855, Brookville, Ind.; 1856, Columbus, Ind.; 1857-'58, Evansville, Ind., Locust street; 1859, Green Castle, Ind.; 1860, Agent Indiana Asbury Female College; 1861-'63, Chaplain, U. S. A.; 1864, Agent Christian Commission; 1865, supernumerary; 1866, Bloomington, Ind.; 1867, Cannelton, Ind.; 1868, not given in minutes; 1869, Monrovia, Ind.; 1870, Monrovia and Belleville, Ind.; 1871, Sullivan, Ind.; 1872-'73, New

Henry Elliott was born in Newbury, Orange Co., Vt., Sept. 15, 1812; and died at his home in Farmington, Minnesota, May 28, 1891. He was converted in his native place under the labors of Rev. William Carr, in 1831; licensed to preach at Meadville, Pennsylvania, by Alfred Brunson, in 1833, admitted on trial into the Pittsburg Conference in 1835; and became a member of the Erie Conference at the division in 1836. He was effective fifteen years. He superannuated, on account of bronchial troubles, in 1847; and again permanently in 1851. In 1855 he moved to Glencoe, Minnesota, where he resided until 1863 when he was driven from his home by the Indians. He finally located in St. Paul, where he was esteemed as an honored father in Israel. He was a fair preacher, a good pastor, and quite successful. Rev. H. M. Chamberlain says: "In 1845 I was an inmate of his family for some months. A more pleasant, orderly, and God-like family I have never known. On his charge, being an exhorter, I was licensed to preach and recommended to the Annual Conference; in his presence I preached my first sermon, and from him I received instruction that is treasured up in my memory with grateful recollection. The last year and a half of his life his mental faculties were somewhat deranged; yet, in his lucid moments he expressed an unshaken confidence in Christ, and in death he found rest."*

William Todd labored in several conferences, and with acceptability and success—the New York, New England, Pittsburg, Indiana, Michigan, and Detroit Conferences. In 1835 he was appointed to Youngsville, Pennsylvania, and in 1836 to Westfield, New York. In 1841 he superannuated, and three years later moved to Erie, Pa., where

---

Harmony, Ind.; 1874, superannuated; 1875, Currysville, Ind.; 1876, superannuated.

***Henry Elliott—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; deceased, Farmington, Minn., May 28, 1891. Appointments—1835, Youngstown; 1836, Gustavus; 1837, Lawrenceville; 1838, Oil Creek; 1839, Sheridan; 1840, Freedom; 1841, Willoughby; 1842, Newburg; 1843-'44, Twinsburg; 1845, Geneva; 1846, Ashtabula; 1847, superannuated; 1848-'49, Windsor; 1850, Ellsworth; 1851-'90, superannuated.**

he resided until his death which occurred May 15, 1869. He was born in Armagh County, Ireland. Converted at the age of fifteen, he joined the Wesleyan Methodists, and held the office of class leader several years. He emigrated to the United States in 1818, and was received as a probationer into the New York Conference in 1823. "He was a warm-hearted Christian, and manifested a deep interest in the cause of Christ during his long period of superannuation, as well as during that of his active ministry."*—*(Minutes of Conferences, Vol. XII, 1869, p. 198.)*

Thomas Graham, the Great Debater.

Thomas Graham was born in North Hope, Butler Co., Pa., Aug. 8, 1810; and died in Putneyville, Armstrong County, June 13, 1883. He was converted at the age of twenty years, and licensed to preach by Alfred Brunson in 1834 and employed on the Springfield Circuit. The following year, he was received on trial in the Pittsburg Conference, and was one of the original members of the Erie Conference. He was superannuated one year—in 1846. In 1849 he was left without a charge, and in 1850 withdrew from the ministry and membership of the Church. During the six subsequent years he engaged in the practice of law in Jefferson, Ohio. In 1856 he was employed by the presiding elder to travel the Brookville Circuit. He was re-admitted to the Erie Conference in 1857. He superannuated in 1880. Including three years of supply work, he was effective thirty-nine years.

"Father Graham was a remarkable man, unprepossessing in his appearance, yet a man of marked ability. As a preacher he was clear and logical. When aroused he was a man of wonderful power, so that when preaching

---

***William Todd—Admitted on trial, New York Conference, 1823; full connection, 1825; deacon, 1825; elder, 1827; transferred to New England Conference, 1829; located, 1832; readmitted, Pittsburg Conference, 1833; became a member of the Erie Conference at its organization, 1836; located, 1838; readmitted, Indiana Conference, 1838; became a member of the Michigan Conference at its organization, 1840; deceased, Erie, Pa., 1868. Appointments—1823-'24, Chazey, N. Y.; 1825, White Hall, N. Y.; 1826, Pittsford, N. Y.; 1827-'28, Sheldon, N. Y.; 1830, Northampton, Mass.; 1831, Gill, Mass.; 1833, Springfield; 1834, Fredonia, N. Y.; 1835, Youngsville; 1836, Westfield; 1837, Wattsburg; 1838, Kalamazoo, Mich.; 1839, Allegan Mission, Mich.; 1840, Allegan Mission, Mich.; 1841-'67, superannuated.**

at times, the whole congregation would unconsciously rise upon their feet. He was the great camp-preacher of his age, and at such times his preaching was attended with great power, often having to stop before the close of his sermon on account of the cries of the unsaved for mercy. Few, if any, equalled him as a revivalist. As a debater he had scarcely a rival, and few, if any, equals. He was possessed of the most keen and polished sarcasm, and woe to the antagonist who came within the reach of his two-edged blade. During his ministry he held thirty-two public debates, lasting from three to ten days, in which he met the best of opposing talent. Calvinists, Exclusive Immersionists, Universalists, Spiritualists, and all others who met him in discussion, went down under a cyclone of argument and sarcasm. He was a man of fair education and of iron will to work. The very close of his life found him hard at work. He had a large well-selected and well-used library. So great was his love of study that books were his almost constant companions. At midnight, his last night on earth, he was seen through the window of his room reading." He died alone. "No one was there to receive his last good-bye; no one to smooth his pillow—he died alone, no one expecting the death visitant in the home. May we not believe that the hand who laid Moses away in his unknown grave was there to soothe in the last moment, and to lead to immortality?"*

Mary North Graham, wife of Thomas Graham, died

*Thomas Graham—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; withdrew from ministry and membership, 1850, spending the succeeding six years in the practice of law at Jefferson, O.; re-admitted, Erie Conference, 1857; deceased, Putneyville, Pa., June 13, 1883. Appointments—1834, Springfield (supply); 1835, Wesleyville; 1836, New Castle; 1837, Akron; 1838-'39, Freedom; 1840, Willoughby; 1841, Chardon; 1842, Clarksville; 1843, Sheridan; 1844, Fredonia; 1845, Harmony; 1846, superannuated; 1847, Meadville; 1848, Ashtabula and Conneaut; 1849, without appointment; 1856, Brookville (supply); 1857, Brookville; 1858-'59, Brady's Bend; 1860, Curllsville; 1861, Rimersburg; 1862, New Bethlehem; 1863-'64, Clarion; 1865-'66, Harrisville and Centerville; 1867-'68, Hendersonville; 1869, New Wilmington; 1870-'71, Brady's Bend; 1872, Pithole and Tarr Farm; 1873-'75, Petroleum Centre; 1876-'78, Putneyville; 1879, North Washington (second preacher); 1880-'82, superannuated.

in Putneyville, Pa., April 4, 1879. She was born in Little Scrubgrass, Venango County, December 23, 1813. Mrs. Graham was a remarkable woman, and nobly seconded her husband in all his ministerial and evangelistic work.

"Whether in the relations of wife and mother, at home, burdened with domestic cares, or engaged in the struggles incident to an itinerant life, whether in the protracted meeting, through weeks of continuous labor, or on the camp ground, sheltered from the dews of night by interwoven branches, she was ever the same, ardent, zealous and untiring.

"Now with skill and taste she would ply the needle to supplement a meagre salary, then pleading with the people among she moved to seek the higher attainments of Christian life; always and ever with an energy singular and undaunted. She was the wonder of thousands. Before she entered her rest, and while she could yet converse with friends around her bedside, she looked with pleasure over the fields of conflict, and aside from the love of Jesus took intense delight in the remembrance of the multitudes she had been instrumental in lifting out of sorrow and seeing them launched on the voyage for the blissful shore.

"Sister Graham has done her work and done it well. Always ready for duty, never weak in faith or irresolute of purpose, her life forms an example that both the ministry and laity would do well to imitate."

Mr. Graham was a great preacher on the terrors of the law. Many recall his sermon at a camp meeting on Cherry run. H. M. Chamberlain says: "A large altar had been prepared, and the guard was instructed to let no one go into the altar till the mourners were invited. A vast multitude had gathered. Graham rose and said: 'You have called me a fire and brimstone preacher, a hell and damnation preacher, and now I am going to tell you what the Bible says about it.' He had cut out of an old Bible all texts referring to hell and arranged them so that at a glance he could repeat them. He commenced by describing the majesty and holiness of God, and described the sinner arraigned before Him. He then brought forward the passages threatening His doom. Words fail to describe the sermon; one must have heard

it to realize it. The awful solemnity and silence of the audience was only broken by the cries of some of the people crying out, 'God, have mercy on the sinner.' As Graham sat down a brother rose to exhort; old men and women, young men and maidens rushed for the altar. In less than ten minutes it was filled, and but little space was left for the Church to gather around them. I was sent to take charge of the prayer meeting, but that was beyond my control. The cries of the penitents were like a mighty wail. No voice could be heard separate from the rest. By and by here and there some were converted; they would rise up with their friends and praise God with shouts one after the other, until all seemed to have found the pearl of great price. Among the converts was a little girl. She was clapping her hands, and cried out, 'Where's grandpa?'—she had a gray-headed grandfather on the ground. She started to the tent, found him, brought him into the altar, and he was converted. As the meeting closed many were lying prostrate on the ground, their limbs as rigid as a rail, and we had to carry them to their tents. They were as dead men, and through the night as they would return to consciousness, their shouts would be heard. It was said that a hundred and fifty were converted that single night."—*(Pittsburg Christian Advocate, April 25, 1889.)*

H. H. Moore, his old friend, writes:

"I first met Thomas Graham in 1839. He was then thirty-three years of age, and I was a probationer in the Church.

"Mr. Graham was five feet, ten inches in height, symmetrical in form, and trim built; his arms were small and fingers long; his short-clipped, fine, light-colored hair stood erect on his head, fully revealing his ample forehead; his light blue eyes were mild but keen and penetrating; his voice was a high tenor; his speech was rapid, and his words were coined mostly by his lips and the tip of his tongue, but when at a camp meeting, as he personified the rich man in hell, lifting up his eyes in torment, calling for a drop of water, and his entire sermon focused in the appeal, 'F-a-th-er A-b-r-a-ham, F-a-th-e-r A-bra-ham,' his deep full chest was brought into requisition and his voice thundered off with terrible effect. In

many respects Mr. Graham was so much unlike other men that once seen or heard he could not be forgotten.

"He was not what the academies would call a scholar, but he was a theologian, an able lecturer as well as preacher, a diligent student; and I could never see any limit to his reading or to his general information. I was at the dedication of a union church. A noted Congregationalist preached in the morning and a Presiding Elder in the afternoon. The morning sermon received universal applause. The next day, being in the study of Mr. Graham, he took from his library a book and said, 'Homer, permit me to read to you a little,' and in a moment I found myself listening to the argument I had heard read from the pulpit the day before. Any stealing of this kind done in his presence was very likely to be detected.

"For some years previous to 1840 infidelity, in its various phases, had been rampant and shameless throughout Portage County, Ohio. A scurrilous newspaper was published at the county seat by John Harmon, Samuel Coleman and other Ravenna infidels. It was conducted on a very low literary plane, as if Christianity deserved nothing more elevated than caricature and abuse. In 1837 Mr. Graham was sent to the Freedom Circuit, and he was not long in finding out that the disciples of Paine abounded everywhere in his charge, and especially in the towns of Mantua and Shalersville. With but little delay he made a furious assault upon the outposts of the enemy, and spared not the general personal character and moral influence of its champions and leaders. Everywhere he met large audiences, and always sent the people away thinking, a few delighted, but many angry.

"Finally a gentleman by the name of Veets sent Mr. Graham a challenge to discuss publicly at Shalersville the credibility of the Christian religion. The challenge was accepted, the preliminaries arranged, and the time set for holding the debate. After some weeks of preparation the hour of opening came and the chairman and debaters were in their places ready for action. Mr. Graham led off and consumed his half hour in an exposition of the nature, vast scope and high importance of the questions they had met to examine. He withheld all his formal arguments, as he did not wish to give his op-

ponent material upon which to work, and thus he tested his metal. Mr. Veets floundered about some fifteen minutes and sat down, complaining that the affirmative had not given him anything to do. Mr. Graham then closed in on his work, conscious that he was master of the situation, and Mr. Veets made no further complaints that arguments were lacking. Mr. Graham's preparation had been thorough, and though he had at hand elaborate notes of each speech he was to make, twelve in all, he used them but little. The battle raged till noon the second day, and then the infidel crowd presented a forlorn and dilapidated appearance. The real condition of things was too palpable to be misunderstood.

"When the people assembled at 2 p. m. Mr. Graham was in his place, but Mr. Veets did not appear. As the clock struck two, Mr. Graham deliberately arose, and in tones of sympathy and kindness said: 'My friends, Mr. Veets is sick—he is very sick. My friend, Mr. Veets, will not be with us this afternoon, for he has gone home. If the audience please to remain I will present the remaining prepared arguments for this debate.' Not a soul left and for two hours the people sat and listened to as compact and cogent arguments in behalf of the Christian faith as were ever marshaled by the pen of the writer or tongue of the orator. An exhortation followed by a minister who was present, and appearances indicated the beginning of a revival.

"It was soon realized that in Portage County infidelity had received a staggering blow. Mr. Graham was hailed by church people as a keen-witted, well-informed and giant defender of the faith, but had his sarcasms been fewer and far less blistering in effect, the applause of a few good folks would have been somewhat louder. Mr. Veets' friends conceded that he had done the best he could, but it was evident to them that he was of too limited capacity and knowledge to handle Christianity, and that in debate he was no match for Thomas Graham.

"After some weeks a few individuals had so far recovered from the stunning blow received that, still hoping to save their sinking ship, they opened a correspondence with the somewhat noted Dr. Samuel Underhill, of Cleveland, and he was induced to challenge Mr. Graham to

discuss with him the claims of Christianity, the discussion to continue three days in the town of Mantua. The challenge was accepted and the preliminaries promptly arranged. Soon after this, meeting Mr. Graham, he said: 'I am often oppressed with the consciousness that I am not qualified to meet that Cleveland giant in debate. I fear the truth may suffer.' Not long before the meeting was to take place I met him again and he said: 'I received a letter to-day from Dr. Underhill, and what do you think? He spelled my name "Greyam." That is enough; I have no fears. I see under the lion's skin the tips of the ears of an ass.'

"It was in the month of September, the weather was fine and at the hour of ten the Union Church was crowded with an audience of the first respectability to listen to the arguments of the champions of Christianity and of infidelity.

"In opening, Mr. Graham enlarged upon the fact that in all ages all nations and all peoples had been religious, and this he urged was proof that religion was a fundamental element of the constitution and laws of nature, especially as incorporated in the nature of man.

"Mr. Underhill replied that worship was superstition, the result of ignorance.

"Mr. Graham admitted that the facts of superstition were the result of ignorance and then urged that man found redemption from these evils only in the light and power of Christianity. The audience was deeply affected by this powerful speech.

"Then, to break the force of this argument, Mr. Underhill laid out all his strength and used all his eloquence in its criticism.

"Advancing a step, Mr. Graham held that Christianity was but a development of moral elements partially revealed in nature, and for this reason Christ's parables, so full of beauty and instruction, are drawn from nature.

"Evidently this position was new and strange ground to Mr. Underhill, as he had taken nature to be infidel, and he could only wabble over and around it to no purpose.

"Another link in the chain of Mr. Graham's logic was that Christian principles fully incorporated in man's

nature and practiced in his life, were a benefit to him; hence, they must be real, and if real true.

"Underhill was forced to deny that Christianity had been a benefit to man, and drew an awful picture of popish persecutions, especially in Spain. Mr. Graham easily shattered that lance.

"He then held up the character and life of Christ as interpreted by the sermon on the mount as the center and soul of Christianity, and insisted that they must be a real divine manifestation, for no genius could have invented them, especially in a half civilized age.

"Mr. Underhill found that reply to this was biting a file. Mr. Graham had so thoroughly mastered the situation that he could expand or contract or modify his line of thought or reply to Mr. Underhill as the exigencies of the case demanded, only his chain of fact and logic must be kept firm in every link and not be broken.

"In the first day's debate Mr. Graham found he had met a foeman worthy of his steel, and he was glad of it, for he was sure that each position he had taken had, unshaken, withstood the fiercest assaults that could be made upon them. During the contest of the second day he brought into his arguments a wealth of thought and a brilliancy of illustration which was a surprise even to his friends. He seemed to be a master of all the writers who had discussed the evidences of Christianity in either ancient or modern times, and using them in his own way he made them his own. Mr. Underhill put forth a supreme effort, but no one saw more clearly or felt more deeply than himself that he had heavily lost ground.

"As the disputants came together the third day Mr. Graham seemed to be calm, self-possessed, heavily freighted with thought, but as fresh as the morning. Mr. Underhill presented a troubled, depressed and tired appearance. Mr. Graham opened the debate by giving his audience with astonishing power two pictures, the first was Christianity triumphant, the second was infidelity as the curse and blight of humanity—Sabbath gone, temples in the dust, and the death of a man no more than the death of a dog. In his reply Mr. Underhill would substitute art, music, science, philosophy for Christianity. This speech received Mr. Graham's special attention, and he made clear two points. First, that there could be no

substitute for Christianity; second, that the arts, sciences, etc., were but the handmaids of Christianity.

"The last hours of the debate have come, the church is crowded and the champions are at their tables. Mr. Underhill presents an unnatural appearance. The light, easy *hauteur* expression which his countenance wore on the morning of the first day is gone; his head is bowed down, and the appearance of his bright face is changed and become sadly dark. Though sixty years have passed since that day I still see that dull, heavy, sad look. The fact is, he was conscious of defeat, and knew that friends as well as foes were aware of it. Mr. Graham knew that up to that moment all was well, that the people were ready to hail him as a successful champion of the truth, but he was quite absorbed in the final speech he was to make. Calmly and slowly he summed up the entire debate. He stretched out before us, link by link the chain of his argument, and designated points which had been assailed, and left it to the audience to judge whether a breach had been effected. Of the affirmative arguments of his opponent he took an inventory and restated his replies. He was at his best. From the first he had steadily grown upon the people and seemed to be a much mightier man than at the start. His closing appeal would have been appropriate from a camp meeting pulpit.

"Properly Underhill should have advanced nothing new in closing the debate, but he confessed himself a coward in presenting nothing but new matter. 'What,' he asked, 'does Christianity teach? Arithmetic? No. Geography? No. Medicine? No. Chemistry? No.' And thus he exhausted his thirty minutes. This foolish trick was perceived by everyone and it robbed him of the sympathy his ignoble defeat had elicited.

"These debates put an end to rampant infidelity in all that section of Ohio, and it has not lifted up its head since. Mr. Veets has prudently been kept in seclusion, and I am not aware that Mr. Underhill has been heard from. Samuel Coleman, the infidel editor, became converted, and for many years was a useful official member of the Ravenna Methodist Episcopal Church."

William Stevens, Justus O. Rich.

William Stevens was admitted to the itinerant ranks in the New England Conference in 1804; was made supernumerary in 1844, and superannuated in 1845. But his work did not cease. "He preached occasionally for several years, but the infirmities of age, and especially the asthma, from which he had suffered for years, gradually restricted his labors and finally confined him to his house. He suffered much, but suffered patiently; always edifying his visitors with the discourse of ripe Christian experience. During religious exercises it was not uncommon for him to give vent to his emotions in expressions of praise to God for His abounding goodness. In the latter part of February he sunk rapidly. He experienced severe pain, but expressed his entire resignation in the divine will, and spoke freely and joyously of his assured hope of eternal life. On the afternoon of the holy Sabbath, after a severe chill, he sunk into a stupor, and did not revive again, but calmly passed to the heaven, where the weary find rest."—*(Minutes of Conferences, Vol. VII., 1858, p. 114.)*

Mr. Stevens was born in Plymouth County, Mass., March 24, 1778, and died in Bridgewater, Beaver County, Pa., March 1, 1858. He was converted in 1801; two years later he experienced the blessing of perfect love, and at about the same time was licensed to preach. He located in 1813, and was re-admitted in the Ohio Conference in 1820. He became a member of the Pittsburg and Erie Conferences at their organization. He was transferred to the Pittsburg Conference in 1839. He was eight years Presiding Elder.*

***William Stevens—Licensed to preach, 1802; admitted on trial, New England Conference, 1804; full connection, 1806; deacon, 1806; elder, 1808; located, 1813; re-admitted, Ohio Conference, 1820; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1839; deceased, Bridgewater, Pa., March 1, 1858. Appointments—1804, Landaff, Mass.; 1805, Ashburnham, Mass.; 1806, Salisbury and Salem, Mass.; 1807, Poplin, Epping and Sandown, Mass.; 1808, Salisbury, Poplin and Salem, Mass.; 1809-'10, Lynn, Mass.; 1811, Nantucket, Mass.; 1812, Boston, Mass.; 1820, Deer Creek; 1821-'22, Fairfield; 1823, Piqua; 1824, Steubenville; 1825, Pittsburg; 1826-'29, Monongahela District; 1830-'31, Williamsport; 1832, Brownsville; 1833, Uniontown District; 1834-'35, Ravenna Dis-**

Justus O. Rich was born at Lake Pleasant, Hamilton County, N. Y., August 28, 1813. He was converted at the age of thirteen at a camp meeting near Albion, Orleans County, and united with the Methodist Episcopal Church. He was licensed to preach in 1834, his license bearing the signature of Hiram Kinsley. He supplied Jamestown (N. Y.) Circuit as junior preacher for several months in 1835 until the session of the Pittsburg Conference of the same year, by which he was received on trial. He became a member of the Erie Conference at its organization, "located at his own request to join some Western conference," in 1856, and was re-admitted by the Minnesota Conference two years later. In that conference he sustained the effective relation twenty-two years; thirteen years he was in charge of district work. He was elected a delegate to the General Conferences of 1872. He was granted a superannuate relation in 1881, and died in Middletown, Conn., February 16, 1899.

Mr. Rich was united in marriage with Miss Maria J. Willman in 1839.*

Josiah Flower.

Josiah Flower was born in West Springfield, Mass., June 19, 1803, and died in Meadville, April 15, 1875. He was converted in McKean, Pa., in 1828; the same year he was licensed to preach and employed by the Presiding Elder on the Forestville Circuit. He was admitted on trial in the Pittsburg Conference in 1835, and

---

trict; 1836, supernumerary; 1837, Ravenna; 1838, Ravenna District; 1839-'40, Beaver; 1841, Wellsburg; 1842-'43, Birmingham; 1844, supernumerary; 1845-'57, superannuated.

*J. O. Rich—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; located, 1856; re-admitted, Minnesota Conference, 1858; deceased, Middletown, Conn., February 16, 1899. Appointments—1835, Westfield; 1836, Sheridan; 1837, Wattsburg; 1838, Warren, Pa.; 1839, Napoli; 1840, Forestville; 1841, Gerry; 1842, Parkman; 1843, Geneva; 1844, Gustavus; 1845, Wesleyville; 1846-'47, Randolph; 1848, Portland; 1849, Warren, Pa.; 1850, Forestville and Villenovia; 1851, Forestville and Sheridan; 1852, Ellington; 1853, Westfield; 1854-'55, Painesville; 1858, Carlyle and Lakeville, Minn.; 1859, Minneapolis; 1860, Fairbault; 1861-'62, St. Paul, Market street and West St. Paul; 1863-'64, St. Peters District; 1865-'8, Owatonna District; 1869-'71, Red Wing District; 1872-'75, Winona District; 1876, supernumerary; 1877, Duluth and Brainard, Minn., 1878, Hastings, Minn.; 1879-'80, Farmington, Minn.; 1881-'98, superannuated.

the next year by the division of the conference he fell within the boundaries of the Erie Conference. He was six years Presiding Elder on the Clarion and Erie Districts; he was a delegate to the General Conference in 1856; he was chaplain in the army in 1861; and his service was uninterrupted till his superannuation in 1874. In his pioneer work he laid the foundation of some of our best charges. "Brother Flower was a man of most positive character. His angles were sharp and apparent to all. Christianity has never had a follower more ready to contend for the faith than he was. The divinity of Christ, the universality of the atonement, the resurrection of the body, and the justice of God as visited upon sinners in another world, were his favorite themes, and the blows he dealt were the blows of a giant. One of the marked features of his character was a perfect abhorrence of anything like sham. He was morally incapable of acting a false part. He was one's very ideal of frankness. He preached as though under oath to tell the truth, the whole truth and nothing but the truth, as he should answer to God in the great day. No diluted gospel for him. To such as did not know him intimately he may have passed for a hard, stern man. But a greater mistake could hardly have been made. He had a heart as gentle as a woman's. In the sacredness of home he was to his children more like an elder brother than a father. He had almost a morbid sympathy for the weak. It was this that in times of slavery made him one of the most intense anti-slavery men. It was this feeling that almost ever drew him to the defense of his brethren whose characters were under arrest. He was instinctively the prisoner's friend. So strongly was his disposition bent in this direction that where principle was not involved you would almost surely find him acting and voting with the minority. A man more loyal to generous sympathies never answered at roll call of Erie Conference." Mr. Gregg says: "His voice was rough, at times grating, especially to the ear of an advocate of Universalism, or any other ism that might happen to be under review. He possessed a mind of uncommon strength, and could drive an argument with as much force as any other man. The good people were never known on any circuit he ever traveled to complain of any failure

to fulfil that part of his ordination vows by which he promised to be 'diligent, to banish and drive away all erroneous and strange doctrines.' "*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 346.)*

Josiah Flower, "a strong and fierce man," while the Erie Conference was in session in Fredonia, N. Y., began to belabor a brother who had crossed his grain. Bishop Hamline, who was presiding, said: "Pause, Bro. Flower, and the Conference will spend a few moments in silent prayer." All fell upon their knees—the bishop said "Amen." Flower sprang to his feet and shouted: "Bishop, that session of prayer has cleared my mind wonderfully, and I now see more clearly that the brother was wrong;" and so proceeded to cudgel him more savagely than before.—*(M. C. Briggs, in Pittsburg Christian Advocate, October 17, 1895.)*

Crow, Bump, Baker.

Moses Crow was born in the town of Montgomery, Mass., in 1816. While a child his parents moved to McKean County, Pa. He was converted in Smethport, Pa., at a meeting held by William Butt and Samuel Gregg in 1832. His parents were Presbyterians, but he preferred to unite with the Methodist Episcopal Church. In 1834 he entered Allegheny College; he was licensed to preach the same year, and, leaving the college, was employed by the elder. He was received on trial in the Pittsburg Conference in 1835, and appointed second preacher on the Wattsburg Circuit. He became a member on probation in the Erie Conference at its organization. In 1837 he located for the purpose of attending Allegheny College, from which he graduated in 1840.

***Josiah Flower—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; deceased, Meadville, Pa., April 15, 1875. Appointments—1828, Forestville (supply); 1835, Napoli; 1836, Gerry; 1837, Youngsville; 1838, Fredonia, N. Y.; 1839-'40, Sheridan; 1841, Westfield and Mayville; 1842, Mayville; 1843, Jamestown, N. Y.; 1844-'45, Springfield; 1846-'47, McKean; 1848, Morgan; 1849-'50, Geneva, O.; 1851, Clarksville; 1852-'53, Saegertown; 1854, Wattsburg; 1855-'57, Clarion District; 1858-61, Erie District; 1862-'63, Espyville; 1864, Hartford and Orangeville; 1865, Windsor and Hartsgrove; 1866-'68, Thompson; 1869-'70, Troy, O.; 1871, Saegertown; 1872, Cooperstown; 1873, Harmonsburg; 1874, superannuated.**

The same year he was united in marriage with Miss A. J. Hamlin, of Meadville. He was soon after re-admitted to the Genesee Conference and became a member of the East Genesee Conference at its organization. He was one year principal of Genesee Wesleyan Seminary, and three years professor in Genesee College. He received the degree of Doctor of Divinity from Allegheny College. He served two years as Presiding Elder of Geneva District, when his health failed. He went west for recuperation, but in vain, and, returning east, died in Geneva, N. Y., October 3, 1859.

His memoir in the Conference Minutes concludes: "Dr. Crow was agreeable in his person and manners, exemplary in his spirit and conduct, beloved and respected by those who knew him, possessing a clear and discriminating mind, a sound judgment, an honest heart, and a soul aspiring to the accomplishment of a great and good work. His pulpit talents were of a superior order, and had his health permitted he promised to be a shining star in the Church; but he was early called from his work to his reward, leaving to his brethren the blessed assurance of his happy change and the admonition to be also ready."—*(Conable, History of the Genesee Annual Conference, pp. 558-559.)*

"William H. Bump was born in Pawtucket, Providence County, R. I., November 11, 1808, and moved with his parents to Mantua, Portage County, Ohio, where he embraced religion in the fifteenth year of his age. He was licensed to preach in Cleveland in 1827, and continued to labor as a local preacher until 1835, when he was employed by Elder Brunson to preach in Erie, Pa., and was duly recommended to the Erie Conference at its session in 1836, where he was admitted on trial, and then transferred by the bishop to the Arkansas Conference. Here, after many years spent in hard toil,

---

***Moses Crow—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1837; re-admitted, Genesee Conference, 1842; elder, 1842, Hedding; deceased, Geneva, N. Y., October 3, 1859. Appointments—1835, Wattsburg; 1836, Westfield; 1842, Rochester, First Church; 1843-'44, Geneva; 1845, Lima; 1846, Castleton; 1847-'48, Ovid; 1849-'50, Elmira; 1851, Principal Genesee Wesleyan Seminary; 1852-'54, Professor Genesee College; 1855-'56, Geneva District; 1857-'58, superannuated.**

through a new and rough country, he was finally drowned, I think, in the Arkansas river. Mr. Bump was a moderate-sized man, of an excellent Methodist family, and from an early period gave his life wholly to the work of the great Master, for whose sake he sacrificed his life. He was a good, practical preacher."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 30-31).*

Edwin J. L. Baker was appointed second preacher on Gustavus Circuit in 1835. He was born in Wilkes-Barre, Pa., February 11, 1810. His parents were Moravians, and his father dying when he was quite young, his education and religious training were left to his pious mother, who performed her duty with fidelity. He spent his early childhood mostly in Chautauqua County, N. Y. He was converted in Franklin, Pa., in 1832, and united with the Methodist Episcopal Church. The next year he entered Allegheny College, but having received license to preach in 1834, he joined the itinerant army in the Pittsburg Conference in 1835, and marched forth to do battle against sin. He became a member of the Erie Conference at its organization. He soon rose to positions of influence in the Conference, was three terms Presiding Elder, and a member of the General Conferences of 1852, 1860 and 1868. He was a very successful preacher and in pastoral work he was indefatigable. He was a most effective extemporaneous speaker, and a strong debater on the Conference floor. He sought in every way to promote the welfare of the Church. He was transferred to the Church Triumphant from Pleasantville, Pa., December 30, 1882.*

***W. H. Bump—Licensed to preach, 1827; admitted on trial, 1836; transferred to Arkansas Conference, 1836; full connection, 1838; deacon, 1837; elder, 1839; located, 1840; afterwards drowned in the Arkansas river, date not ascertainable. Appointments—1835, Erie (supply); 1836, Washington, Ark.; 1837, Franklin and Newtown Mission, Ark.; 1838, Little Rock, Ark.; 1839, Sunday School agent.**

***E. J. L. Baker—Licensed to preach, 1835; admitted on trial, 1835; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Pleasantville, Pa., December 30, 1882; buried at Erie, Pa. Appointments—1835, Gustavus; 1836, Warren, O.; 1837, Willoughby; 1838, Ravenna; 1839, Forestville; 1840, Harmony; 1841-'42, Warren, Pa.; 1843, Randolph; 1844-'45, Portland; 1846, Harmony; 1847, Jamestown, N. Y.; 1848-'49, Franklin District; 1850-'53, Erie District; 1854-'55, Kingsville; 1856-'57, War-**

John Bain.

John Bain was a native of Scotland, and came to America in 1823 and settled in Saybrook, O., in 1824. The same year, at nineteen years of age, he was converted and united with the Methodist Episcopal Church. He was licensed to preach in 1828, and secured a trial in the Pittsburg Conference in 1835. Upon the division of that Conference he became a member of the Erie Conference. He labored efficiently until 1870, when he was made supernumerary. He entered into rest at Janesville, Wis., in 1872. He had been effective thirty-five years, and eleven years Presiding Elder. His pastorates embraced some of the most prominent charges in the Conference. Gregg says of him: "He possessed a more than usually strong, active and shrewd intellect, a ready tact in debate, could preach strong doctrinal sermons, and could scathe terribly any false ism which came in his way." He was very industrious, keeping most strictly the rule never to be unemployed, or triflingly employed. He was able to procure valuable books, and spent all spare hours in systematic and hard study. His religious experience was clear, refreshing and joyful. He was intensely Arminian in his views of Christian doctrine. "He loved, and preached and vigorously defended the doctrines of a general, free, present and full salvation, gloried in the cross and the propitiation not only for our sins, but for the sins of the whole world." His clear, comprehensive, vigorous understanding, resolute industry and strong originality soon raised him to an honorable position among the leading men of the Conference. He was solid, not sensational. He ignored arbitrary rules for sermonizing, cared nothing for mere ornament, attempted little in the way of exegesis—but his positions were well taken, and sustained with elaborate convincing arguments. He was always instructive, and his sermons were often filled with the very marrow and fatness of the gospel. He was a safe counsellor, and ju-

---

ren, O.; 1858, Cuyahoga Falls; 1859-'60, Ravenna; 1861-'62, Panama; 1863-'64, Westfield; 1865-'68, Erie District; 1869, Erie, First Church (nominal); 1870-'71, Warren, Pa.; 1872, Mercer; 1873-'74, Geneva, O.; 1875, Mayville; 1876-'77, Cattaraugus; 1878-'80, Forestville; 1881, Leon (released from serving the same immediately after the adjournment of Conference); 1882, Pleasantville.

dicious in the administration of the discipline of the Church.

Mrs. Maria Bain, his wife, preceded him but a brief time to the land of rest. She had been a helpmeet indeed. She was a woman of more than ordinary gifts and attainments. Her faith was clear, vigorous and appropriating; her hope strong and inspiring, her charity pure, constant and unbounded. "In her room, where her quiet presence brought much of sunshine and gladness to hearts that loved her well; she was the true wife and mother. Though of domestic habits and most happy in her home, she was not averse to society—even casual visitors were received with her cordial welcome and entertained with her sensible discourse, admired her eminent social virtues as they enjoyed her unostentatious hospitality. She was generally silent with regard to the faults of others; and few have more rigidly observed the rule to speak evil of no one. Her Christian experience, commencing early in life, was clear, progressive and most satisfactory. For many years she enjoyed and 'to the praise of His glorious grace,' modestly professed the high attainment of perfect love; and her pure, earnest life was seen to be beautifully consistent with that profession. In the home she was the affectionate, faithful wife, and tender, watchful mother. In the church she was beloved and eminently useful—a burning and a shining light, adorning the doctrine of Christ with a well ordered life and a godly conversation. By her blameless life and words of counsel and encouragement, she greatly assisted others. So peculiarly was she to be the wife of a minister of the Lord Jesus, and so marked was her influence in all the communities where they lived and labored, that very much of her honored husband's efficiency and success was doubtless in part due the progress and earnest efforts of the wife who encouraged him in the work, sharing his every cup of joy and sorrow, ever ready to take hold of the burdens and help carry them. Her religious exercises were without affectation, and more than impressive. With the most absolute freedom from ostentation, and genuine humility, she did not shrink from the cross even when it was heaviest. Relying on Him whose ready help makes even our weakness strong, she could ever stand up for Jesus; and finished

her course the same saintly woman she had long been among us. Her death was a glorious triumph, and her memory will be blessed. The last few days, as described by her husband, now with her in glory, were hallowed by manifestations of divine power, and such utterances as seldom come from human lips."*

H. H. Moore says of John Bain:

"John Bain was a gift from the Highlands of Scotland to the United States; a gift thankfully received and others of the same 'sort' would be welcomed.

"He had a square built, muscular body, was five feet ten inches in height, had a large head, and in every way stood up a forceful man. He came to Ashtabula County, Ohio, at the age of nineteen, with a fairly good Scotch education. Soon after this he fell under the influence of Methodist people, was thoroughly converted and joined the Church. His religious activity soon brought him an exhorter's license, and in due time license to preach as a local preacher and in 1837 he became a member of the Erie Conference. He served the Church as pastor, presiding elder, agent for Allegheny College and as a delegate to the General Conference. In whatever work was assigned him he was a success, and from first to last he ranked among the leading men of the conference. He understood well the law and polity of the Church. He was a master and a lover of its theology, well read in history and in current literature. There was in his nature a vein of humor which it was not easy for him to suppress, and which on occasion he used to much advantage. When a somewhat personal and perplexing matter was about to come before the conference we heard him remark: 'I must look after that matter. I can handle it better than any other one.' And we were instantly interested to hear his speech. When the case was fairly laid before the con-

*John Bain—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, date and bishop, not able to ascertain; elder, 1837, Roberts; deceased, Janesville, Wis., 1872. Appointments—1835, Conneaut; 1836-'37, Springfield; 1838-'39, North East; 1840-'42, Meadville District; 1843-'46, agent Allegheny College; 1847, Warren, O.; 1848, Ravenna; 1849-'50, Meadville; 1851, Cleveland, St. Clair Street; 1852-'55, Warren District; 1856-'57, Cleveland District; 1858-'59, Painesville District; 1860, agent Preachers' Aid Society; 1861-'62, Harmonsburg; 1863-'65, Franklin; 1866, Willoughby; 1867-'68, Saybrook; 1869, Perry; 1870-'71, supernumerary.

ference he took hold of it, and in a broad conservative spirit unfolded its merits and demerits; and this was done with such a mixture of fact and inference, of candor and humor, that the anticipated delicate points were touched and disposed of in a good manner. Mr. Bain was a conference man; he was very practical in all he said and always listened to with interest. His preaching was expository, or topical, or descriptive, doctrinal or practical, as the occasion required. and he was as much at home in the one department as the other. His great weapon was truth, and in a single sermon or conference speech it would on occasion take on the form of cool logic, invective, sarcasm, irony, humor and pathos. His versatility was of a very high order; and he knew it well, also that it was an element of his peculiar strength and that he could use it as he liked. We once heard him refer to his Scotch brogue as a great embarrassment. We replied: 'That should not be so, your enunciation is very distinct, the people all understand you and your Scotch accent affords a pleasing variety.'

" 'Yes,' he replied,' but I would give all I am worth to get rid of it.' We replied: 'But the people who listen to you would not give a fig to have you rid of it, and if they like it why should you object?' 'But then I do,' he replied, 'I am in America.'

"Mr. Bain never hesitated to lock horns in debates on the conference floor with either Kinsley or Kingsley or Steadman, or any other one, and his ability was fully respected by them. If there were weak places in their armor they were careful not to expose them when he was an opponent.

"Mr. Bain possessed the coolness, the shrewdness and the calculation of a thorough going business man. His ability in this respect went far and did much to keep Allegheny College on its feet and save it to the Church. Had it not been for the claims of the people he might have become one of the successful bnsiness men of the country and made a great property.

"He was also a brotherly, kind-hearted man. As a presiding elder he was as likely to cure the faults of a preacher by a flash of good natured humor as by sage counsel. His men were represented to conference for all they were worth, and among the people he stood by them

as far as truth would permit. On the whole John Bain was an all around gentlemanly, devout, solid and trustworthy man, enjoying the confidence of all that knew him. He was a thorough Methodist and a pillar in the conference. Were we to characterize the strongest and leading element of his nature we should call it keen common sense. In this respect he was a universal genius."

George W. Clarke.

George W. Clarke was born near Canton, Stark Co., O., July 11, 1810. His parents were among the first settlers in that part of the state, and being devout members of the Presbyterian Church were diligent in the religious training of their children. When about ten years of age, under the faithful ministry of Rev. Benjamin Fenn, George was the subject of deep religious impressions, sought the Lord earnestly, and found peace through believing. He says: "There being no children members of the church of my parents at that time, I remained over five years without uniting with any church, some of the time in a partially backslidden state, with but little religious enjoyments, though constant in my attendance at the place of worship, in reading the Holy Scriptures, and in secret prayer—a habit formed so early that even when the heart was cold, and the days spent too carelessly, it could not be omitted without great uneasiness, though sometimes the opportunity for entire secrecy was not found. In my sixteenth year, attending a prayer meeting held in a farm house near Uniontown, O., by a few earnest Methodist people, where social and literary advantages had been few, but whom I had learned to love for their zeal and goodness, the Holy Spirit was present in subduing power, I, with Charles Reed, a medical student, made our first public profession not of religion but of our purpose to seek earnestly. The Methodist Church for some time, both as to her doctrines and usages had been approved as most scriptural and helpful—so, leaving nearly all my friends, a church home was at once sought with them, and every opportunity sought to kneel at her altars, and seek the instruction of those who knew the path of life. The way of faith seemed not so easy as before I had departed from it, and some months passed before the long sought rest was found. The supreme faith and rapturous enjoyment

of a few German Methodists that were taken as model Christians, for a time bewildered me. The answer to prayer often made *them* leap and shout. It came not to me, as at first expected, in a flood of light and rapturous joy. It was simply peace, sweet peace, and that for a time disturbed by doubts and fears. Many happy seasons were enjoyed, but it was nearly a year before the evidence was such as seemed to justify the words of assurance so often since repeated, 'Jesus saves, saves me now.' The subsequent life has been blessed indeed, though, in the service rendered, far from what it ought to have been. The record is with God and the Church. Both have borne with many imperfections. Others will estimate the work done."

Mr. Clarke received license to exhort soon after joining the Church. He used his license and it was renewed year after year till his junior year in college when he was licensed to preach. The same year he was admitted on trial in the Pittsburg Conference. This was in 1834. He became a member of the Erie and the East Ohio Conferences at their organization. In 1881 he was transferred from the latter to the Erie Conference, where he remained till God took him. He was educated at the Western Reserve College, and Allegheny College where he completed his course in 1835. After filling three appointments—Hudson, Franklin, and Mercer—he was called to his Alma Mater as Professor of Greek, and two years later elected vice president. This position was held seventeen years, when failing health compelled him to seek a change of employment. He was presiding elder of the New Castle District in 1860-1863; and financial agent of the college in 1876-1880. He labored in the pastorate—except as above stated—until 1885 when he was superannuated. His name appears on the Minutes of the East Ohio Conference as a supernumerary, but he says: "The relation practically lasted but two weeks as I returned home to receive an appointment to work on the Centerville Charge, Erie Conference." Mr. Clarke was a delegate to six General Conferences, and a reserve delegate in the General Conference which elected Calvin Kingsley as one of the bishops—thus entitling him to a seat. He served also in two judicial conferences.

Dr. Clarke was twice married. His first wife was Miss

Pattie Plumer, of Franklin, Pennsylvania and his second Mrs. Mary Sullivan. His union in both cases was most happy.

In concluding the paper from which our sketch is made, Dr. Clarke says: "This is written while in a prostrated condition, and with doubt whether my strength will be sufficient to fill out the year. If it please the Lord, I would like to continue in the effective ranks for the fiftieth year, but *His* will be done." His desire was more than gratified. He adds to the paper this note: "Aug., 1887, I remained fifty-two years in the regular work receiving fifty-two appointments successively and filling them." He entered upon his heavenly inheritance July 18, 1892.

Brother Clarke was a man of great good sense, and excellent judgment, and often served his conferences in matters requiring clear thought, and mild but firm adherence to justice. He was of untiring purpose and unswerving integrity. He was always hopeful and sunny, and the very spirit of kindness and meekness. He was sound in doctrine, and ever true to the Church. "He was clear in thought and forcible and impressive in expression, enforcing scriptural truth in a masterly way. He was dignified in manner, but always approachable by all classes. He was cheerful and companionable to young and old, retaining a delightful spirit of youth through every stage of his long life. His presence at the conference sessions, after his superannuation, with his beaming and happy face and warm greetings, has been a benediction to many. The celebration of his eighty-second birthday was held on the Monday evening preceding his death. On the Sunday, he spoke in the class meeting and addressed the Epworth League of Grace Church, East Akron. Sitting at the breakfast table next morning, without a moment's warning, he heard the supreme call, and breathed out his life gently and sweetly as a babe that falls asleep in its mother's arms.*

***G. W. Clarke—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1881; deceased, Akron, O., July 18, 1892. Appointments—1834, Hudson; 1835, Franklin, Pa.; 1836, Mercer; 1837-'43, Professor Allegheny College; 1844-'45, Jamestown, N.**

STEPHEN HUBBARD, ASAHEL REEVES, EDWIN J. KINNEY.

Stephen Hubbard was born in New York City, Feb. 15, 1800 and died at Edinburg, Portage Co., Ohio, May 8, 1891. He was converted in his sixteenth year, and in 1834 was received on trial in the Pittsburg Conference. He became one of the charter members of the Erie Conference, and was twenty-four years effective. He was made supernumerary once, and five times superannuated, the last of which was in 1866. "Brother Hubbard was a preacher well qualified for the times in which he did his most effective work—a man who felt that he was called of God to preach his word. He was eminently successful in winning souls to Christ, and hundreds were brought into the fold through his preaching."*

Asahel Reeves was born in Turin, Lewis Co., N. Y., July 6, 1810; and died at West Farmington, Ohio, Aug. 11, 1892. He was converted at a prayer meeting in his native town in the thirteenth year of his age. In 1828 he married Miss Lydia Phelps, of Phelpsville, New York, with whom he lived in love and happiness for over sixty years. After her death in 1887, he kept account of the months, weeks, and days from the time of her departure, and longed for the blessed day of reunion. He

---

Y.; 1846-'53, Vice President and Professor Allegheny College; 1854, Franklin, Pa.; 1855-'56, Ravenna; 1857-'58, Akron; 1859, Erie; 1860-'63, New Castle District; 1864, Youngstown; 1865-'67, Westfield; 1868-'69, Forestville; 1870-'71, Ashtabula; 1872-'74, Middlesex; 1875, Ravenna; 1876-'80, Financial Secretary Allegheny College; 1881, Centerville (Meadville District); 1882, Cochranton; 1883, Meadville, Second Church, assistant pastor; 1884, Meadville, First Church, assistant pastor; 1885-'91, superannuated.

*Stephen Hubbard—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, not able to learn; elder, 1836, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Edinburg, O., May 8, 1891. Appointments—1834, Columbiana; 1835, Gustavus; 1836, Hartford; 1837, Parkman; 1838, superannuated; 1839, Freedom; 1840, Parkman; 1841, superannuated; 1842-44, supernumerary; 1845, Ellsworth; 1846, superannuated; 1847, Hubbard; 1848, Hartford; 1849, Clarksville and Sharon; 1850, Wilmington; 1851, Conneautville; 1852, superannuated; 1853, Bloomfield; 1854, West Farmington; 1855-'56, Pierpont and Denmark Mission; 1857, Hendersonville; 1858-'59, Burton; 1860, Edinburg; 1861, Jackson; 1862-'63, Southington and Nelson; 1864, North Washington and Clintonville; 1865, supernumerary; 1866-'90, superannuated.

was licensed to preach in 1833, and served as a supply on the Twinsburg Circuit in 1834; and the year following was admitted on trial in the Pittsburg Conference. He became a member of the Erie and East Ohio Conferences at their organization. He was effective eighteen years and thirty-nine years superannuated—preaching, however, as his own health and the condition of his family would permit while holding the latter relation. On July 18, 1892, he was stricken with paralysis, and knew the time of his departure was at hand. "He calmly and thoughtfully made all the arrangements for his funeral, and then waited for the change to come." "Mr. Reeves was a small-sized man, with sharp features, clear in thought, a ready speaker, fervent in prayer, and deeply pious."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 339.)*

Edwin J. Kinney passed from labor to reward Nov. 29, 1859. It was at Geneva, Ohio, his last field of labor. "As a gospel minister, our brother was pre-eminent. His ardent temperament was made tributary to his success. With a manner peculiarly pathetic, his expostulations were often overwhelming, and sinners by scores 'fled from the wrath to come,' and embraced the Savior. Firm in his belief, and able in his defense of the doctrines, usages and polity of the Church of his choice, he constantly sought her advancement. The universal welfare of his fellows, the freedom of the oppressed, the salvation of souls, the glory of the Redeemer, were ever the objects of his burning zeal, until mortal life was spent, and life eternal gained." He was born in Starkey, Yates County, N. Y., Aug. 29, 1810. He was converted to God in his twenty-first year, and licensed to exhort, within the bounds of the Genesee Conference. He entered Cazenovia Semi-

---

***Asahel Reeves—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, West Farmington, O., August 11, 1892. Appointments—1834, Twinsburg, under Presiding Elder; 1835, Deerfield; 1836, Edinburg; 1837, Freedom; 1838, Gustavus; 1839, Mesopotamia; 1840, superannuated; 1841, Franklin, O.; 1842, Hudson; 1843, Freedom; 1844, Hartford; 1845, Twinsburg; 1846, superannuated; 1847-'48, Parkman; 1849, Nelson; 1850, Hubbard; 1851, Mesopotamia; 1852, Bloomfield; 1853, Gustavus; 1854-'68, superannuated; 1869, Kinsman and State Line; 1870-'91, superannuated.**

nary soon after his conversion. He came to Ohio, and in 1833 was licensed to preach and employed as a supply on Springfield Circuit. In 1834 he was married to Amelia A. Curtin. He served Gustavus Circuit for a few months, and was then admitted to the Pittsburg Conference on trial. A year later the division made him a member of the Erie Conference. Removing in 1856 to Minnesota Conference, he was appointed to St. Paul, and chosen Chaplain of the Territorial Legislature. After a year's absence, he returned to the Erie Conference, and was stationed at Chagrin Falls, and in 1858 appointed to Geneva and Saybrook where he closed his career.*

Horatio N. Stearns, Watts B. Lloyd.

Horatio N. Stearns was a native of Vermont. He was born in Wilmington, May 24, 1810; and moved with his parents to Chautauqua, New York, in 1818. In 1834 he was licensed to preach, and the year following joined the itinerant ranks in the Pittsburg Conference. He became a member of the Erie, and the East Ohio Conferences at their organization. "He was one of the most successful ministers of his conference. For many years the blending of the intellectual with the emotional in his pulpit efforts made his deliverances at times so powerful that his audiences were swayed like forests bending before the storm." He was thirty-nine years effective, during seven of which he filled the office of presiding elder on the Franklin, Warren, and Ravenna Districts. He was supernumerary and superannuated five years before his final superannuation in 1877. He died at Madison, Ohio, Jan. 22, 1894. "He

---

*E. J. Kinney—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1839; re-admitted, 1840; elder, 1841, Roberts; located, 1856, and the same year re-admitted, Minnesota Conference; transferred to Erie Conference, 1857; deceased, Geneva, O., November 30, 1859. Appointments—1833, Springfield (supply); 1834, Gustavus (supply); 1835, Butler; 1836, Chardon; 1837, Ravenna; 1838, Cleveland; 1840, Geneva; 1841, Fredonia and Portland; 1842, Quincy; 1843, North East; 1844-'45, Akron; 1846, Painesville and Willoughby; 1847, Painesville; 1848, Concord; 1849, Ashtabula; 1850, Windsor; 1851-'52, Meadville; 1853-'54, Meadville District; 1855, Cleveland District; 1856, St. Paul, Minn.; 1857, Chagrin Falls; 1858-'59, Geneva and Saybrook.

was retiring, courteous, and in the fullest sense a Christian gentleman. Companionship with him was a rare privilege, his loving spirit a benediction, his counsels wisdom, his friendship steady and unselfish, his integrity unblemished, his loyalty to the right unswerving to the end."*—*(Minutes of Conferences, Vol. XXV, 1894, p. 421.)*

Watts B. Lloyd was admitted on trial in the Pittsburg Conference in 1835, and became a member of the Erie Conference at its organization. Mr. Gregg says: "Mr. Lloyd was a tall, stout-built man, with a good mind; of limited acquirements, but with proper culture and care might have made a very useful Methodist preacher; but his unbounded zeal in praying and speaking injured his usefulness and destroyed his health. He was a good man."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 342, 343.)* Mr. Lloyd was three times superannuated, and located at his own request in 1854. He resided some time in Waterford, Pennsylvania, where he was held in high esteem and did good service as a local preacher. He died in the faith in Tullahoma, Tennessee, Oct. 4, 1875.†

Notes of Triumph.

There were many revivals during the conference year

*H. N. Stearns—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Madison, O., January 22, 1894. Appointments—1835, Napoli; 1836, Wattsburg; 1837, Cleveland and Ohio City; 1838, Akron; 1839, Mercer; 1840, Salem; 1841-'42, Clarion; 1843-'44, Franklin, Pa.; 1845-'46, Franklin District; 1847-'48, Warren District; 1849-'51, Ravenna District; 1852, Cleveland, Perry street; 1853, Cleveland, Erie street; 1854-'55, New Castle; 1856-'57, Bloomfield; 1858-'59, Youngstown; 1860-'61, Chardon; 1862-'64, superannuated; 1865-'66, Chagrin Falls; 1867-'68, Kingsville; 1869, Saybrook; 1870-'71, supernumerary; 1872-'73, Morgan; 1874-'75, Kingsville; 1876, Unionville; 1877-'93, superannuated.

†W. B. Lloyd—Admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; located at his own request, 1854; deceased, Tullahoma, Tenn., October 4, 1875. Appointments—1835, Randolph; 1836, Centerville, Crawford Co.; 1837-'38, Cambridge; 1839-'40, superannuated; 1841, Springfield; 1842, Forestville; 1843-'46, superannuated; 1847, Harmony; 1848, Columbus; 1849-'53, superannuated.

of 1835. Mr. Gregg says: "Rev. Messrs. Aikin and Carr, on the Newburg Circuit, established an appointment at Parkham, Ohio, where they had a revival, resulting in the conversion of forty persons, who were formed into a class. Also a revival occurred in Troy, on the same circuit, which resulted in the erection of a church in that town. Rev. Messrs. Ayres and Crum held a meeting in East Farmington, at which between sixty and seventy conversions took place. At Southington a revival took place under the labors of Rev. D. Prosser, which resulted in thirty being added to the Church. Rev. S. Gregg reports a revival in Jamestown, N. Y., in which between thirty and forty were converted. A protracted meeting was held in Ashville, N. Y., by Rev. Messrs. Chapin and Gregg, in which sixty souls were converted. Youngsville, Pa., enjoyed a gracious revival through the labors of Rev. J. E. Chapin, in which one hundred were converted. In Palmyra, Ohio, a church was finished and dedicated, and followed by a revival, resulting in fifty conversions. A protracted meeting was held in Lennox, on the Jefferson Circuit, by Rev. I. Norris, at which eighty souls were converted. Revivals also occurred in Morgan and Rome, on the Jefferson Circuit. Elder Winans held a quarterly meeting at Pierpont, Ohio, at which forty were converted. Rev. J. Luccock held a meeting in a school house on the Geneva Circuit, at which sixty were converted. Rev. W. B. Lloyd held a meeting at one of his appointments on the Randolph Circuit, resulting in thirty conversions. At a quarterly meeting held in Kinsman, Ohio, between twenty and thirty were converted. There were revivals also in Johnson and Mecca, on the Geneva Circuit. Rev. G. Hills reports sixty conversions at Bagley's settlement, and thirty at Hickernell's, on the Harmonsburg Circuit. Rev. Messrs. Gardner and Reeves held a meeting at Charlestown, Ohio, at which there were eighty conversions."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 351, 352.)*

Ingraham's Itinerary to Tionesta.

In 1835 S. W. Ingraham was appointed to the Shippenville and Tionesta Missions, and on August 4, 1836, writes: "When my *friends* learned that I was appointed to this mission, they *appeared* to think that I had several

lives, and invented ways for the destruction of them all. Some would have me lost, and lie out in the woods, and the wild beasts destroy me. Some that I would starve in the woods; and some that I would starve among the inhabitants, who could not even supply their own children with bread. Some would have me drowned in attempting to ford the large streams. Others expected to hear of my falling off the narrow paths over rocks and precipices, where both horse and rider would be found dead, my long unsocial rides: and all predicted that my health and some, kind hearts, thought I must freeze to death on would not endure so hard an appointment."

He then assures his brethren of his good health, and gives an account of his work. He then gives a short extract from his journal, an account of an itinerary to Tionesta.

"Wednesday, July 27, left home at 1 p. m., rode ten miles, preached at 4 p. m. to eight adult hearers, and baptized about the same number of children. After preaching rode to Brother Joshua Leech's, about five miles, and lodged—stayed the next day. During the day a bear came and took off a hog close to the house—a hunter pursued him, and found him eating the hog—fired at him and frightened him away—probably unharmed. On Friday morning left Brother Leech's on foot in company with two others, Brother Leech and a hunter. We started through the woods a northerly course, for Siverly's, on Tionesta, equipped with a rifle, a hatchet, a scalping knife, three pocket compasses, fireworks, and some provisions. Arrived at Coon creek about noon, sat down on the bank and ate our dinner. Thus far we were guided by the hunter. Our hunter being now out of his latitude, we commenced running by the compass, making our way with the hatchet. About 3 p. m., came to the Little Coon creek—our guide assured us this must be Bear creek, which caused us to bend our course more to the west, much to our disadvantage. About 4 p. m., we came to Bear creek, which runs a westerly course. We struck the creek too low down, among the hills, to continue our course to advantage, so we turned and followed it to its mouth, whereby we struck the Tionesta three miles lower than our original design. Arrived at Siverly's about 6 o'clock, having been in the woods ten hours. It

rained in the morning, and during the day we were continually wet by the brushes. Next my companions left me and returned. Sunday morning I went down the creek three miles and preached; returned and preached at three at Mr. Siverly's. The congregation being too large for the house, we retired to the sawmill. We had excellent attention through the day. Took up a collection in the morning amounting to $6.94. The inhabitants on Tionesta are a hardy, enterprising, intelligent, and benevolent people. They come several miles to meeting in their Tionesta carriages—*canoes*—and return cheerfully against the current.

'Nor think the labor hard.'

"None here have professed to experience religion, but there is evidently a great moral change. Monday, traveled ten miles on foot to Battletown. Here, just as I arrived at the house of Mr. Barns, the old gentleman was brought in nearly killed by a log as it was rolled from the hill above him. No physician could be had in less than twenty miles. Providentially, I had a lancet with me, which I had bought a few days before for cases of emergency. I had not been in the house three minutes till the blood was running. After bleeding he soon came to his reason. In about an hour the people collected for preaching. Standing at the foot of the wounded man's bed, I preached from, 'Set thine house in order for thou shalt die and not live.' It was a solemn time. After giving the old gentleman some advice, the next morning I started at eight o'clock for Blood's settlement. Here I traveled twelve miles through the woods without company, guide, or path. I went partly by some old blazes on the trees, and partly by my compass, through tremendous windfalls of hemlock timber; climbing at times over huge piles of fallen trees. Here the bear, the wolf, and the panther range unmolested, and have their lairs amid the great heaps of fallen timber, thrown together 'in confusion wild.' I got safely through at 2 p. m.

"Blood's settlement contains two families, far removed from each other. The men were all away several miles in the woods, getting hay on a beaver meadow. Next morning started early for Brother Leech's, on a plain path, and traveled sixteen miles straight measure—probably more than twenty taking the serpentine course of the road.

Nothing special occurred on this walk. The road leads through one of the finest districts of land that may be found in the state, sufficiently level, and of a rich, warm soil. About half way I came to a settlement of Roman Catholics, containing four or five families; otherwise the whole way is a lonely walk. Took my horse and started for home—got thoroughly wet in a thunder storm, and arrived safely before sunset. On the whole I have been highly pleased with my route."—*(Pittsburg Conference Journal, Aug. 18, 1836.)*

Many missionary and other societies were organized in local churches early in the history of Methodism, prophetic of some of the great benevolences and recognized arms of service in our world-wide evangelism. We will give but one example, reported in the Pittsburg Conference Journal, July 30, 1835.

S. W. Ingraham, writing from Franklin, Pa., says: "As an evidence of what may be done by small means, I would mention the success of the 'Female Home Missionary Society' in Franklin.

"This society was organized about a year ago, consisting of about thirty members, and was mentioned in the Conference Journal. During the last year some have removed, some have withdrawn from this benevolent work, and one, a leading member, has gone to the reward of labor. Considering our whole missionary work in its operations, they chose to style themselves a 'Home Missionary Society,' reserving the appropriations of the funds to their own disposal, designing to send it to the parent missionary society, provided their own preacher or others near at hand were not in special want of assistance. They have raised the year past about $27, which has been disposed of as follows: $17.25 were paid to the circuit stewards, which sum was used as quarterage; the remainder has been appropriated to relieve the pressing wants of some of our traveling preachers. The zeal and perseverence of some of our sisters have been highly commendable."

Ralph Clapp preached at a camp meeting on the old Franklin District. He was obliged to leave the ground in the morning. He told the congregation he very much disliked to leave, but duty called him away; and he knew not that he should meet them again until he should meet

them in Heaven. "Amen!" said a good brother; "the Lord grant it!"

The Work Prospers.

E. H. Taylor writes from Cuyahoga Falls, Ohio, Oct. 21, 1835:

"We rejoice in being able to say that we have some prosperity here. At a protracted meeting recently held in this place, some thirty or more, during the meeting and since, have professed faith in Christ, and more than twenty have attached themselves to the Church; and we think a number more will give in their names for membership among us. This excitement is in the village, at the falls of the Cuyahoga and its immediate vicinity; and we think the prospects are brightening in other parts of our charge."—*(The Christian Advocate and Journal, Nov. 20, 1835.)*

Writing from Deerfield, Ohio, Dec. 1, 1835, William Swayze says:

"We have recently seen the glory of the Lord and the excellency of our God displayed in the conversion of many precious souls. Truly the eyes of the blind have been opened, and the ears of the deaf unstopped; the lame man has leaped as a hart, while the tongue of the dumb was made to sing. May this blessed work continue to blossom more abundantly, and we will rejoice ever with joy and singing.

"The above referred-to meeting I held on Warren Circuit, town of Brookfield, Trumbull County. It commenced under rather gloomy appearances. Our field was white and ready for harvest, we had common-sense preaching, directly calculated to accomplish its primary object, the conversion of souls. Strange to tell, several philosophical, hawk-eyed Universalists, skeptics, etc., were convinced of, renounced their errors, and embraced the truth as the wisdom of God and the power of God. In justice to my brethren, in the ministry, and some of the membership, may I be allowed to say, there never was in my opinion a set of regulars in Washington's army who manifested greater activity, courage, etc. We will not except Napoleon's invincibles. I will name a circumstance—to me it is without a parallel. I had occasion to offer a few reflections on that passage of Scripture, 'Go

out quickly,' etc. While showing the necessity of immediate compliance on the part of the ministry, etc., there were, say five or six young men of promise, who a few evenings previous came to the altar in the character of mourners—they started as with a touch of electric missionary flame, and passed through the congregation, above and below, as blazing meteors, returning, bringing (why not say to the marriage supper?) the poor, the maimed, the halt, and the blind—however, it could not be said as formerly, 'And yet there is room.'

"The altar and aisle was literally crowded with mourners, insomuch that many had to stay back for want of room. This is going out quickly. I will say to all our young men under similar circumstances, 'Go and do likewise.'"—*(The Christian Advocate and Journal, Dec. 25, 1835.)*

Again under date of Dec. 23, Mr. Swayze writes of the dedication of a Methodist Church in Poland, and a meeting at which fifty-four were converted.—*(The Christian Advocate and Journal, Jan. 15, 1836.)*

I. H. Tackett writes from Forestville, N. Y., Nov. 7, 1835:

"On this circuit there are many, no doubt, who are the servants of the Most High, but had been, it would seem, walking in darkness, and had no light. Many things had transpired to throw them into gloominess and perplexity. Apollyon, with some of his emissaries and vassals, had been carrying on his machinations for several years upon rather a new scale. Some with the garb of morality, others with that kind of religion peculiar to themselves (such as teach that all men will be saved, whether they have their souls washed in the blood of Christ, or their hands imbrued in the blood of their neighbors), while others would 'come fluting and fiddling to the Lord' in the house of God. Thus seeking out many inventions by which to serve the great God of heaven, and work their way up to the Empyrean of glory.

"But in the midst of this darkness our members generally, with but few exceptions, we believe, trusted in the Lord, and stayed themselves upon their God, so that darkness gives way and the shadows flee, and sinners are converted to God. The work first commenced at Bro. A. M. Huyck's class, at a meeting which began the

4th of November, called a two days' meeting, but was protracted on account of those who were seeking religion. And twelve at least we think experienced the forgiveness of their sins, and acknowledged their Savior before men, yea, before a gainsaying and wicked world *publicly*.

"On other parts of the circuit several more have been converted within a month or two past. This meeting prepared the way for our second quarterly meeting which commenced an the 28th of November in Forestville. At this meeting the Lord converted, we presume, about twelve more, seven of whom live in the village, we understand."—*(The Christian Advocate and Journal, Dec. 25, 1835.)*

Concerning the work of God on the Chardon Circuit, Aurora Callender gives a most encouraging account: "I would say a few words in reference to the work of the Lord among us, as it will no doubt be grateful to many to hear of the prosperity of the Redeemer's kingdom, and especially to those of my brethren in the ministry who have labored in this region in years that have gone by—many have labored and we have entered into their labors and are permitted to reap a glorious harvest.

"According to the nearest estimate that we can make, about three hundred souls have been converted to God in about three months past, and about two hundred added to the Church on this circuit since conference. The work has embraced all ranks in society, from the gentleman and lady down to the poor sceptic and drunkard, and from the aged sinner of seventy, down to the youth of ten years of age. The work was preceded in every society by much engagedness, and looking for holiness of heart and life, and blessed be God, some have found the great blessing. This has given in every instance an impetus to the good cause. The subjects of this revival, in the general, give evidence of a thorough work of grace in their hearts. The societies which have been more particularly favored are the following: Chardon, Chagrin, Thompson, Montville, Hampden and Chester. We have but two meeting houses on this circuit; they were both dedicated to the service of the Lord in the fore part of the year, since which time they have been owned by God, by the cloud of His glorious presence,

and as near as we could ascertain, between sixty and seventy were converted in the Chardon meeting house, and between eighty and one hundred in the Chagrin meeting house—thus has the pious industry of the Church been crowned with abundant success; our brethren, the local preachers, have been much engaged in this labor of love, and successful in carrying on the word of the Lord."—*(Pittsburg Conference Journal, February 18, 1836.)*

The work continued until, according to a later report of Mr. Callender, four hundred and fifty had been converted and three hundred and fifty added to the Church.

The following incident may have occurred ten or more years prior to this date:

"When Revs. William Swayze and John Chandler were holding a quarterly meeting in Greenville, Mercer County, Pa., they gave an opportunity for seekers of religion to come to the altar on Saturday evening. Many came. One young man, who was almost induced to go, held back. The thought, however, that it 'was now or never' haunted hm so that at last he arose and went part way down the aisle, with the intention of going forward; he stopped, however, and going back resumed his seat. Still this idea troubled him. He arose and went part way a second time. A third time he arose and went down, but instead of kneeling down at the altar, he went out of the house, intending to go home; but being impressed with the idea that it was 'now or never,' he turned about and came back, and stood at the altar, and looked on the scene for a short time; then clenching his fist, and shaking it in the air, he shouted: 'God Almighty, I will not!' and left the house. From that moment he said his feelings left him. He walked on home, but as he stopped on his own doorstep and put his hand to the door to open it, he said a light shone around him, and a voice distinctly said: 'He is joined to his idols, let him alone,' and, shrieking aloud, he fell on the pavement. His neighbors came and carried him in. They sent for Swayze and Chandler, who came and offered him the consolation of the gospel, but without avail. His reply was: 'It is too late! too late! too late!' and continued thus to exclaim until about sunrise the next morning, when his spirit took its flight to God, whom he had

refused and insulted."—*(Shaw, Touching Incidents and Remarkable Answers to Prayer, pp. 75-76.)*

"In the spring of 1816 several brothers, who were members of the Methodist Episcopal Church in the State of Connecticut, moved and settled in Chardon, Ohio, where a class was formed the following September, consisting of Zeadock Benton and wife, Ariel Benton and wife, Otis Benton and Gideon Morgan and wife. Preaching was in the Court House until 1835, when a church was built."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 142).*

A church was completed and dedicated in Chardon, Geauga County, Ohio, under the ministry of Aurora Callender and James R. Locke, who traveled the circuit in 1835. This was followed by a protracted meeting, during which sixty or seventy souls were converted. Another church was dedicated at Chagrin Falls, and at the protracted meeting between eighty and one hundred penitents bowed at the altar.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 351.)*

Centerville.

Stephen Cooper settled on the site of Centerville, Butler County, in 1798. The postoffice is Slippery Rock. It was known to old settlers as "Ginger Hill." Here Rev. William Carroll organized a Methodist class in 1834. Among the members were: Scott Stephenson and wife, John C. Ramsey and wife, John Reynolds, Michael Christley, Elizabeth Christley, Rachel Christley, Ephraim Rose, Eleanor Rose, Jane Rose, John Wallace, Susan Wallace, Alice Emery, Levi Hillger, Rachel Hillger, Nancy Hillger, Mary McKee, Daniel Neyman, Mary Neyman, Moses Huselton and perhaps two or three others. Daniel K. Hill, John Christley and Campbell Robb were early members. The greater number subsequently formed a class in Cherry township, which became the nucleus of a church. In 1837 a small meeting house was erected. This was torn down and replaced by a brick edifice in 1860. This was dedicated by Rev. C. R. Pattee. The appointment belonged to the Harrisville Circuit, of which Mr. Pattee was the pastor. At the time Dr. A. M. Patterson moved to Centerville in 1854, the older members were the Christleys, Neymans, Ramseys,

widow Hill, Dr. Livingston and wife, Darwin DeWolf and wife, Samuel Adley and John Cook and wife.—*(History of Butler County, R. C. Brown & Co., 1895, p. 631.)*

In 1836 Reuben Peck and W. B. Lloyd were appointed to Centerville Circuit, but the headquarters of this large circuit were at Harrisville. Joseph S. Barris was Presiding Elder of the Meadville District. Mr. Barris afterwards left the Church because of the slavery controversy. The first quarterly conference was held at Fairview meeting house, February 11, 1837. Twenty-five members were present. The record closes thus: "The committee appointed for ascertaining the house rent, fuel and total expenses of the preachers for the Conference year report the probable expenses will be for each preacher as follows: Table expenses, $10 each; fuel, $5 each; house rent, $5 each; whole amount, $40." The next quarterly conference was held on April 29, 1837. C. C. Bert and A. S. Hitchcock traveled the circuit the next year, and quarterly conferences were held at Sandy Lake, "Sandy meeting house," "Old Sandy Church," "Fairview meeting house" and "Wolf Creek meeting house." At this quarterly conference the license of N. Hall was renewed "on condition that he use it," and a committee was appointed to inquire as to its use.

There were fifteen classes—Centerville, Harrisville, Paiden's, Bond's, Gibner's, Barker's, Smith's, Sandy, Foster's, Fairview, Coleman's, Riddle's, Burn's, Hovis's, and Hamilton's. There appear later classes at Rose's, Mear's, Ray's and Strickland's.

During the next year we find the names Reynolds, Amity, Leesburg, and McClarrens among the places that contributed. The names Adams, Rankin and Wilson are also found, but we are not certain whether these are all "classes." There is one entry, "Thorn's Class." Some of these are probably former classes under a new leader. At least, in 1839, "Adam's class" reports "quarterage" raised. In 1839 also J. Reynolds, John Henderson and V. Gibner are reported as contributing, and "Deer Creek" and "Cool Spring" are mentioned as classes in 1840.

The Warren (Ohio) Circuit covered a large territory when J. J. Steadman, E. Birkett and Dillon Prosser were circuit preachers. David King says: "About eigh-

teen months after my conversion I was at my father's, then in the bounds of the Warren six weeks' circuit. The preaching places were Warren, once in two weeks, in the forenoon in the old school house; Braceville, in a log meeting house, the only church we *then* owned on the charge; Newton Falls, Southington; Champion Howland, Bazetta, Vienna, Fowler, Brookfield, Hartford, Shannon, Vernon, Burghill and Brockway Mills."—*(Pittsburg Christian Advocate, September 15, 1866.)*

Corry.

The old Hare Creek appointment of the Columbus Circuit was within the bounds of the city of Corry, and dates its origin back in the 30's.

Later an appointment was made at the Red School House which absorbed the old Hare Creek class, and services there were discontinued. Through the efforts mainly of William Brightman, a church was built on the corners, near the Red School House, for their accommodation, about the year 1858.

During the pastorate of J. S. Lytle in 1866, the class came bodily with N. Steadman, their leader, and became a part of Corry First Methodist Episcopal Church. Subsequently the church building near the Red School House was moved into Corry, near the cemetery, and the class went back and formed the North Corry Methodist Episcopal Church of to-day.

The first Sunday School in Corry was opened in the summer of 1862 in a rough board shanty on Concord street, near its junction with South street. Dr. J. B. Chase was its superintendent, assisted by J. D. Burrows. There G. F. Reeser, of the Columbus Circuit, preached his first sermon to the people of Corry fifteen months before Corry was incorporated as a borough. During the fall of the same year the Sunday School was transferred to the second story of a building on the corner of Washington and West Wayne streets, temporarily occupied as a school room on week days and used as a place for preaching on Sundays.

In the spring of 1863 it was moved into an old building in the French refinery, thence to the finished school building on Concord street, and finally to its present house in the basement of the Methodist Episcopal Church.

G. F. Reeser came here from Columbus and preached to the people in various places during the latter part of 1862 and the beginning of 1863.

In May, 1863, he organized a class which consisted of J. D. Burrows, leader, and wife, Dr. J. B. Chase and wife, J. L. Hatch and wife; B. O. Ball, Mrs. Eunice Briggs and Mrs. Susanna Wright, the first wife of Eugene Wright. The meeting that day was in the second story of a new unfinished building situated on East Main street, now occupied by Bush & Sweet as a grocery.

J. K. Hallock succeeded G. F. Reeser and was himself followed by J. W. Wilson in 1864, assisted by G. W. Staples. Under their ministry a church was built at an expense of $12,000 on a lot donated by King & Francis, at the corner of Concord and Pleasant streets.

A new edifice has been erected at the corner of Center and Pleasant streets. It is a handsome structure and most commodious building.

Thomas Thompson organized a class in Petersburg, on the New Castle Circuit, in 1835, consisting of seven members—James Wallace and wife, J. K. Swisher and wife, Hosea Hoover and his mother, and Rachel Piatt.

New Classes Organized.

John Middleton removed from Forest County into Scrubgrass township in 1835, and settled in the Big Bend neighborhood. At his earnest solicitation, Rev. J. H. Jackson, of Butler, was induced to visit the neighborhood and preach at intervals of four weeks. Mr. Middleton opened his house for these religious services. Rough wooden benches were the seats provided; and these were removed at the close of each service. A class of two members was formed in 1835—John Middleton and Elisha Lawrence. Mr. Middleton was the leader. Mr. Lawrence gave half an acre of land for the site of a church and burial ground. His wife was the first person buried therein, and William Middleton, who died May 5, 1835, was the second. A modest frame church was built in 1836. The present structure was dedicated October 17, 1883, and cost $1,700. The organization belonged to the Clintonville Circuit for many years. It is now a part of the Eau Claire Circuit.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 558, 559.)*

At an early period a class of Methodists was organized west of Leon Centre, which had among its members: Simeon Harmon and wife, Ichabod Franklin, and Richard Oathout and wife. Mr. Harmon was the leader, and meetings were usually held at his house. "The preachers on the Conewango Circuit also held meetings here and in the neighboring school house." A society was formed November 23, 1835, and the erection of a church building agreed upon. James Dunlap, Benjamin Southwick, Simeon Harmon, Simeon L. Winchell, Thomas Mills, Ira Greeley, Ira Sanders, Aaron Edwards and Michael Brenninstol were elected as trustees. The next season a church edifice was erected. This was remodeled and modernized in 1858 under the direction of a committee composed of D. Brand, M. Mills and Gaylord Kellogg. "One of the most notable changes was the addition of a tower, which was supplied with a good bell." The building afforded a most comfortable place of worship. In 1847 a parsonage was erected which was replaced in 1873 by a more attractive building. The circuit was formed in 1847.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 491.)*

The Methodist Episcopal Church is the oldest religious society in Sharpsville. The first Methodist preaching in this region was on the farm of William Fruit, whose tenant, William Hays, was of this faith. The place of meeting was changed shortly afterward to the house of Andrew Byerly. A class was formed in 1835 under the leadership of Robert Rice. He was succeeded by James Hays, Andrew Byerly and Phineas Dunham. The class book of Mr. Byerly is still in existence and furnishes the following list of members: William Hays, Charlotte Hays, John Dunlap, Elizabeth Dunlap, James Hays, Mary Hays, William Gay, Edna Gay, Nancy Hays, Elizabeth Bently, Andrew Byerly, Elizabeth Bear, Michael Bear, Isaac Klingensmith, Mary Klingensmith, Michael Cole, Mary J. Bear, William Hofis, Martha Hofis, and Robert Rice. At first this appointment belonged to the Salem Circuit—Ensign B. Hill and Reuben Peck were the circuit preachers. In 1837 it became a part of the Old Clarksville Circuit—with many sister appointments; Greenville, Sharon, Clarksville, Orangeville, Charlestown,

Big Bend, Keel Ridge, and others. Sharpsville became a separate charge in 1869.

Among the leading laymen of the early society, John Dunlap deserves especial notice. He is described as a man of considerable culture, the school teacher of the time, with all the frontiersman's courage and daring, as evinced in his adventures with the Indians; and yet he was gentle and unassuming. His piety commanded the respect and confidence of all who knew him. He was the strength and life of the little society.

For several years the society worshiped in the house of Mr. Byerly, afterwards in the Furnace School House. The first meeting house was erected about 1857 or 1858. It stood on Mercer Avenue. During the pastorate of John Perry, 1874-'75, it was remodeled and enlarged.

A parsonage was built during the pastorate of J. H. Merchant, and R. M. Bear organized the first Methodist Sunday School, although a union Sunday School had been held for some years.

There have been many revivals. We may mention those held by Ahab Keller in Andrew Byerly's grove when forty were added to the society; by R. A. Caruthers in the school house with fifty additions; and by J. H. Merchant with more than one hundred conversions.

Homer J. Clark.

Homer Jackson Clark was born at Mount Holly, Vermont, Dec. 23, 1803, and died at Homersville, Ohio, Sept. 24, 1875. He was licensed to preach by William Swayze in 1822, and received on trial in the Ohio Conference in 1824; but the year following he was discontinued that he might pursue his studies. He was readmitted to the Pittsburg Conference in 1830, and became a member of the Erie Conference at its organization. He was transferred to the Pittsburg Conference in 1841. In 1831 he was Professor in Madison College; and held a similar chair in Allegheny College in 1834-'36. In 1837 he was made President and Professor of Moral Science; and the same year received the degree of "Doctor of Divinity" from Transylvania University, in Kentucky. He held this position until 1844 when the college was suspended for lack of funds; and then he labored two years as its agent. His "Perpetual Scholarship Plan" saved the college. He re-

turned to the presidency, and led the college on to larger success until 1848 when he was granted a superannuate relation, returning to the active service in 1850. He was editor of the Pittsburg Christian Advocate in 1852-'55; and presiding elder on the Pittsburg and Steubenville Districts for eight years when he was superannuated. He was a delegate to the General Conferences of 1844, 1852, and 1860.

"In his early days he always wrote and committed his sermons. All his discourses were polished performances, and many of them masterly efforts. A man of more unblamable life and purity of character it would be difficult to find. A gentleman in the true sense of the word, a scholar of no mean attainments, an educator who has left behind him the proof of his works, a preacher whose beautiful and impressive discourses instructed his hearers and moved them to a better life, a Christian of the noblest type, conscientious, diligent, meek, quiet, unostentatious, and unobtrusive, and commanding unusual respect for his virtues and attainments."

The following notice of Dr. Clark is from an editorial in the Pittsburg Christian Advocate:

"Rev. Homer J. Clark, D.D., was born at Mount Holly, Vermont, in 1803. His parents on both sides were of Revolutionary ancestry, and the family of his mother came over to Plymouth Rock in the Mayflower. His father in 1820 removed to Ohio, then the 'Far West,' and settled near Portage—now called Barberton—and there with his family made a home. The father and mother were Presbyterians, but Homer was converted in a Methodist revival meeting which was held in a little school house near his home. His conversion was of the old fashioned sort—may it never go out of fashion—and he shouted aloud the praises of God. Word was carried his father that Homer was at a Methodist meeting and had gone crazy. The father hurried to the spot, looked in the illuminated face of the happy boy, and said: 'Would God all my boys were as crazy as Homer is at this minute.'

"As was the wont in those times, Homer, then but seventeen, was set to exhorting immediately after his conversion, and soon the presiding elder of the district employed him as a supply. After a year's work in this relation, he so realized his deficiencies for the work of the

ministry that he resolved to go to college. His father gave him a colt, with saddle, bridle and the indispensable 'saddle-bags,' and five dollars in money. He packed his few books and clothes, and rode the colt to Athens, Ohio, carrying his baggage with him and was there entered as a student in Ohio University. There is no record of his hard struggle with poverty through his four years' course. Whatever it was, he conquered, and graduated with honor. So high did he stand in scholarship and Christian character that immediately after his graduation he was elected to a professorship in the university. He taught there one year, the memorable year of the great revival in the college in which E. R. Ames, afterwards bishop, Doctor Trimble, and others who became prominent in Methodism were converted.

"From Athens he went to Uniontown, Pa., as pastor of the church there, but was soon called to a chair in Allegheny College. At the close of his first year in Allegheny College Doctor Ruter resigned the presidency, and Doctor Clark was elected to his place. There he served for twenty-two arduous years. The college was seriously embarrassed financially, but he succeeded in extricating it from its embarrassments, and added to its endowment and character so that at the close of his administration it had rank with the best of our colleges. The history of Allegheny College can not be written without giving Doctor Clark a high place among its builders.

He retired from the college in broken health, but by daily outdoor exercise he soon recovered. He was elected editor of the Pittsburg Christian Advocate by the General Conference in 1852. In this office he served with ability for four years, and then returned to the work he most loved, the pastorate. He served Smithfield Street Church, old South Common and other prominent charges, and was four years presiding elder of Pittsburg District, and four years on Steubenville District. At the close of his work as presiding elder he retired to his farm in Ohio, holding relation to the Pittsburg Conference as a superannuate. He died, full of years and honors, in 1875. Four of his five children survived him, one of whom is the Rev. Stepheen R. Clark, of the North Ohio Conference, and another, Mrs. Dr. A. B. Castle, of Columbus, Ohio.

"Doctor Clark was a man of superb ability, ripe scholar-

ship and spotless Christian life. Those yet living who had the privilege of hearing him preach cannot forget the charm of his presence, the melody of his voice, the beauty and richness of his thought. We have had many great men in the Pittsburg Conference whose names are household words in Methodism, but none greater than Homer J. Clark."*—*(Pittsburg Christian Advocate, August 28, 1902.)*

---

*H. J. Clark—Admitted on trial, Ohio Conference, 1824; discontinued to attend college, 1825; re-admitted, Pittsburg Conference, 1830; full connection, 1832; deacon, not able to ascertain; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1841; deceased, Homersville, O., September 24, 1875. Appointments—1824, Fairfield, O.; 1829, Pittsburg; 1830, Uniontown, Pa.; 1831, Professor Madison College, Uniontown, Pa.; 1832, Steubenville, O.; 1833, Meadville; 1834-'36, Professor Allegheny College; 1837-'47, President Allegheny College; 1848-'49, superannuated; 1850, Allegheny City, Pa., South Common; 1851, Pittsburg, Smithfield street; 1852-'55, Editor Pittsburg Christian Advocate; 1856-'59, Pittsburg District; 1860-'63, Steubenville District; 1864-'75, superannuated.

XV.

A PEOPLE WHICH WAS NO PEOPLE.

ERIE CONFERENCE ORGANIZED — TWO YEARS OF HISTORY.

PREACHERS.

1835–1836.

At the session of the Pittsburg Conference held in Pittsburg July 22, 1835, a resolution was passed requesting the General Conference to divide its territory into two conferences. The following were the delegates of the Pittsburg Conference to this General Conference who responded to their names at the opening of the first session in Cincinnati, Ohio, May 2, 1836. Charles Elliott, Martin Ruter, Thomas M. Hudson, Wesley Browning, Joseph S. Barris, Robert Hopkins, Joshua Monroe. S. R. Brockunier presented his credentials May 12, and took his seat.

The Division.

A committee on boundaries, consisting of one member from each annual conference, was appointed; and Joshua Monroe was the representative of the Pittsburg Conference. The resolution concerning boundaries was presented by Mr. Monroe on the third day, and adopted at a later date.

The boundaries of the new Erie Conference were described as follows: "The Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus creek; thence to the Allegheny river, at the mouth of Tunanquant creek; thence up said creek eastward, to the ridge dividing between the waters of Clarion and Sinnemahoning creek;

thence eastward to the head of Mahoning creek; thence down said creek to the Allegheny river; thence across said river in a northwesterly direction to the Western Reserve line, including the north part of Butler and New Castle Circuits, west to the Ohio canal; thence along said canal to Lake Erie, including Ohio City."—*(General Conference Journal, 1836, Vol. I, pp. 469, 470.)*

First Session of Erie Conference.

The first session of the Erie Conference was held in the old Court House in Meadville, Pennsylvania, August 17, 1836, Bishop Joshua Soule presiding. Bishop Thomas A. Morris was also present. Martin Ruter was elected secretary and D. M. Stearns, assistant. Fifty-two names were found to be entitled to membership. Timothy Goodwin and Reuben A. Ayleworth were re-admitted, and James H. Whallon received by transfer from the Genesee Conference. Ralph Clapp, Jacob Jenks, and Samuel Ayres located. Sixteen were received into full connection. This would make sixty-eight in full connection. The following persons were admitted on trial: Peter Burroughs, Albina Hall, John Crum, Lorenzo Whipple, James W. Lowe, John E. Basset, Caleb Foster, Henry J. Moore, Samuel Leech, William M. Burton, Wareham French, William H. Hunter, Benjamin K. Maltby, John Demming, Joseph Leslie, Harvey S. Hitchcock, Rufus Parker, John F. Hill, Thomas Benn, William H. Bump, and Philip Osborn. William Swayze and John J. Steadman were superannuated. Ansel Webber, William H. Bump, Thomas Benn, and Philip Osborn were transferred to the Arkansas Conference. One hundred and two preachers were stationed as follows—*Ravenna District,* Isaac Winans, presiding elder; Ravenna, William Stevens, William S. Worrallo; Akron, Thomas Carr, John L. Holmes; Hudson, John K. Hallock, Alfred Sturgis; Cleveland, Francis A. Dighton; Cleveland Circuit, Philip Green, Peter Burroughs; Chardon, E. J. Kinney, William H. Hunter; Chagrin, Daniel M. Stearns, Henry J. Moore; Painesville, Hiram Gillmore, James W. Lowe; Freedom, Joseph W. Davis, Joseph Leslie; Edinburg, Asahel Reeves, John E. Bassett; *Warren District,* Ira Eddy, presiding elder; Warren, Arthur M. Brown, Edwin J. L. Baker; Youngstown, Thomas Stubbs, John Robinson;

Ellsworth, Lorenzo D. Prosser; Hartford, Stephen Hubbard, Wareham French; Gustavus, Henry S. Winans, Henry Elliott, John Crum; Mesopotamia, John C. Ayres, John W. Hill; Newburg, John E. Aikin, George C. Baker; Williamsfield, Ira Norris, Silas Card; Jefferson, Dillon Prosser, Rufus Parker; Geneva, John Luccock, Benjamin K. Maltby; *Meadville District,* Joseph S. Barris, presiding elder; Allegheny College, Martin Ruter, H. J. Clark, William M. Burton, Billings O. Plimpton, agent; Meadville, Edward Birkett; Franklin, Caleb Brown, John Prosser; Centerville, Reuben Peck, Watts B. Lloyd; Mercer, George W. Clarke; Salem, Ahab Keller, Charles C. Best; Clarksville, William Carroll, Harvey S. Hitchcock; Lawrenceburg, Daniel C. Richey; Brookville, Joseph A. Hallock, James R. Locke; Shippenville and Bloomfield Mission, Samuel W. Ingraham, John F. Hill; New Castle, Ensign B. Hill, Thomas Graham; *Jamestown District,* Hiram Kinsley, presiding elder; Jamestown, Timothy Goodwin; Gerry, Simeon W. Parks, Josiah Flower; Warren and Kinzua, Samuel Gregg, James Gillmore; Youngsville, Ignatius H. Tackitt, Theodore Stowe, E. P. Steadman; Wattsburgh, Hiram Luce, Horatio N. Stearns; Westfield, William Todd, Moses Crow; Fredonia, Thomas J. Jennings, Bryan S. Hill; Forestville, Darius Smith, John Demming; Sheridan, Lorenzo Rogers, Justus O. Rich; Napoli, John Scott, Matthew Hanna; *Erie District,* John Chandler, presiding elder; Erie, Reuben A. Aylworth; Wesleyville, Lorenzo D. Mix, Albina Hall; North East, David Preston, Calvin D. Rockwell; Cambridge, James H. Whallon, Peter D. Horton; Randolph, William Butt; Harmonsburg, Benjamin Preston, Warren Griffith; Springfield, John Bain, Samuel Leech; Conneaut, Daniel Pritchard, Gustavus Hills; Oil creek and Tionesta Mission, James E. Chapin, Lewis Janney; Ashtabula, Allured Plimpton.

The Erie District was formed out of parts of Meadville and Jamestown Districts.

Martin Ruter and Joseph S. Barris had been members of the late General Conference, and had witnessed the debate resulting in the condemnation of Revs. S. Norris and G. Storrs, of the New Hampshire Conference, for lecturing on abolition. Mr. Barris strongly espoused the cause of these brethren, and when he returned from Cincinnati,

he was aflame with abolition zeal. In this he was strongly seconded by such men as Ralph Clapp, Isaac Winans, William Swayze, George W. Clarke, Bryan S. Hill, and Benjamin Preston. Mr. Gregg who, was personally greatly interested in the cause, says: "Indeed Mr. Barris at this time possessed more popular influence than any other member of the conference outside of Allegheny College. He was now thirty-six years old, with twelve years' experience in the ministry; small in stature, but possessing robust health; quick in all his movements, and exceeding genial in his disposition. He was very apt and adroit as a disputant, gave a peculiar nod of his head when uttering emphatic words, carrying generally, both in the pulpit and when out of it, a good-sized quid of tobacco inside his under lip. He was lively and animated in his address, but rather too full of pleasantry and free with laughable stories to impress you in the most favorable manner with the depth of his piety, and yet his zeal for God's glory and man's well-being was so great as to inspire you with great respect for the man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 36, 37.)*

Mr. Barris on the Meadville District, and Mr. Winans on the Ravenna, could not do otherwise than advance the interests of abolitionism on their districts. They made converts, but they aroused much bitterness. "Zion's Watchman," an anti-slavery periodical, started in Lowell, Massachusetts, under the editorship of Rev. Orange Scott, of the New England Conference, they recommended on their districts and sought to circulate, to the neglect, it was said, of Methodist Church papers. They also formed abolition societies, and encouraged the passage of anti-slavery resolutions by quarterly conferences. So great attention was given to these matters, that the cause of religion—so it was charged— languished, and at the close of the year, a change was made in the eldership of these two districts. There were reported 16,930 members.

New churches were dedicated this year at Braceville, Nelson, Mantua, Brookfield, and Hartford, all in Ohio.

Philip Osborn was licensed to preach, 1829; admitted on trial, 1836; transferred to Arkansas Conference, 1836; discontinued, 1837. For a number of years afterwards

he served the Church usefully as a local preacher residing in Erie Co., Pa., where he died.*

Warren Griffith was admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Indiana Conference, 1838; located 1842, re-admitted, North Indiana Conference, 1845; located, 1847.†

Rufus Parker was born in Barkhamstead, Litchfield Co., Conn., March 16, 1807. His parents were devoted members of the Congregational Church, and Rufus was diligently instructed in this faith. He was converted and united with the Methodist Episcopal Church when twenty-four years of age. Before his probation expired he was appointed class leader. He was licensed to preach by Ira Eddy, May 14, 1836; and the same year he was received on trial in the Erie Conference. "Mr. Parker was rather tall and slim, a man of deep piety and strong faith, and lived a very exemplary life; preached and prayed with great power, and was very successful in getting sinners converted. He received on probation in the church at the rate of one hundred and twenty per year."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 25, 26.)* He superannuated in 1849, and was called to his eternal reward from his earthly home in Poland, Ohio, May 8, 1873.§

Timothy Goodwin.

Timothy Goodwin was born at Epsom, Merrimac Co., N. H., April 2, 1792. When quite young he removed with his parents to St. Albans, Vt., where, in 1811, he married Miss Mary Cook. He graduated from Dartmouth

---

***Appointments—1836, Batesville, Ark. He did not go to his appointment.**

†Appointments—1834, Ligonier; 1835, Massilon; 1836, Harmonsburg; 1837, Springfield; 1838, La Grange, Ind.; 1839-'40, Mishawaka, Ind.; 1841, South Bend, Ind.; 1845, Leesburg, Ind.; 1846, Warren Mission, Ind.

§Rufus Parker—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Poland, O., May 8, 1873. Appointments—1836, Jefferson; 1837, Oil Creek; 1838, New Castle; 1839, Hendersonville; 1840, Mercer; 1841, Williamsfield; 1842, Salem; 1843, Evansburg; 1844, Ashtabula; 1845, Painesville; 1846, Springfield; 1847, North East; 1848, Mayville; 1849-'72, superannuated.

Medical College in 1813. Immediately after graduation he was converted in a great religious awakening in the vicinity of his home. He was licensed to preach in 1814, and admitted on trial in the Genesee Conference in 1818. "His first field of labor was Malone Circuit,—a field that had hitherto been almost entirely closed to Methodist influence. On this circuit he was successful in establishing Methodism, and labored on without interruption until the close of the year,—the first Methodist preacher that ever had completed a full year's service on that charge. In 1815 and 1816 he traveled Chazy Circuit. This circuit was four hundred miles in circumference, requiring him to preach three times every Sabbath, lead all the classes, and ride thirty miles." In 1820, on Guilford Circuit, he had over three hundred converts. He located in 1824, and commenced the practice of medicine. In 1836 he united with the Erie Conference, having removed to Westfield, New York. He took a superannuated relation in 1853, and died in Painesville, Ohio, March 20, 1854. He had been nine years presiding elder on four districts, and was a member of the historic General Conference of 1844. "Dr. Goodwin was a man of strong intellect, ardent piety, and warm personal attachment. In all the relations of public and social life, as a minister, citizen, husband, and father, he was an example of stern integrity blended with the purest affection. His end was peace. Having finished his course and kept the faith, he was fully prepared to receive the crown of life."*—*(Minutes of Conferences, Vol. V, 1854, p. 410.)*

J. H. Whallon, H. S. Winans, L. M. Reeves.

During an extensive revival in the city of Rochester,

*Timothy Goodwin—Licensed to preach, 1814; admitted on trial, Genesee Conference, 1818; full connection, 1820; deacon, 1820, George; elder, 1822, Roberts. Mr. Goodwin located in 1824; he was re-admitted in 1826; left without a station in 1827, and again located in 1828.—(Conable, History of the Genesee Annual Conference, pp. 221-268.) Re-admitted, Erie Conference, 1836; deceased in Painesville, O., March 20, 1854. Appointments—1818-'19, St. Lawrence, N. Y.; 1820, Augusta, N. Y.; 1821, Chenango, N. Y.; 1822-'23, Pompey, N. Y.; 1836, Jamestown, N. Y.; 1837, Forestville; 1838-'39, Painesville; 1840-'41, Cuyahoga Falls; 1842, Akron; 1843-'44, Erie District; 1845-'47, Ravenna District; 1848, Cleveland District; 1849-'51, Warren District; 1852, Cleveland, Perry Street Mission; 1853, superannuated.

New York, conducted by Rev. Dr. John Dempster, in 1827, the prayers of his pious Scotch Presbyterian mother, were answered in the conversion of her son, James H. Whallon. He united with the Methodist Episcopal Church, and, in 1829, removed with the family to North East, Pennsylvania. The same year he received from William Swayze license to preach. He had previously been licensed to exhort by Rev. Dr. Zachariah Paddock. Returning east he was received on trial in the Genesee Conference in 1830. He was transferred to the Erie Conference in 1836. "Mr. Whallon was a sprightly, active, and well-appearing young man, of medium size; was very social, and rather jovial in his disposition. As a Christian he was warm and zealous; as a preacher, eloquent and forcible, but rather too prolix to be popular. He possessed a vigorous and ambitious mind, which he cultivated with commendable earnestness and care. He received the degree of Doctor of Divinity from Genesee College.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 16.)* Mr. Whallon was effective thirty-six years, meantime having been ten years supernumerary and superannuated. He was eleven years presiding elder. He was a man of great kindness of heart. As his life was drawing to a close he had a sweeping revival, but his excessive labors hastened on the day of his departure. He entered into the rest that remaineth at his residence in Erie, Pennsylvania, Nov. 14, 1876. He was born in Argyle, Washington Co., N. Y., July 20, 1808.*

Henry S. Winans was born near Stroudsburg, Pennsylvania, Feb. 11, 1800. While yet a child he moved with his parents to Milton, Trumbull Co., Pa. He was con-

---

***J. H. Whallon—Licensed to preach, 1829; admitted on trial, Genesee Conference, 1830; full connection, 1832; deacon, 1832, Hedding; elder, 1834, Hedding; transferred to Erie Conference, 1836; deceased, Erie, Pa., November 14, 1876. Appointments—1830, Lewistown, N. Y.; 1831, Ellicottville, N. Y.; 1832, Attica and Alexander, N. Y.; 1833, Aurora and Sheldon, N. Y.; 1834, Lewistown, N. Y.; 1835, Lodi, N. Y.; 1836, Cambridge; 1837-'38, superannuated; 1839, Ashtabula and Conneaut; 1840, Meadville; 1841-'42, Ashtabula; 1843, Agent Allegheny College; 1844, Windsor; 1845, McKean; 1846, North East and Quincy; 1847, Mayville; 1848, Harmony; 1849-'50, Westfield; 1851, Cleveland, Erie street; 1852-'55, Jamestown District; 1856-'59, Fredonia District; 1860-'61, Geneva and Saybrook; 1862-'64, Erie District; 1865-'70, supernumerary; 1871-'72, superannuated; 1873, Erie, First Church, second preacher; 1874-'75, Dayton; 1876, superannuated.**

verted at the age of fifteen under the labors of James McMahon, and was early exercised with reference to the work of the ministry. When about nineteen or twenty years of age, he wrote to his brother: "I cannot get rid of the impression that God is about to commit to me a dispensation of the gospel, and yet it appears that nothing short of a miracle would convince me that it is my duty." In a later letter, he said: "I have now concluded to yield, and throw myself into the Lord's crucible." He was licensed to preach in 1834, and received on trial in the Pittsburg Conference in 1835 and appointed to the Mahoning Mission. This brought him within the bounds of the Erie Conference, where he labored until carried away by cholera, while on his way to his last charge, July 27, 1854." He was a good man and successful in his ministerial labors.*—*(Minutes of Conferences, Vol. V, 1855, p. 584.)*

Lemuel M. Reeves came to us by transfer from the Indiana Conference, and returned to the same conference in 1840, after a service of two years. He was born in Cumberland County, New Jersey, March 6, 1809. He was a pioneer worker in the Lord's harvest field when it required sacrifice and meant hardship and danger. He began his ministry in 1833 in Indiana when there were no church buildings. His meetings in school houses and private homes were frequently attended with great manifestations of the Divine Spirit. He located in 1847, and, in 1856 was re-admitted into the Kentucky Conference where he labored amidst the stirring events until 1869, when he was transferred to the Southeastern Indiana Conference, settling his family in Milan, Indiana, but continuing the work until 1876. He then superannuated, and was called peacefully home from Versailles, Ind., Dec. 14, 1890.†

*H. S. Winans—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1838, Waugh; deceased, Milton, O., July 27, 1854. Appointments—1835, Washington Mission; 1836, Gustavus; 1837, Chardon; 1838, Middlebury; 1839, Geneva; 1840, Lawrenceburg Mission; 1841-'42, Salem; 1843, New Castle; 1844, Greenville and Clarksville; 1845, Oil Creek; 1846-'47, Hendersonville; 1848, Mahoning; 1849, Mt. Jackson; 1850, Williamsfield; 1851-'52, Gustavus; 1853, Windham and Nelson; 1854, Nelson.

†Lemuel M. Reeves—Admitted on trial, Indiana Conference, 1833; full connection, 1835; deacon, 1835; elder, 1837; trans-

A Group of Preachers.

Caleb Foster was born on the banks of the Allegheny river, Venango Co., Pa., Feb. 14, 1812. His father was a soldier in the war of 1812. The influence of a pious home was not lost on his heart, and at seventeen years of age he was soundly converted. He was educated at Allegheny College, and joined the Erie Conference on trial in 1836, the year of its organization. Gregg says he was discontinued at the end of the first year, but gives him no appointment for that year. The General Minutes say he was transferred to the Pittsburg Conference. He enjoyed a long and eminently successful ministry in this and other conferences and passed to his reward, Sept. 8, 1898. He served Salem Circuit as a supply with E. B. Hill and Reuben Peck in 1835. In Reynolds' "Manual of the Pittsburg Conference," we find that he was admitted on trial in that conference in July, 1836. In August of the same year he was received on trial by the Erie Conference. His appointment for this, his first year, was Burgettstown, in the former conference. He was transferred to the Rock River Conference in 1854, and located in 1857.

William M. Burton was born in Litchfield County, Connecticut, in 1808. The family removed to Pennsylvania, and settled in Mill Creek Township in 1812. He made a public profession of religion in the fifteenth year of his age, and his religious course was "remarkably constant and uniform." He attended the Academy in Erie, and spent some time in Madison College. He graduated from Wesleyan University in 1834. He had been licensed to preach by presiding elder W. B. Mack prior to his entering the university, and exercised his gifts to the edi-

---

ferred to Erie Conference, 1838; transferred to Indiana Conference, 1840; 1847, located; 1856, re-admitted, Kentucky Conference; 1869, transferred to Southeastern Indiana Conference; deceased, Versailles, Ind., December 14, 1890. Appointments—1832, Fall Creek, supply, with Isaac N. Ellsbury in charge; 1833, not given in General Minutes; 1834, Connersville; 1835, Brookville; 1836, Greensburg; 1837, Mt. Vernon; 1838, Parkman; 1839, Hudson; 1840, Scipio; 1841, Vernon; 1842, Liberty; 1843, Winchester; 1844-'45, Mooresville; 1846, Brownstown; 1856-'57, Augusta; 1858-'59, Asbury and Alexandria; 1860, Harrison; 1861-'62, Orangeburg; 1863-'64, Maysville District; 1865-'66, Covington District; 1867, Augusta; 1868, Falmouth; 1869, Versailles; 1870, Delaware; 1871, Mount Sterling; 1872, superannuated; 1873, Dillsborough; 1874, Medora; 1875, Elizabethtown; 1876-'90, superannuated.

fication of those who attended upon his ministrations. Soon after his graduation he became a tutor and afterwards a professor in Allegheny College, teaching Latin and Greek, and—somewhat later—Mathematics.

In 1840 Mr. Burton withdrew from the ministry and membership of the Methodist Episcopal Church, and became a member and minister of the Protestant Methodist Church. Subsequently he was rector of parishes at Hollidaysburg, Pennsylvania; St. John's Church, Cleveland, Ohio; St. Peter's, Tecumseh, Michigan; and St. John's, Clinton, Michigan. He died in Tecumseh, Michigan, Nov. 20, 1854.*

Samuel Leech was licensed to preach, 1834; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding, located at his own request, 1846. The remainder of his life was spent on his farm, Leech's Corners, Mercer Co., Pa., where he died March 30, 1875.†

H. S. Hitchcock was licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1845.§

H. J. Moore was licensed to preach in England, date unknown; admitted on trial, 1836; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deprived of his ministerial authority for having left his charge without consent of his presiding elder, 1843.‡

G. C. Baker was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; expelled from the ministry and membership of the Church, 1840.**

---

*W. M. Burton—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; withdrew from ministry and membership, 1840; deceased, Tecumseh, Mich., November 20, 1854. Appointments—1836-'39, Professor Mathematics, Allegheny College.

†Appointments—1836, Springfield; 1837-'38, Hartford; 1839, Gustavus and Williamsfield; 1840, Gustavus; 1841, Clintonville; 1842-'43, superannuated; 1844, Ellsworth; 1845, Sheridan. (A sketch of his life is to be found in another connection.)

‡Appointments—1836, Clarksville; 1837, Centerville, Butler Co.; 1838, Lawrenceburg; 1839, Brookville; 1840-'41, Quincy; 1842-'43, superannuated; 1844, Youngsville.

‡Appointments—1836, Chagrin Falls; 1837, Jefferson; 1838, Forestville; 1839-'40, Gerry; 1841, Sheridan; 1842, Villenovia.

**Appointments—1835, Columbiana; 1836, Newburg; 1837, Sheridan; 1838, Ohio City; 1839, Oil Creek.

John Demming passed to his reward in April, 1862, from Pine Valley, in the vicinity of Corry, Pa. His preaching was of the old-fashioned evangelistic type and in his work he was blessed with gracious revivals. At the time of the severance of his relations with the Methodist Episcopal Church the Methodist people were divided into two classes, "anti-slavery" and "pro-slavery." The "pro-slavery" wing of the conference was at first the stronger, but the conversion of John J. Steadman, Calvin Kingsley, Bryan S. Hill and others to anti-slavery principles gave the ultimate victory to the latter party. Mr. Demming became a strong anti-slavery man and became a member of the United Brethren Church in which he continued to preach until his death. He died in the full hope of a blissful immortality.*

John Crum was born in Elizabethtown, Allegheny Co., Pa., Dec. 25, 1809. His father died when he was quite young, and his mother moved to Ohio and placed him in the care of an Irish family, members of the Seceder Church, from whom he received his religious training. He united with that Church, but this act brought no rest to his unconverted soul. He read the Holy Scriptures and prayed, but it all availed nothing. "But at length," he says, "while alone in the woods, near the hour of midnight, the Spirit of God made the impression on my mind that I had better pray a little longer. I fell upon my knees and in the most childlike simplicity asked God, for Christ's sake, to have mercy on me a sinner. I then and there felt that my prayer was answered, and the great burden removed and heavenly peace filled my soul.' About one year after his conversion he went to reside in Ashtabula County where he heard Methodist preaching for the first time, and united with the Church then much spoken against. In 1835, he was employed to labor on the Mesopotamia Circuit, where he was licensed to preach, and then transferred to the New Lisbon Circuit until the close of the conference year. He was received on trial

***John Demming—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1838, Waugh; suspended, 1847; expelled, 1853. Appointments—1836, Forestville; 1837, Youngsville; 1838-'39, Harmonsburg; 1840, Williamsfield; 1841-'42, Napoli; 1843, Gerry; 1844, Gustavus; 1845, Salem; 1846, Hartford; 1848, supernumerary; 1849, Williamsfield; 1850-51, Waterford; 1852, left with appointment.**

in the Erie Conference in 1836, and was effective forty-six years. His last charge was Volant, Pennsylvania. Christmas night he said to his congregation: "Either God is about to give us a glorious revival here, or he is fitting me for Heaven. I have scarcely ever felt the power of God in preaching the gospel as I do to-night." New Year's morning he preached tenderly to the children. He preached in the afternoon, three miles from home, and returned to die. He lingered, much of the time unconscious, until two o'clock in the afternoon of January 10, 1882, when his happy spirit took its flight. Mr. Crum was a good preacher, and very successful in conducting revivals. He was a remarkable man in prayer. His acquaintance with God was most intimate. He was accustomed to say: "If the people want a revival, let them take God into partnership and the work will go forward."*

Wareham French was born in Otsego County, New York, Oct. 27, 1808; and died in Orwell, Ohio, in July, 1861. When eight years of age he moved, with his father's family, to Parkman, Geauga Co., Ohio; and in January, 1829, in the township of Farmington, he was converted under the labors of John Chandler and united with the Methodist Episcopal Church at Farmington. His only license to exhort bears date August 18, 1834, and is signed by A. M. Brown. Soon after he was employed by the presiding elder of Warren District to supply the work on the Columbiana Circuit, Pittsburg Conference. While on this circuit, at a quarterly conference held at Elk run, he was licensed to preach. He was employed in 1835 by Ira Eddy to supply the Williamsfield

---

*John Crum—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Volant, Pa., January 10, 1882. Appointments—1835, Mesopotamia and New Lisbon Circuits; 1836, Gustavus; 1837, Warren, O.; 1838, Parkman; 1839-'40, Greenville and Clarksville; 1841, Hartford; 1842, North East; 1843, Springfield; 1844, Saegertown; 1845, Williamsfield; 1846-'47, Salem; 1848, superannuated; 1849-'50, New Wilmington; 1851, Hartford; 1852, Curllsville; 1853-'54, Shippenville; 1855, Brookville; 1856, Curllsville; 1857, Waterford; 1858-'59, Villenovia; 1860, Panama; 1861-'62, Wattsburg and Mina, the latter part of 1861 serving as Presiding Elder of Erie District; 1863-'64, Pleasantville; 1865, Riceville; 1866, Evansburg; 1867-'68, New Wilmington; 1869-'70, Harrisville and Centerville; 1871-'73, North Washington; 1874-'75, Mahoningtown; 1876-'77, Clarksville; 1878-'79, Fredonia, Pa.; 1880, Hendersonville; 1881, Volant.

Circuit with Benjamin Preston. He was received on trial in the Erie Conference in 1836 at its first session. He was appointed to the Hartford Circuit with Asahel Reeves, and during the year about three hundred souls were brought to Christ. While on the Williamsfield Circuit his health utterly failed and he retired to his home at Orwell. He superannuated in 1861, but soon after conference fell asleep in Jesus. The cause of his death was cancer of the lower bowels.

"Mr. French was a man somewhat below the medium stature; but when in health was vigorous and active, always on hand when and where duty called, and faithful in all his work. Although not a preacher of the highest order of talent, he was always and everywhere acceptable, and highly valued for his many excellencies. He was loved and esteemed by his brethren, and a wholesome example to the flock of Christ."*—*(Minutes of Conferences, Vol. IX, 1862, p. 125.)*

Peter Burroughs.

Peter Burroughs was lying on his death bed in Westfield, New York. It was October 6, 1893. Rallying from a period of unconsciousness and with his face beaming with heavenly light, he exclaimed: "Joy! Joy! Joy! All Joy!" In an hour his soul mounted upward to his God. It was a scene of joy and glory never to be forgotten, and those present felt that they were quite near heaven's gate. He had traveled through the greater part of Erie Conference. He was a man of great pulpit ability and great kindness and won his way to the hearts of all who knew him. His memory is as immortal as the good which he accomplished. He was in attendance at the session of the conference held a few weeks before his death, and was the oldest minister in the conference. After preaching fifty-two consecutive years, he was super-

*Wareham French—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Orwell, O., July, 1861. Appointments—1834, Columbiana Circuit; 1835, Williamsfield; 1836, Hartford; 1837, Freedom; 1838, Painesville; 1839, Willoughby; 1840, Cleveland Circuit; 1841, Newburg; 1842, Cuyahoga Falls; 1843, Freedom; 1844, Twinsburg; 1845-'46, Morgan; 1847, Geneva; 1848, Ashtabula and Conneaut; 1849, Quincy; 1850, Mayville; 1851, Columbus; 1852, Williamsfield; 1853-'54, Espyville; 1855-'56, Salem; 1857-'58, Windsor; 1859, Williamsfield; 1860, Green and Mecca; 1861, superannuated.

annuated in 1887. His wife—nee Minnie Slawson—had preceded him two years to the heavenly home.

Peter Burroughs was born in the town of Owasco, Cayuga Co., N. Y., Aug. 31, 1808. He was of good Holland Dutch stock, and Holland Dutch was the first language which he learned to speak, though he lost the knowledge of his mother tongue from lack of use. His parents were poor, and his educational advantages were limited to the common schools of that early day. He was converted in the town of Perry, Genesee County—now Wyoming County—N. Y., in 1824. He moved to Ohio in 1834, and was licensed to preach, at Willoughby by William Stevens, presiding elder, in 1835. Mr. Stevens employed him as a supply on Cleveland Circuit which was a four weeks' circuit of twenty-nine appointments. During this year the first class was formed at Chagrin Falls. In 1836 he joined the Erie Conference on trial. His ministry was acceptable and successful wherever the authorities of the Church placed him. At Hudson, in 1842, there was an increase of one hundred and fifty-three in the membership; in 1852, a revival at Sinclairville, on the Gerry Circuit, resulted in forty-five conversions—such was the history of his success on a number of his charges.*

Mrs. Minnie S. Lane, daughter of Peter Burroughs, writes from Oakland, California, in 1903:

"In all his ministry he never missed an appointment on account of his own health. He has preached with his arm in a sling when it was broken; and at another time, with his knee resting on a pillow in a chair, having his leg crushed by his horse falling on it. I distinctly remember at *one* place where he was holding revival services five miles from home, that he sent for his horse to be brought

---

***Peter Burroughs—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Westfield, N. Y., October 6, 1893. Appointments—1835, Cleveland Circuit (supply); 1836, Cleveland Circuit; 1837, Geneva; 1838, Jefferson; 1839, Ellsworth; 1840-'41, Edinburg; 1842, Hudson; 1843, Middlebury; 1844, Chardon; 1845, Chagrin Falls; 1846, Twinsburg; 1847, Fredonia; 1848, Mesopotamia; 1849-'50, Hendersonville; 1851, Pleasantville; 1852, Gerry; 1853-'54, Villenovia; 1855-'56, Sherman, 1857-'58, Portland; 1859, Sinclairville; 1860, Leon; 1861, Sheffield; 1862-'63, Pine Grove; 1864, Sunville; 1865-'66, Cochranton; 1867-'68, Clymer; 1869, West Dayton; 1870-'71, Little Valley and Salamanca; 1872-'73, Irving; 1874-'76, Cherry Creek; 1877-'79, Ellery; 1880-'82, Clymer; 1883-'85, Lockport; 1886, Delanti; 1887-'93, superannuated.**

to the church, saying that after service he would drive home; but just as he closed, a message was brought him to go at once to pray with some one who, it was thought, could not live. He went, not thinking of his horse till the next morning, which was Sunday morning; and, as they were going to have a love feast, he went early to the church, and the first object that met his eyes, was his horse,—faithful old fellow had stood at his post *all night* hitched to the carriage.

"At one of his charges was one appointment where the stewards and class leaders begged him not to go. The rowdies acted so, cutting the preacher's harness, letting his horse go, and sometimes even putting him out of doors. His reply was, 'Brethren, I go at my Master's bidding, in his strength and under his care,' and go he did, with this result that soon after, there was a glorious revival, and the leader of the rowdy band was the first one to yield to God. I have often heard him say that when driving in a very dark night the glory of God so shone around him that it lighted his way. After he had superannuated he visited my home in Jamestown, New York. On Sunday was the quarterly meeting, and he was asked to lead the love feast. He declined, saying that all were strangers to him, but, upon urgent requests, finally consented. I can never forget that meeting nor how happy he was, for so many in testimony said he was their spiritual father and told when and where, through his preaching, they had been led to Christ.

"Now, dear brother, as you see, I cannot write for a book, but if I have given you anything that you can use to the glory of God, I am pleased to do so.

"The telegraphic dispatch sent me at the time of his death was this: He went home shouting 'Glory! glory! hallelujah to God.' I have often prayed that the message coming from coast to coast over the wires might reach some heart and cause it to turn to God.

"If you can make any use of this you are more than welcome, and I thank you for your kind thoughtfulness in the remembrance of one so dearly loved by *all,* for he *was,* I truly believe, without an enemy in the world."

Mrs. Rue Bacheldor, another daughter, writes: "One time when Mr. Burroughs was on Chagrin Falls Charge, he went to one of his appointments, and preached in the

evening. After the service, he thought he would ride home as was his usual custom. That night a terrible rain storm came on; he lost the path, and was just going over a steep bank into the river, when a flash of lightning showed the imminent danger, and he was saved. He also found his way across a railingless bridge by the same means, and finally reached home, drenched to the skin but thankful to God for his own safety, as well as the joy of his family as they learned of his providential deliverance."

Bassett, Whipple, Maltby.

Mr. Gregg says: "Rev. John E. Bassett, whose early history we have not been able to procure, was admitted on trial in 1836. He was a very tall man, rather awkward in his manners and movements, and possessed a singular intonation of voice and style of delivery which seemed hard for him to control or improve, and which considerably abated his usefulness and acceptability. He was pious and zealous, and anxious to do good, not wanting in mental ability, and possessed of many excellent traits of character; and yet failed to convince the conference and the public, after a few years of trial, that he could make an acceptable minister."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 22.)*

Lorenzo Whipple was born in Herkimer County, New York, Feb. 10, 1810. While an infant his family moved toVillenovia, Chautauqua County. He was converted in 1827, and licensed to preach in 1835. He was received on trial in the Erie Conference in 1836.† In 1839 he was located at his own request and settled in Elgin, Illinois, where he remained as a local preacher three years. He was united in marriage with Miss Nancy Gaston, Brookville, Pennsylvania, August 17, 1839. In 1842 he was admitted to the Rock River Conference, and in 1861 superannuated, which relation he sustained to the end. "In no sufferer was the grace of patience ever more beau-

---

***J. E. Bassett—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1845. Appointments—1836, Edinburg; 1837, Napoli; 1838, Gerry; 1839, Harmony; 1840, Greenville; 1841, Cambridge; 1842, Mesopotamia; 1843, Ellsworth; 1844, New Castle.**

†The General Minutes say that he labored in the Pittsburg Conference two years. If so, it must have been as a local preacher. There is no record of any appointment in that Conference.

tifully exhibited." The Lord came to his relief in Stevensville, Michigan, Oct. 12, 1895.*

Benjamin K. Maltby was born in Williamsville, Erie Co., N. Y., Sept. 18, 1809, and moved with his parents to Ashtabula County, Ohio, where he received his early education. He was converted at a camp-meeting held near Painesville, O., July 4, 1827. His call to the ministry was clear and commanding. He was licensed to preach by the Quarterly Conference of Worthington Circuit held at Duncan's Plains, June 21, 1834, Augustus Eddy, Presiding elder. He joined the itinerant ranks in the Erie Conference at its first session. "Mr. Maltby was tall and rather slim, quite precise and gentlemanly in his deportment; sought earnestly to procure an education; was an easy and fluent speaker."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 29.)* After locating in 1849, he entered the ministry of the Protestant Episcopal Church. For a number of years he edited a religious magazine published in Cleveland, Ohio. Later he became rector of a parish in Cincinnati, Ohio.†

Joseph Leslie.

Joseph Leslie was blessed with Christian parents, and was brought to the Savior in his fifteenth year at a prayer meeting held in the home of Rev. James Day, to which he was attracted by the shouting and singing. He was licensed to preach in 1836, his license bearing the signature of Ira Eddy; and he was admitted to the itinerant ministry. For forty-nine years he received his appointmnet from the bishop, remaining in the effective ranks without a break. He served twenty different charges, three of

*Mr. Whipple's appointments were: 1836, appointments not on record; 1837, Shippenville; 1838, Brookville; 1839, located; 1842, Rock River Conference, Savannah; 1843, Rock Island Circuit; 1844-'45, Freeport; 1846, Crystal Lake; 1847, McHenry; 1848, Shenango; 1849-'50, Prophetstown; 1851-'52, Dover; 1853, Troy Grove; 1854-'55, Pawpaw; 1856-'57, Hickory Creek; 1858-'59, Crystal Lake; 1860, Chicken Grove; 1861-'95, superannuated.

†B. K. Maltby—Licensed to preach, 1834; admitted on trial, 1836; discontinued, 1838; re-admitted, 1839; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; located, 1842; re-admitted, 1843; located, 1849. Appointments—1836, Geneva; 1837, Gustavus; 1839, Erie; 1840, Akron; 1841, Edinburg; 1843, Hartford; 1844, Ravenna; 1845-'46, Cleveland; 1847, Cleveland City Mission; 1848, supernumerary.

them two terms each. He was twelve years presiding elder on the Erie, Jamestown, and Franklin Districts. He was a delegate to the General Conference of 1872. He was united in marriage with Miss Hannah Gibson, February 3, 1836.

Joseph Leslie was born in East Liberty, Fayette Co., Pa., July 28, 1812. In his eighteenth year he moved with his parents to Randolph, Portage Co., Ohio. He died at Cattaraugus, New York, March 13, 1885. He was a good preacher, and faithful as a pastor. "In whatever capacity we study him, we shall always find true dignity, kindliness, and high moral purpose. The illness preceding his death continued for six weeks and four days. It was a time of great suffering. With but occasional interruption, his mental faculties remained clear till the last." Among his last words were: "Give every doubt to the winds." "Through Jesus I have all things, and *abound, abound.*" In Brother Leslie, Erie Conference lost a great and good man.

"As a preacher, Joseph Leslie was able, forcible, and true to the Church of his choice; as a pastor, he was so kindly as to make him a welcome visitor at every home, and at the same time so faithful as to be a very effective worker for Christ."—*(Minutes of Conferences, Vol. XX, 1885, p. 330.)*

Mr. Gregg says of him: "Mr. Leslie was a firm-built, medium-sized young man, possessing a social, genial spirit; was warm and zealous in his religious devotions, and quite successful in revivals; espoused ardently the anti-slavery cause when it was discreditable to do so, and a risk to his reception to full membership in the conference. In preaching he was a little inclined to be metaphysical, not always clear, but usually succeeded in furnishing a very good sermon, and sometimes one of superior strength and power."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 24.)*

---

*Joseph Leslie—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Cattaraugus, N. Y., March 13, 1885. Appointments—1836, Freedom; 1837, Charleston; 1838, Geneva; 1839, Jefferson; 1840, Harmonsburg; 1841, Salem, Mercer Co.; 1842, Mercer; 1843, Hartford; 1844, Mesopotamia; 1845-'46, Ashtabula;

"That form, so noble, so well-known, welcome as the sunshine, and tempting as the luscious fruit of autumn, will no longer appear among us. For many years he has been in our various gatherings, coming with the odor of heaven floating from his presence, with the spirit of the Master pervading his weighty, helpful words, and with never a stain upon his honor, never a blot upon his ministry. He gave dignity and character to his profession; brought no reproach upon his brethren, robbed the name of his Master in society, in home, or in church. His life, long, useful, and happy, unfolded as the beauty of some gorgeous blossom, and in the fulness of its splendor was taken by divine hands to enrich heaven."—*(Memorial adopted by the Jamestown District Preachers' Association in semi-annual session in Kennedy, New York, June 15, 1885—Manuscript Minutes.)*

James W. Lowe, Albina Hall.

"James W. Lowe was born in Baltimore, Md., in 1811, and triumphantly entered the city of God, Nov. 19, 1896. What a story between these dates. Boy, early left to his own resources; thirst for education; hunger for God; thirty-five years of toil, battling in the itinerancy; years of ripening character. He belonged to one of the old, honored, Maryland families, many of them of Revolutionary fame. His father was a ship owner, of pronounced abolition sentiments, and the boy imbibed the same lofty spirit. Early converted, conviction of duty and desire for preparation for the ministry sent him to Allegheny College. In 1836 he joined the Erie Conference and was stationed at Painesville, Ohio. During his ministry he occupied the most important charges, at Franklin; Warren, Ohio; Erie; Meadville; Jamestown, New York, and others. He served two terms in the presiding eldership, and was a delegate to the General Conference when it met in Philadelphia.

"It will be seen that his ministry was in the pioneer days—the time of log houses, scattered communities,

---

1847, Geneva; 1848, Williamsfield; 1849-'50, Gustavus; 1851-'52, Salem, Mercer Co.; 1853, New Castle; 1854-'57, Erie District; 1858-'59, Panama; 1860-'61, Jamestown, N. Y.; 1862, North East; 1863-'64, Portland; 1865-66, Ellington; 1867-'70, Jamestown District; 1871-'74, Franklin District; 1875-'77, Panama; 1878-'80, Sherman; 1881-'82, East Randolph; 1883-'84, Cattaraugus.

struggling people, foundation laying and nation building —days of 'rifle, axe, and saddle-bags.' It was a sacrificing, heroic ministry, which, through Ohio, Indiana and Illinois, sowed the seeds of freedom. When it cost nerve and sacrifice, Brother Lowe was one of the companions of abolition.

"In his ministry in Erie, he had for his preaching-place the old court house. He secured the lot and laid the foundation for the first church owned by the Methodists. As a pastor, he was a man of good oversight, tact and judgment. Churches prospered under his care. As a preacher, he was efficient, earnest, inspiring, evangelical.

"In 1840 he was happily married to Miss Mary Jane McBride, of Waterville, New Jersey. . . . After thirty-six years of most useful and successful ministry, forced by failing health, they settled in the beautiful village of Girard.

"There they lived for twenty-five years, honored and loved by the community and the Church, and trusted and cherished by the ministry. In him every preacher found his best friend and ablest counsellor. In his life the Christian graces and virtues attained their perfection."*

Albina Hall was born in Messina, St. Lawrence Co., N. Y., Oct. 17, 1810. In 1816 his father moved with his family to Portland, Chautauqua County, where he died in 1858. Albina was next to the oldest of fourteen children, all of whom were among the best class of society. In early life he struggled with the privations and disadvantages of pioneer life, and made the best improvement of his resources for an education, both by common and academic schools within his reach. He was happily converted in 1826, and entered Allegheny College in 1835 to seek more thorough qualification for his life work. A vacancy

*J. W. Lowe—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Girard, Pa., November 19, 1896. Appointments—1835, Franklin; 1836, Painesville; 1837-'38, Erie; 1839-'40, Springfield; 1841, Ashtabula; 1842, Geneva; 1843, Mesopotamia; 1844-'45, Warren, O.; 1846, Braceville; 1847-'48, Cleveland; 1849-'50, Willoughby; 1851, Fredonia and Dunkirk Mission; 1852, Erie; 1853, superannuated; 1854, Girard, Pa.; 1855-'56, North East; 1857, Cleveland, Perry street; 1858, Cleveland, Scoville avenue; 1859-'62, Jamestown District; 1863-'66, Meadville District; 1867, Agent Pennsylvania Bible Society; 1868-'69, East Ashtabula; 1870, Fairview; 1871, Clymer; 1872, Lockport; 1873-'81, supernumerary; 1882-'96, superannuated.

having occurred on the Cambridge Circuit, he was appointed as a supply, and in 1836 was received on trial in the Erie Conference. He was twice married, and each time most happily. Two of his sons entered the ministry of the Methodist Episcopal Church. Brother Hall was forty years effective, and four years presiding elder. He was supernumerary in 1873-'74, and superannuated in 1878. "He was a reliable friend, a safe counsellor; of a sound and discriminating mind; a matured judgment; a practical, true, ingenious and faithful man; a Christian, 'one of God's noblemen,' maintaining his consistent and useful life to the last, and met death as a disarmed foe, and bravely bore away the banner of victory. He died at North East, Pa., October 5, 1878. His funeral was attended by a large and sympathizing concourse of the people and preachers of the various churches. He was buried in the beautiful cemetery of the village, where rest the remains of our Thomas Branch and Andrew McCammon."*

William Henry Hunter.

William Henry Hunter was born in Mercer, Pennsylvania, Oct. 9, 1813, and died at Pilgrim's Rest, Peoria, Illinois, Nov. 4, 1901. Dr. Hunter was one of the choice men of the Church. His early education was quite limited. He was converted at the age of twenty years under the preaching of Ralph Clapp, was baptized by Alfred Brunson, and entered the Erie Conference on trial in 1836. After nineteen years of service in this conference he was transferred to the Peoria, now called Central Illinois Conference. During sixty-five years never missed a conference roll-call. He served as pastor nineteen years

*Albina Hall—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, North East, Pa., October 5, 1878. Appointments—1835, Conneaut (supply); 1836, Wesleyville; 1837, Franklin, Pa.; 1838, Ashtabula and Conneaut; 1839-'40, Jamestown, N. Y.; 1841, Erie; 1842, McKean; 1843, Westfield; 1844, Painesville; 1845-'46, Newburg; 1847-'48, Twinsburg; 1849-'50, Cuyahoga Falls; 1851, Greenville; 1852, Fredonia and Dunkirk Mission; 1853-'56, Ravenna District; 1857-'58, North East; 1859-'60, Albion; 1861, Kingsville; 1862-'63, Springfield; 1864, Sharon; 1865-'67, Fairview; 1868-'70, Quincy; 1871, Girard Station; 1872, North East, second preacher; 1873-'74, supernumerary; 1875, Agent Lake Shore Seminary; 1876-77, North East, second preacher; 1878, superannuated.

and twenty-eight years as presiding elder. He was elected a delegate to six General Conferences, and was four years chairman of the Book Committee. He was agent and associate agent of the Conference Claimants Society from 1883 till his death. He never took a supernumerary or superannuate relation. "His statements of truth were clear and strong, his style plain and direct, his delivery deliberate and distinct, his manner becoming forceful and animated as he approached the close of his discourse. He was conservative in his views, zealous for the purity and prosperity of the Church, and set for the defense of the faith of the fathers. The teaching and training of children and the religion of the home received from him careful attention and constant emphasis." "In walk and conduct he never lost his manly bearing. In conversation he never descended to the trifling, unworthy or unbecoming. He lived above the taint of gossip. In a word, he was a dignified Christian gentleman. He was honest with himself, his fellowmen and his God. He was a positive character, pronounced in his antipathies and ardent in his attachments. Resolute and persistent in disposition, careful, capable and successful in business, honorable and upright in citizenship, above reproach in society, he commanded the highest respect in every community where he lived. Without the slightest design on his part, he never failed to impress others that they were in the presence of a superior personality."—*(R. E. Buckley in the Pittsburg Christian Advocate, Nov. 28, 1901.)*

Rev. J. Montgomery says of William Hunter: "In the pulpit he was not at ease. He seemed hardly to know what to do with his eyes or hands. But he knew how to preach, and with his eyes upon the ceiling or down upon the floor, at times he gave us thoughts full of life and beauty. Nor was he insensible to his awkwardness in the pulpit. On one occasion when presiding elder on the Beaver District in 1843, ground for camp meeting was being cleaned up, stand erected, and glass tumblers swung on a wire over the book-board on the stand. Brother Hunter was superintending the work. 'How high shall we put these tumblers, Brother Hunter?' said one man. Brother Hunter stood up straight where he expected to stand when preaching, and stretching his arm and hand as high as he could reach, said with a smile,

'Put it where I won't hit it.' He was kind, sweet-spirited, and not so much a singer as a writer of song, as his compilations of 'Select Melodies,' many of which were his own composition, will show."*—*(Pittsburg Christian Advocate, Sept. 19, 1889.)*

JOHN F. HILL, THOMAS BENN, REUBEN A. AYLWORTH.

John F. Hill was born in Starkesborough, Vermont, March 15, 1800. He was converted in Monroe, Ashtabula Co., Ohio, and united with the Freewill Baptist Church, but subsequently became a member of the Methodist Episcopal Church. He was admitted on trial in the Erie Conference in 1836. He labored with great earnestness in the work; and led many revivals to glorious victory. His health failing, he located in 1846 and moved to Wisconsin. He enlisted at the breaking out of the rebellion, and lost his life in the army soon after the battle of Shiloh.†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 30, 289.)*

Thomas Benn was born in Westmoreland County, Pennsylvania, Oct. 8, 1803. He moved with his parents to Crawford County in 1811. He became a member of the first class in Meadville organized by Robert C. Hatton. He was licensed to preach by Alfred Brunson in 1834, and sent as a supply to Wesleyville Charge. He

---

*W. H. Hunter, D.D.—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; transferred to Rock River Conference, 1855; became a member of Peoria, now called Central Illinois Conference, at its organization, 1856; deceased, Peoria, Ill., November 4, 1901. Appointments—1836, Chardon; 1837, Westfield; 1838, Sheridan; 1839-'40, Fredonia, N. Y.; 1841, Geneva, O.; 1842, Ravenna; 1843, Akron; 1844, Franklin, O.; 1845, Poland; 1846, Warren, O.; 1847, Franklin District; 1848-'51, Jamestown District; 1852, Ravenna District; 1853-'54, Cleveland District; 1855-'56, Peoria, Ill.; 1857, Moline, Ill.; 1858-'59, Rock Island District; 1860-'61, Galesburg, Ill.; 1862-'65, McComb District; 1866-'67, Monmouth District; 1868-'71, Rock Island District; 1872-'75, Peoria District; 1876-'79, Kewanee District; 1880-'81, Peoria, First Church (second preacher); 1882, Peoria, Wesley Chapel, 1883-1901, agent, and later associate agent, Conference Claimants' Society.

†John F. Hill—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1846. Appointments—1836, Shippenville and Bloomfield Mission; 1837, Brookville; 1838, Strattonville; 1839-'40, Napoli; 1841, Jamestown, N. Y.; 1842, Youngsville; 1843, Warren, Pa.; 1844-'45, North East.

was admitted on trial in the Erie Conference in 1836, and transferred to the Arkansas Conference. He was retransferred in 1843; superannuated in 1853-'55; and, after serving Corsica Charge, finally superannuated, 1857. He died in Strattonville Nov. 29, 1879. His last sickness was accompanied with intense bodily suffering, but in the midst of all his frequent utterance was: "The will of the Lord be done." His talent and acquirements were quite moderate, but he was devoted and faithful. Mr. Gregg says: "He was a great singer and could pray well."*

Reuben A. Aylworth was converted in 1810, during a severe illness which brought him to the verge of death. When friends despaired of his life, and an old Methodist class leader was pleading for his salvation, God spoke peace to his heart, and commanded: "Preach my Gospel!" —"and from this moment he began to amend."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 14.)*

He was licensed to preach in 1814. He joined the Methodist itinerant ranks in the New York Conference in 1817, and was transferred to the Genesee Conference and appointed to Caledonia Circuit. Failing health caused him to superannuate in 1822, and in 1825 he located. He had previously moved to Pennsylvania; and he joined the Erie Conference in 1836 and was appointed to Erie. He became a member of the East Ohio Conference at its organization. In the Erie Conference he served Erie, Jamestown District, Chardon, Parkman, Willoughby and Painesville. He was superannuated in 1844. Mr. Aylworth was born at Half Moon, Saratoga Co., N. Y., April 13, 1792; and died in Hampden, Geauga Co., Ohio, Sept. 3, 1880. "Being a man of slight build and weak physical frame, he was not able to endure the fatigue incident to the life of a preacher at that early day, yet his preaching

---

***Thomas Benn—Licensed to preach, 1834; admitted on trial, 1836; transferred to Arkansas Conference, 1836; full connection, 1838; deacon, 1838; elder, 1840; transferred to Erie Conference, 1843; deceased, Strattonville, Pa., November 29, 1879. Appointments—1834, Wesleyville (supply); 1836, Illinois Bayou, Ark.; 1837, Clayborne, Ark.; 1838, Catahoula, Ark.; 1839, Marion, Ark.; 1840, Harmonsburg, Ark.; 1841, Clayborne, Ark.; 1842, Trinity, Ark.; 1843, Kinzua; 1844, Brookville; 1845, Punxsutawney; 1846, Rimersburg; 1847-'48, Harrisville; 1849, Saegertown; 1850, Bethel; 1851, Evansburg; 1852, Shippenville; 1853-'55, superannuated; 1856, Corsica; 1857-'79, superannuated.**

is described by many still living, who heard him then, as being clear, forcible, spiritual, and frequently powerful, and as a consequence he had many seals to his ministry wherever he preached. He was one of the most polished Christian gentleman of his day—splendid in conversation, gentle, affable, and winning in his manners."*—*(Minutes of Conferences, Vol. XVIII, 1880, p. 243.)*

Business at Quarterly Conferences.

At a Quarterly Conference held for Erie Circuit at Sugar Creek camp meeting, July 16, 1821, the following important action was taken:

"An address to the Annual Conference on the subject of establishing a Seminary of Learning within the bounds of the Ohio Conference was voted for."

The next Quarterly Conference repeated the action.

The subject of a "Parsonage House" had already been before the Quarterly Conference, but now a new step is taken:

"It was voted that a preachers' house should be built on Erie Circuit and that John Leech, Esq., George Smith and William McClane should be a committee and to act as trustees. It was also voted that there should be a subscription paper issued for its support."

Additional action was taken at the next Quarterly Conference.

At the Quarterly Conference held for Butler Circuit June 11, 1831 (place not given), Ira Eddy, presiding elder, William Carroll, secretary, the following recommendations were made:

"John J. Steadman was recommended to the next Annual Conference as a suitable person to enter the itinerant connection.

***R. A. Aylworth—Licensed to preach, 1814; admitted on trial, New York Conference, 1817; transferred to Genesee Conference, 1817; full connection, 1819; deacon, 1819, Roberts; elder, 1821, George; 1825, located; re-admitted into the Erie Conference, 1836; became a member of the East Ohio Conference at its organization in 1876; deceased, Hampden, O., September 3, 1880. Appointments—1817, Caledonia, N. Y.; 1818, Lyons, N. Y.; 1819, Olean Point, N. Y.; 1820, Bloomfield, N. Y.; 1821, Rochester, N. Y.; 1822-'24, superannuated; 1836, Erie; 1837-'38, Jamestown District; 1839-'40, Chardon; 1841, Parkman; 1842, Willoughby; 1843, Painesville; 1844-'79, superannuated.**

"John Luccock was likewise recommended as a suitable person to enter the itinerant connection.

"William Carroll was recommended to the next Annual Conference as a suitable person to enter the itinerant connection.

"Benjamin Sedwick recommended to the presiding elder to be employed by him as his wisdom may direct."

The "quarterly meeting conference for Centerville Circuit appointed at or near Scrubgrass camp meeting, Sept. 9, 1833," received and took action on reports of committee to select site for parsonage:

"Report of the committee appointed by last conference for to select a site for parsonage, Samuel E. Harris, by proxy, reports a donation of either two acres of ground near Harrisville, or a town lot in said village and 20M brick. James Adams reports a convenient lot and $120 will be given near Sandy Meeting House. Wolf Creek reports, by Jared Tuttle, proposes to give a site for house and garden and lot of 30 acres.

" 'Resolved, That two parsonage houses be built on Centerville Circuit.'

" 'Resolved, That Sandy be the location of one of said houses, to be a frame 18x24 feet, two stories high, with one chimney with two fire-places in it.'

" 'Resolved, That Harrisville be the site of the other, to be built of brick, 16x26 feet, two stories high with one chimney with two fire-places in it.'

"The question, 'are there any appeals?' always asked at our quarterly conferences, at the present day receives the almost universal answer, 'None.' The old records which I am examining show that, in our early Methodism, it was far otherwise. Much of the time of many of the conferences was occupied with listening to and deciding appeals. The Quarterly Conference held at Centerville (now Slippery Rock), July 30, 1836, had one to consider:

"Brother James Hughes appeals from a decision of a committee on charge of violation of rules in going to law with a brother. It appearing that no charge or decision of committee on which to act, voted that the case is not in situation to be acted on by this conference and that therefore Brother Hughes is restored to full membership."—*(Minutes of several Quarterly Conferences of Erie, Mer-*

cer, Butler and Centerville Circuits, from Aug. 15, 1812, to Nov. 26, 1836.)

Sterretania Methodist Episcopal Church was built in 1842. The society was organized years before and worshiped in the school house. The appointment was attached to the McKean Circuit until 1880, when it was made a part of Fairview Circuit which embraced also Fairplane. "The church building was erected in part by a Presbyterian congregation which had met previously in the school house. Soon after the church was built, it became a Congregational society, and a few years later passed out of existence."

Ellington and Kennedy.

Ellington, with Charlotte and Gerry, belonged to the Gerry Circuit until 1844. The preaching in Ellington was distributed among four different classes: Waterboro, North Hill, the Bates District, and West Hill. T. J. Jennings traveled the Gerry Circuit in 1835, and Josiah Flower and S. W. Parks in 1836. In 1837 Theodore Stowe and J. O. Wood were the preachers. They were assisted by Reuben A. Aylworth, presiding elder of Jamestown District, and Darius Smith, in a great revival resulting in the organization of a class in Ellington consisting of seventy-five members, with Matthew Lane as leader. In 1844, "Ellington" appears among the charges, and Samuel A. Henderson—who was junior preacher on the Gerry Circuit, was appointed pastor. The charter members were Carey Briggs—who was the first steward and still, in 1904, fills the same office—A. W. Clapp, David Colburn, Zaccheus Davenport, Ira Day, Hosea Felt, David Fisk, Nathaniel Fuller, John Hatch, Horatio N. Jacobs, Lorenzo Mather, Adam Phillips, John Shaw, Charles Thatcher, Theron Thatcher, Edwin Briggs, and, we presume, some, at least, of their wives and children, though this—as in many other local church histories—is not mentioned.

When the Cherry Creek Charge was organized, the Bates District became a part of that charge; and later, the Waterboro class was absorbed by that formed at Kennedy. Since then the charge has consisted of Ellington and Kennedy.

The Kennedy class was organized by H. H. Moore in 1867, and worshiped in a Union Church—later the Methodist Protestant Church—until the ministry of Milton Smith, when a Methodist house of worship was erected and dedicated September 21, 1879. The class consisted of Horace Wheelock and wife, Mrs. Henry Wheelock, Maria Haight, Horace Chapel and wife, and others.

The society at Greenfield was organized in 1836, and was the outgrowth of a class that worshiped, at an early day, at what was known as the "Campfield School House," and subsequently at the "Miller School House." A gracious revival is remembered as occurring in 1848 or 1849, and many who have been pillars in the Church date their new life from that time. This revival was conducted by P. W. Sherwood in the Miller School House. A church was erected in 1850-1852, and for more than fifty years stood as a landmark of Methodism. A parsonage was built in 1868, which J. K. Mendenhall was the first to occupy. The church was blessed with revivals of special interest in 1887, 1891 and 1900. A beautiful modern edifice was erected under the pastorates of Miller Fording and A. E. Salisbury, and dedicated December 14, 1902. The appointment has been on the North East, Wattsburg, Greenfield and Mina, and Greenfield Circuits.

Second Session of Erie Conference.

The second session of the Erie Conference was held in Jamestown, New York, August 9, 1837, Bishop Robert R. Roberts presiding. Allured Plimpton was elected secretary.

The Brookville Mission District was formed from a part of the Meadville District, lying west of the Allegheny river. Greenville is made a station; "Parkman" is a new name for the Newburgh Circuit; and Willoughby, Johnson, Randolph, Red Bank, and Strattonville are new circuits.*

*The appointments are as follows: Ravenna District, Isaac Winans, presiding elder; Ravenna, William Stevens, E. J. Kinney; Cleveland and Ohio City, Hiram Kinsley, H. N. Stearns; Cleveland Circuit, L. D. Prosser, J. W. Davis; Painesville, A. G. Sturgis, M. H. Bettes; Willoughby, W. S. Worrallo, E. J. L. Baker; Akron, D. M. Stearns, Thomas Graham; Chardon, H. S.

William Butt, Moses Crow, and Gustavus Hills located.

James Gillmore and J. H. Whallon superannuated. William Swayze and J. J. Steadman had superannuated the previous year.

E. P. Steadman was deposed from the ministry.

Philip Green, Hiram Gillmore, and Lewis Janney were transferred to the Pittsburg Conference.

There were received on probation: Isaac Scofield, Milo H. Bettes, Allen Fouts, William H. Abbott, William F. Wilson, Joseph Marvin, Amos Bussey, Stephen Heard, Lewis Burton, Silas Rawson, Alexander L. Miller, John O. Wood, Carlos R. Chapman, Theodore D. Blinn, and Moses Hill.

Amos Bussey and Silas Rawson were transferred to the Indiana Conference.

Joseph Marvin was admitted on trial, 1837; discontinued, 1838; readmitted, 1842; deacon, 1841, Roberts;

Winans, Joseph Leslie; Edinburg, Thomas Carr, Isaac Scofield; Freedom, Asahel Reeves, Wareham French; Hudson, J. K. Hallock, Joseph Marvin. Warren District, Ira Eddy, presiding elder; Warren, A. M. Brown, John Crum; Youngstown, John Luccock, J. E. Aikin; Ellsworth, Dillon Prosser; Hartford, Thomas Stubbs, Samuel Leech; Gustavus, J. C. Ayres, B. K. Maltby; Mesopotamia, J. W. Hill, T. J. Jennings; Johnson, Ira Norris; Parkman, Stephen Hubbard, W. F. Wilson; Williamsfield, S. W. Ingraham, Allen Fouts; Jefferson, H. J. Moore; Geneva, J. L. Holmes, Peter Burroughs. Meadville District, Joseph S. Barris, presiding elder; Allegheny College, H. J. Clark, W. M. Burton, G. W. Clarke, B. O. Plimpton, Agent; Meadville, Edward Birkett; Franklin, Albina Hall; Centerville, C. C. Best, H. S. Hitchcock; Mercer, John Robinson; Salem, Ahab Keller; Greenville, J. R. Locke; Clarkesville, Caleb Brown; Lawrenceburg, H. Elliott; New Castle, E. B. Hill, Lewis Burton. Erie District, John Chandler, presiding elder; Erie, J. W. Lowe; Wesleyville, David Preston, J. E. Chapin, Daniel Pritchard; North East, Allured Plimpton, Benjamin Preston; Cambridge, W. B. Lloyd; Randolph, Hiram Luce; Harmonsburg, Daniel C. Richey, C. R. Chapman; Springfield; John Bain, Warren Griffith; Conneaut, L. D. Mix, William Abbott; Oil Creek, Rufus Parker, T. D. Blinn; Ashtabula, John Prosser. Jamestown District, Reuben A. Aylworth, presiding elder; Jamestown, Darius Smith; Warren and Kinzua, Samuel Gregg; Youngsville, Josiah Flower, John Demming; Wattsburg, William Todd, J. O. Rich; Westfield, Lorenzo Rodgers, W. H. Hunter; Fredonia, I. H. Tackitt, C. D. Rockwell; Forestville, Timothy Goodwin, Moses Hill; Sheridan, G. C. Baker, B. S. Hill; Napoli, John Scott, J. E. Bassett; Randolph, S. W. Parks; Gerry, Theodore Stowe, J. O. Wood. Brookville Mission District, William Carroll, presiding elder; Red Bank, Stephen Heard; Strattonville, J. A. Hallock; Shippenville, Reuben Peck, Lorenzo Whipple.

elder, 1848, Hamline; discontinued, 1844. The remainder of his life has been spent in Warren, O.*

Mr. Gregg has the following characteristic remark concerning John O. Wood: "Rev. John O. Wood left the tailor's bench in Dunkirk, Chautauqua Co., N. Y., for a position in the Erie Conference, which he subsequently left to become an eminent Patent Hair Restorative Doctor in the west, where it is said he accumulated a fortune, and then left it to try the stern realities of the eternal world."†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 58, 59.)*

Theodore Danforth Blinn was born in Pownal, Vermont, July 4, 1815; and died in Jefferson, Ohio, March 2, 1889. His parents moved into Ashtabula, Ohio, in 1816. He was converted in 1883 under the ministry of Arthur M. Brown, and licensed to preach in 1837 by John Chandler, presiding elder of Erie District. He was admitted on trial in the Erie Conference in 1837. Previous to the session of the conference, he had been employed as a supply on the Randolph Circuit. Mr. Gregg says: "Mr. Blinn was a modest and humble-appearing young man, of about medium size; of deep piety and earnest zeal, with much tender, sympathetic feeling, manifested whether in reading, praying, or preaching, with a tremulous voice, and a tendency to weep."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 56.)*

Mr. Blinn became a member of the East Ohio Conference at its organization. He was forty-five years effective, superannuating in 1883. He had also been superannuated in 1869, but only for one year. During his long ministry he traveled over most of the territory of the Erie Conference. He was a man of deep personal piety and a faithful minister, and died a happy and triumphant death.§

***Appointments—1837, Hudson; 1842, Ashtabula; 1843, Mecca.**

†J. O. Wood—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts. Expelled from ministry and membership, 1846. Appointments—1837, Gerry; 1838, Chardon; 1839, Willoughby; 1840, Cleveland; 1841, Akron and Middlebury; 1842, Middlebury; 1843, Quincy; 1844, Wesleyville; 1845, without appointment.

§T. D. Blinn—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., March 2, 1889. Appointments

Carlos R. Chapman was born in Tolland, Connecticut, Sept. 21, 1809. In his second year he was bereft of his mother, but was carefully trained by a very devout and godly Methodist grandmother. His parents were members of the Presbyterian Church. In 1812, he with his father came to the Western Reserve and settled in Rootstown, Portage Co., Ohio. There was a revival in 1831, held in the Congregational Church of Rootstown. Carlos was converted and united with the Methodist Episcopal Church in Edinburg. "His mind soon began to be exercised upon the subject of preaching the Gospel, but he steadily resisted all impressions in that direction until his father was overtaken by a severe illness which threatened his life, and the affectionate son betook himself to earnest prayer for his recovery; and one day while thus engaged he was led to promise the Lord most solemnly that if he would restore the health and spare the life of his dear parent that he would devote his life to the work of the ministry. The father soon recovered, and in accordance with this sacred engagement the son commenced in good earnest to fit himself, as well as he could, for his sacred calling."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 57, 58.)*

Mr. Chapman was licensed to preach and received on trial in the Erie Conference in 1837, and became a member of the East Ohio Conference at the division. He was thirty-one years effective, eight years supernumerary, and sixteen years superannuated. His last years were spent in Willoughby, Ohio. He peacefully entered into rest, Sunday night, Jan. 31, 1892. "He lived a cheerful Christian life, and was greatly beloved and respected by all who knew him. He was a faithful and zealous min-

---

—1837, Oil Creek; 1838, Wesleyville; 1839, North East; 1840, McKean; 1841, Harmonsburg; 1842, Cooperstown; 1843-'44, Harmony; 1845, Mayville; 1846, Westfield; 1847, Quincy; 1848, Ellington; 1849-'50, Portland; 1851, Gerry; 1852-'53, Ashville; 1854-'55, Randolph; 1856-'57, Ellington; 1858, Forestville; 1859-'60, Portland; 1861-'62, Sherman; 1863-'64, Quincy; 1865-'66, Wesleyville and Greene; 1867-'68, Albion; 1869, superannuated; 1870-'72, Conneaut; 1873-'74, Nottingham and Glenville; 1875-'76, Jefferson; 1877, Williamsfield and Wayne; 1878-'79, Orwell and Colebrook; 1880, Orwell; 1881, Rock Creek; 1882, Rock Creek and Rome; 1883-'88, superannuated.

ister of the gospel and a constant help and inspiration in all the work and interests of the Church."*

William F. Wilson.

William F. Wilson was born in Farmington, Trumbull Co., Ohio, Aug. 15, 1809. He was converted in 1831; licensed to preach and admitted into the Erie Conference on trial in 1837, of which he remained a member until 1880 when he was transferred to the East Ohio Conference. He was united in marriage with Miss Sarah J. Hitchcock, April 13, 1841. He was effective forty years without intermission and sixteen years of that time was presiding elder on the Franklin, Fredonia, Ravenna, Cleveland, and Erie Districts. He was a member of the General Conferences of 1856 and 1864. He was made supernumerary in 1880, and superannuate in 1883. He died at his home in Willoughby, Ohio, Feb. 19, 1889. Many revivals attended his ministry. "During the last hours of his life he gathered his family about him and pronounced a loving blessing upon each one present, and sent an affectionate message to the absent one, Brother Wilson, of Columbia River Conference, who could not be present. With many expressions of confidence and hope he passed from labor to reward."—*(Minutes of Conferences, Vol. XXII, 1889, p. 370).* Mr. Gregg says of him: "Mr. Wilson was very tall, and rather slim and spare; was quite dignified in appearance, and polite and gentlemanly in his deportment. He possessed a very strong and heavy voice, which he used rather too freely, at times, to be agreeable to his audience. His talents were more than ordinary, and his reading quite extensive. His preaching was often accompanied with a good degree of the divine unction, and his prayers at times were very power-

*C. R. Chapman—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Willoughby, O., January 31, 1892. Appointments—1837, Harmonsburg; 1838, Ashtabula and Conneaut; 1839, Wesleyville; 1840, Quincy; 1841, Wattsburg; 1842, Westfield; 1843, Mayville; 1844, Harmony; 1845, Columbus; 1846, Chagrin Falls; 1847-'48, Edinburg; 1849, Ellsworth; 1850, Nelson; 1851-'52, Windsor; 1853, Mesopotamia; 1854-'55, Rockville; 1856, Waterford; 1857-'58, Albion; 1859-'60, Mina; 1861-'62, Sinclairville; 1863, Villenovia; 1864, Green and Mecca; 1865, Morgan; 1866, supernumerary; 1867-'68, Kirtland and Chester; 1869-'75, supernumerary; 1876-'91, superannuated.

ful. He entered upon the itinerant work with more than ordinary promise for the future."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 53.)*

We take an appreciative extract from the resolutions of respect for W. F. Wilson, passed by the Cleveland Preachers' Meeting: "In the death of Brother Wilson closed the life and labors of a good man; good in the best sense of that word—a man of pure and unspotted character; a man of sound judgment, a safe counsellor; a man faithful to all trusts confided to him; a man genial and kind in his disposition, bringing light and joy into any circle he might enter, prized and loved alike by young and old; a man firmly adhering to his convictions, never yielding while he believed himself in the right; a man well equipped for his work, physically, intellectually and morally; an earnest, successful, and eloquent preacher; always beloved and honored by the people whom he was appointed to serve; always contented and happy in his work; a man greatly beloved by his brethren in the conference; a noble Christian gentleman; a man full of faith and the Holy Ghost."*—*(Pittsburg Christian Advocate, March 14, 1889.)*

Allen Fouts, Isaac Scofield.

Allen Fouts was born in Brooke County, Virginia, in 1808; and died in Saybrook, Ohio, July 4, 1890. His parents were bitterly opposed to religion. In 1815 they moved to Morgan County, Ohio. Young Fouts had few educational and religious advantages in this new and sparsely populated country. His prejudices against Methodism were so far overcome that he concealed himself in a barn where an appointment had been made that he might

---

***W. F. Wilson—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; transferred to East Ohio Conference, 1882; deceased, Willoughby, O., February 19, 1889. Appointments—1837, Parkman; 1838, Cleveland Circuit; 1839, Ravenna; 1840, Painesville; 1841, Hudson; 1842, Chagrin Falls; 1843, Gustavus; 1844, Williamsfield; 1845-'46, Mercer; 1847-'48, Franklin; 1849, Clarion; 1850-'51, Franklin District; 1852-'55, Fredonia District; 1856-'57, Erie; 1858-'59, New Castle; 1860, Cleveland, Erie street; 1861, Ravenna District; 1862-'65, Cleveland District; 1866, Ashtabula; 1867-'68, Mercer; 1869-'70, Youngstown; 1871-'72, Corry; 1873, North East; 1874, Chagrin Falls; 1875, Fredonia District; 1876-'78, Erie District; 1879, Warren; 1880-'82, supernumerary; 1883-'88, superannuated.**

listen unobserved and judge for himself. The result was that his unfavorable opinion was reversed, and from this time he attended the means of grace. He was powerfully converted, and began assiduously the performance of all religious duties. His father was converted, lived to the glory of God, and died happy. Mr. Fouts moved to Cuyahoga Falls in 1830, and he and his were among the members that constituted the first Methodist society of that place. He was licensed to preach and received as a probationer in the Erie Conference in 1837; and became a member of the East Ohio Conference at the division. He was thirty-three years effective, and six years supernumerary and superannuated before his final superannuation which took place in 1876. For several years he followed the practice of medicine, and was valued for his kindness and benevolence.

"Mr. Fouts was quite tall, large and stout, full of good humor and kind feeling; loved to sing, pray, and preach, and performed these services with a great deal of energy; was loud-spoken and full of zeal. He possessed very good natural abilities, and could preach a good strong sermon."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 52.)*

Mr. Fouts was a kind hearted and benevolent man. He was positive in his convictions and could express his opinions so as to make them understood. Great was his attachment to the Church. He had a deep and clear experience, and was a tower of strength in a revival.*

Isaac Scofield was born in Albany County, New York, Sept. 12, 1812. When he was a child, his parents moved to Monroe County. They were not religious, and Isaac was destitute of religious instruction. He experienced re-

---

*Allen Fouts—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Saybrook, O., July 4, 1890. Appointments—1837, Williamsfield; 1838, Edinburg; 1839, Hartford; 1840, Saegertown; 1841, Wesleyville; 1842, Morgan; 1843, Hubbard; 1844, Nelson; 1845-'46, Windsor; 1847-'48, superannuated; 1849-'50, Middlebury; 1851, Twinsburg; 1852-'53, Newburg; 1854, Chagrin Falls; 1855, Mentor; 1856, Concord; 1857, Thompson; 1858, Conneautville; 1859, Conneaut; 1860-'61, Springfield; 1862-'63, Jefferson; 1864, Great Western; 1865, Saybrook; 1866, supernumerary; 1867-'68, Bainbridge; 1869, supernumerary; 1870, Warrensville; 1871, East Ashtabula; 1872-'73, supernumerary; 1874-'75, Kelloggsville; 1876-'89, superannuated.

ligion when twenty-one years of age at Parma Center during "a great protracted meeting" at which about two hundred were converted. He says: "Here I was licensed to exhort within a year after my conversion. I held an exhorter's license about a year and a half, and then received license to preach. The presiding elder was Abner Chase. This license I held about two years. I went to reside a short time at Chagrin Falls, remaining during the winter, and assisting in a protracted meeting. I was then employed by Isaac Winans for three months as a supply on Painesville Circuit. I was recommended by the Quarterly Conference of Cleveland Circuit to the traveling connection, and was received at the conference held in Jamestown in 1837."

"Mr. Scofield was about medium in height, rather slim and spare, with a sober countenance, and of medium deportment. His preaching talents were not brilliant, but quite respectable. He was too quiet in his demeanor to attract large attention, but his straight-forward, consistent Christian life secured to him the confidence and respect of the people wherever he labored."

Brother Scofield was effective thirty-five years, and on some of his charges had extensive revivals. Especially was this the case on the Shippenville, Red Bank, Columbus, Leon, Espyville, and Waterloo Charges. He was a good gospel preacher, and able to defend the doctrines of the Church. Though not educated in the schools, he could demolish the "five points of Calvinism." He died at New Vernon, Pennsylvania, March 15, 1901.*

Stephen Heard.

The early religious and educational advantages of Stephen Heard were only such as a new and sparsely set-

---

***Isaac Scofield—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deceased, New Vernon, Pa., March 15, 1901. Appointments—1837, Edinburg; 1838, Centerville; 1839, Harmonsburg; 1840-'41, Shippenville; 1842, Red Bank; 1843, Cambridge; 1844, Sheridan; 1845, McKean; 1846-'47, Columbus; 1848-'49, Leon; 1850-'51, Perrysburg; 1852, Villenovia; 1853, Quincy; 1854, Harrisville; 1856, Portersville; 1857, Espyville; 1858, Williamsfield; 1859, Salem, Mercer County; 1860-'61, Evansburg; 1862-'63, Jamestown, Pa.; 1864-'65, Delaware Grove; 1866-'67, New Lebanon; 1868-'69, Waterloo; 1870, supernumerary; 1871, Hendersonville; 1872-'81, supernumerary; 1882-'98, superannuated.**

tled country could afford; but he made the most of these and acquired a good knowledge of the common subjects of reading and study. He says that he owed his earliest religious convictions to Russell's Sermons which he read with great interest, while Bunyan's "Pilgrim's Progress" revealed to him the way of salvation. These and a pious mother's prayers led him in 1832 to give his heart to God at a camp meeting held at Randolph, Crawford County, Pa. Feeling his call to the ministry he sought larger preparation for the work. He was licensed to preach in 1837, at the Brookville Quarterly Conference held at Scrubgrass upon the recommendation of the class he had formed in the school house where he was engaged in teaching; and employed as a supply on the Curllsville Circuit, under the presiding elder, J. S. Barris. The same year he was received as a probationer in the Erie Conference. From that time until 1875, with the exception of five years of superannuation, he labored faithfully and with marked success. Mr. Heard was married in 1838 to Sarah Green Miller, of Clarion, Pa., with whom he lived five years. He married as his second wife Miss Betsy R. Holman, of Lenox, Ohio, who survived him. He served the Church well in his generation. He was a man of refined sensibilities, quiet and unostentatious in manners, of a well-balanced mind and sweet spirit, of deep and fervent piety, gentlemanly, cordial in his bearing, sound in the faith, instructive and edifying in his ministrations, "faithful among the fathers." His sermons were clear and logical, acute and full of divine truth, and were often delivered with much power. He was superannuated in 1876 and two years later moved to Warren, Ohio, where he finished his course January 26, 1894. He was born in Center Township, Clearfield Co., Pa., May 30, 1815. The later years of his superannuation were full of Christian work as God gave him strength. While with his son in Cleveland, Ohio, he delivered his last discourse. It was in 1893 at the Children's Day services in Wade Park Avenue Church. His text was: "My little children, let us not love in word, neither in tongue, but in deed and in truth." His last days were passed in much suffering, but he endured all without a murmur. Among his last words were: "I am resting on the promises."

After fifty years in the ministry, Stephen Heard writes reminiscences of the beginning of the half century: "The country was mostly new, and the older settled portions were undeveloped. In Cleveland we had two churches, one on the West Side, then called Ohio City. That on the East Side, on St. Clair street, was badly encumbered with debt. I doubt if we had any other town which supported a pastor without the help of one or more outlying appointments. There was but little manufacturing down in the towns; hence there was but little to draw population, or to increase their wealth; while in the country the farmers were thrifty, but poor. Their farms were new; many had but small proportions brought under cultivation. Their occupants could scarcely raise enough to subsist their households and their stock. Those who had a surplus could find no adequate market for it. Many of their houses were built of logs which had never seen a broad-ax (I speak more particularly of the east part of the conference), having but one room (and chamber), which answered for kitchen, dining-room and chapel. The barns were of the same primitive character. There were, however, many well-to-do farmers who had much better buildings, especially on the Reserve. The Yankee aspired after having a good house, whether he had much inside or not; the Pennsylvanian built his good barn first.

"The roads were of most execrable memory. There were two turnpikes, as they were called, bisecting the Pennsylvania portion of our work, which were no better than ordinary roads, only they were wider and the hills were reduced to a certain grade. Many of the other roads were merely bridle-paths. Horse-back riding was the only practicable way of traveling. All the time I traveled east of the Allegheny river I do not remember that I ever saw a buggy. The preacher was so dependent upon his horse that he thought much of him, and always saw that he was properly cared for. Methodist preachers were excellent judges of a horse, and they generally being well mounted, were frequently challenged for a trade, in which practice some of them frequently indulged, and not always to their advantage—of which the writer has some painful recollections.

"The single preacher had no home in particular. We lived with the people, and as they lived; sometimes better

than they did, for the best the good people could get was kept for the preacher and his horse. I have often dined on very humble fare, and enjoyed it as though it had been angels' food, knowing it was the best that willing hands and loving hearts could supply, and that it was furnished in the name of the Master.

"Our pay was in country produce and orders on the stores. The latter supplied the preacher's wardrobe, supplemented by the kind sisters knitting our socks and mittens. We felt the need of a little money the most for the purchase of books and periodicals, and to get our mail. Postage had to be paid at the office where mail was received, at the rate of twenty-five cents on letters carried four hundred miles or over, and ten cents for a less distance.

"The devotional services were wonderfully fervid and demonstrative. The members took part voluntarily. But the quarterly meetings and the camp meetings were the great occasions. The Friday before quarterly meeting was announced all over the circuit as a day of fasting and prayer, preparatory to the holy communion. The coming of the presiding elder was hailed with the deepest interest. For want of churches the meetings were often held in groves and barns, sometimes in private houses. The friends in the neighborhood had their houses filled to their utmost capacity with their guests from the different appointments on the circuit; beds had to be extemporized on the floor. No person could be admitted to the love feast without a ticket; and not then unless he was present by nine o'clock a. m., when the door was closed. . . . We did not have Sabbath Schools at half of our appointments. Those that we did have were only to hear the pupils read a portion of scripture, and to hear the recitation of verses. There was quite a rivalry with the children to see which could repeat the greatest number, for that one received the prize of a book at the end of the season."*—*(Pittsburg Christian Advocate, April 28, 1887.)*

---

*Stephen Heard—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Morris; deceased, Warren, O., January 26, 1895. Appointments—1837, Red Bank; 1838, Shippenville; 1839, Lawrenceburg; 1840, Harmonsburg; 1841, Jefferson; 1842, Hartford; 1843, Gustavus; 1844, Braceville; 1845-'46, superannuated; 1847, Gustavus; 1848,

Moses Hill.

Rev. D. C. Osborne, D.D., communicates the following appreciative and discriminating sketch of the life and work of Moses Hill:

"Moses Hill was born in Bergen, N. Y., December 6, 1817, and died of cancer, at Kalamazoo, Mich., January 21, 1898. His parents removed in his infancy to Chautauqua County, and settled near Mayville. He was left fatherless when three years of age, and early learned to be brave and self-reliant, and when nine years old he became self-supporting. He was converted at fifteen, at once united with the Church, and was soon appointed class leader. Two years after his conversion he was licensed to exhort, and began successfully to call sinners to repentance. In June, 1837, he was licensed to preach, and in the following August was received on trial in the Erie Annual Conference, of which his older brother, Bryan S., was already a prominent member.

"Nature dealt generously with him, giving him a strong, symmetrical body, a beautiful and expressive countenance, a gracious bearing, a musical voice, perfect self-control, great intellectual might, unusual social powers, a high moral purpose, and marked gifts of leadership, all of which were freely given and found their highest expression in the work of the Christian ministry.

"At twenty-two he married Miss Adaline Reed, the only daughter of a family of wealth, a lady whose education and culture fitted her to grace any society. Their home life was an ideal one. When stationed at First Church, Meadville, Pa., he entered Allegheny College, and four years later graduated with honor, having performed double work while in college. He served the leading churches of the conference with great ability, being constantly sought for and gladly welcomed. It was natural that one possessing his talents should be called to the presiding eldership, and for seventeen years he served with conspicuous success in this wide field of usefulness. Five times he was chosen to the General Conference. His

---

Freedom; 1849-'50, Edinburg; 1851, Franklin, O.; 1852-'53, Ellsworth; 1854, Mt. Jackson; 1855, West Farmington and Bloomfield; 1856-'57, Liberty; 1858-'59, Tallmadge; 1860-'61, Deerfield; 1862-'63, Morgan; 1864-'65, Springfield; 1866-'68, superannuated; 1869, Jamestown, Pa.; 1870-'71, Linesville; 1872, Nottingham and Glenville; 1873-'74, Lockport; 1875, Hamlet, which infirm health prevented him from serving; 1876-'94, superannuated.

friends early sought to elect him a bishop, but he preferred that his great friend, Calvin Kingsley, D.D., should receive this high honor, and faithfully sought to bring him prominently before the Church. When Doctor Kingsley was called to the bishopric no one rejoiced more than Doctor Hill. When a minister of great promise left St. Clair Street Church in Cleveland, and united with a sister church in the same city, Bishop Ames took Doctor Hill from New Castle District, and appointed him to the church made vacant. This was his crowning work as pastor. The church was dispirited and in debt. He gathered the members, and for four months carried on revival services. About five hundred were converted; the membership was nearly doubled, all the debts were paid, the church was beautified, and Methodism for the first time was recognized and welcomed by the sister churches as a great spiritual force. In order to provide for old age, and to enable him to do the good he desired, he invested the savings of his life and Mrs. Hill's share of her father's estate in an iron manufactory. After a time it was found that by mismanagement the great concern was almost wrecked; debts accumulated, their credit was failing, and bankruptcy was impending. The company believed that Doctor Hill's great business ability might save their imperiled interests, if he would accept the management. He faced a cross on either hand—if he strove with his might to save these interests, his brethren whom he loved so strongly might charge him with secularity; if he neglected this opportunity, he must go through life burdened by debts. He accepted the charge in the fear of the Lord, supplying his pulpit, but applying the salary paid by the church to the parsonage debt. After years of service he saved the industry, paid its indebtedness, and when the danger was past, resigned the presidency to preach the gospel only.

"He was the recognized leader of the conference, a skilful debater, a peacemaker and wise administrator. Baldwin University honored itself by conferring upon him the degree of Doctor of Divinity. He was appointed fraternal delegate to the Methodist Episcopal Church of Canada, and performed his duty with great acceptability. For four years he was a member of the General Missionary Committee, and for eight years one of the publish-



Rev. Moses Hill, D. D.

friends early sought to elect him a bishop, but he preferred that his great friend, Calvin Kingsley, D.D., should receive this high honor, and faithfully sought to bring him prominently before the Church. When Doctor Kingsley was called to the bishopric no one rejoiced more than Doctor Hill. When a minister of great promise left St. Clair Street Church in Cleveland, and united with a sister church in the same city, Bishop Ames took Doctor Hill from New Castle District, and appointed him to the church made vacant. This was his crowning work as pastor. The church was dispirited and in debt. He gathered the members, and for four months carried on revival services. About five hundred were converted; the membership was nearly doubled, all the debts were paid, the church was beautified, and Methodism for the first time was recognized and welcomed by the sister churches as a great spiritual force. In order to provide for old age, and to enable him to do the good he desired, he invested the savings of his life and Mrs. Hill's share of her father's estate in an iron manufactory. After a time it was found that by mismanagement the great concern was almost wrecked; debts accumulated, their credit was failing, and bankruptcy was impending. The company believed that Doctor Hill's great business ability might save their imperiled interests, if he would accept the management. He faced a cross on either hand—if he strove with his might to save these interests, his brethren whom he loved so strongly might charge him with secularity: if he neglected this opportunity, he must go through life burdened by debts. He accepted the charge in the fear of the Lord, supplying his pulpit, but applying the salary paid by the church to the parsonage debt. After years of service he saved the industry, paid its indebtedness, and when the danger was past, resigned the presidency to preach the gospel only.

"He was the recognized leader of the conference, a skilful debater, a peacemaker and wise administrator. Baldwin University honored itself by conferring upon him the degree of Doctor of Divinity. He was appointed fraternal delegate to the Methodist Episcopal Church of Canada, and performed his duty with great acceptability. For four years he was a member of the General Missionary Committee, and for eight years one of the publish-



Rev. Moses Hill, D. D.

ing committee of the 'Pittsburg Christian Advocate.' The bishops appointed him to the committee for the centennial observance of 1866. Children's Day was a cherished idea with him. If he had not turned aside to save that great business interest, he doubtless would have been called to the bishopric. In 1881 he took a supernumerary relation, and later removed to Kalamazoo, Mich., where he entered a company engaged in manufacturing agricultural implements. Success crowned their labors, and a charming home was fitted up, in which he hoped to spend the long sunny afternoon of life. But his wife was suffering with consumption. A journey to the Pacific coast and to Europe was taken in search of health, which they could not find. She passed on to the city of the Great King, and left him a mourner until they should meet again. Doctor Hill had two all-controlling loves, one for Christ and His church, the other for his darling wife. When she was gone it was but natural, as they were childless, that all his possessions should be given to the Church. The Church Extension Society will receive his estate, which will doubtless amount to $40,000. So he being dead will still speak in places of worship where Christ will be glorified by the lifting up of humanity. His body rests beside the form he loved so well, in the beautiful cemetery at Kalamazoo, awaiting the resurrection of the just. He fought a good fight, and kept the faith to the end."

Of his estate, the Church Extension Society has already received over $21,000. In this benefaction he has demonstrated his great love for and loyalty to the Church; and his life still proclaims to vast multitudes the gospel of salvation through Christ. Among his last testimonies were the words spoken to a friend: "I am passing through the valley of Baca, but am making it a well."*

---

*Moses Hill, D.D.—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Kalamazoo, Mich., January 21, 1898. Appointments—1837, Forestville; 1838, Westfield; 1839, Jamestown, N. Y.; 1840, Fredonia, N. Y.; 1841, Fredonia and Portland; 1842, Jamestown, N. Y.; 1843, Fredonia, N. Y.; 1844, Geneva, O.; 1845-'46, Meadville; 1847-'48, Saegertown; 1849-'50, Franklin, Pa.; 1851, Panama; 1852-'54, Franklin District; 1855, New Castle District; 1856-'57, Cleveland, St. Clair street; 1858-'61, Cleveland District; 1862-'65, Ravenna District; 1866, Newburg; 1867, Cleveland, St. Clair street, second preacher; 1868, Cleveland, Scoville

William Abbott, Milo H. Bettes.

William Abbott was born in Stockbridge, Windsor Co., Vt., in 1811, and died in Mayfield, Geauga Co., Ohio, in 1843, having just completed his thirty-first year. He was converted at Bangor, St. Lawrence Co., New York; and licensed to preach, in Cleveland, Ohio, in May, 1837, and in August following was received on trial by the Erie Conference, and appointed with L. D. Mix to the Conneaut Circuit, but being in feeble health, he soon found that he could not endure the work, and after about six months was forced to retire. But he labored long enough to endear himself to the people, and to display more than ordinary talents as a preacher of the gospel. He subsequently sought to regain his health by a change of climate, visiting Kentucky, and Cuba, but all to no purpose. He finally abandoned all hope of recovery, and returned, as he said, "to die with the few relatives who were living in this section." He continued to suffer much, but was an example of patience and resignation, until his emaciated frame sunk suddenly beneath the weight of his disease, and his peaceful spirit took flight to that land where the weary are at rest. He was remarkably conscientious and exemplary in his life, and his death was that of the perfect and upright man."*—*(Pittsburg Christian Advocate, Oct. 18, 1843.)*

Milo H. Bettes was born in Southfield, Massachusetts, Oct. 17, 1814; and died in Corry, Erie Co., Pa., May 21, 1864. His parents moved to Ohio in 1816 and reared their family amid the toils and activities of a new country. Milo improved such opportunities for an education as the new country afforded, and became a scholar of very creditable attainments. He was converted in 1834, and in 1837 was received on trial in the Erie Conference. "He very soon took rank with the most promising young men of the conference, and for many years served, with gen-

---

avenue, second preacher; 1869-'70, Cleveland, Erie street, second preacher; 1871, Cleveland, Kingsley Chapel; 1872-'73, Cleveland, Scoville avenue and Kingsley Chapel, second preacher; 1874, Cleveland, Erie street, second preacher; 1875-'76, Cleveland, Woodland avenue; 1877-'80, Cleveland District; 1881, East Cleveland, second preacher; 1882-'97, supernumerary.

***William Abbott—Licensed to preach, 1832; admitted on trial, 1837; discontinued, 1838; deceased, Mayfield, O., 1843. Appointment—1837, Conneaut.**

eral acceptability and success, some of the most prominent charges. His sermons gave evidence of systematic thought and thorough preparation, and though generally more didactic than pathetic, they were usually attended with a power which reached the judgment and conscience. In the social relations he was affable and affectionate, and in his intercourse with society at large he ever maintained the character of a Christian gentleman." He was effective twenty-three years, and superannuated four years.*

Alexander L. Miller.

Alexander L. Miller was born near Evansburg, Crawford Co., Pa., Dec. 25, 1809; and died in Shermansville, May 4, 1891. He was converted in 1824; licensed to preach in 1836; and the next year admitted on trial in the Erie Conference, and transferred to the Indiana Conference. In 1840 he located and returned to Pennsylvania, and was re-admitted to the Erie Conference in 1842. He spent twenty-eight years on a farm; twenty-four, in the active ministry, and twenty-nine, in either a supernumerary or superannuate relation.

"He inherited a firm constitution and great tenacity of life from a long-lived ancestry, his parents and grandparents on both sides having lived to very advanced age. He was of sturdy, courageous, self-reliant stock. His father, Captain Michael Miller, came to the claim afterward known as the Miller Farm, when sixteen years old, and staid upon it alone six months with no white person within ten miles of him, subsisting upon potatoes and wild game, and during the time seeing no bread of any color. He afterward married and raised a family of twelve children, all of whom lived to marry and rear families of their own. They were all Methodists, several of the family becoming distinguished for Methodistic zeal, so that Miller and Methodist were almost synonymous terms in

*M. H. Bettes—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deceased, Corry, Pa., May 21, 1864. Appointments—1837, Painesville; 1838, Willoughby; 1839, Cleveland; 1840, Geneva; 1841, Mercer; 1842, New Castle; 1843, Hendersonville; 1844-'45, Franklin, O.; 1846-'47, Chardon; 1848, Meadville; 1849, Rockville; 1850-'51, Springfield; 1852-'53, Poland; 1854, West Farmington; 1855-'56, Clarksville; 1857, Edinburg; 1858, Wesleyville; 1859, Youngsville; 1860-'63, superannuated.

the neighborhood. Alexander being the eldest child save one, was early inured to much toil and privation. His opportunities for obtaining learning were very limited. He attended the common schools of the neighborhood as much as he could, and by self-effort, studying often by the blazing light of a pine knot, he acquired an education quite respectable for the times, so that for several terms he taught the country schools of the community. His parents were ardent Methodists, their home, for several years, furnished a place for preaching, Sunday School, prayer and class meetings. Here he saw and heard the early itinerant circuit riders and he desired to be like them.

"In March, 1871, returning home from an appointment, he was struck by a storm of wind and rain so violent as to drive him, with great force, against the timbers of a bridge, which resulted in a fracture of his right hip. The bones not being properly adjusted, grew together out of place, making one leg nearly four inches shorter than the other. Thenceforward, for twenty years, he was a feeble man and went halting to the end of his days.

"Brother Miller was fearless in his convictions and held fast the form of sound words. If his sermons had not modern polish and finish, they were, nevertheless, substantial outgrowths from gospel facts, and appealed to the heart and conscience with convincing power. He was not boisterous or rough but tender, pathetic, persuasive. He had a clear tenor voice, very pleasant to the ear, which carried his distinct utterances to the farthest auditor in the great congregation. He had power over men. He moved others, because moved himself. His impassioned words and tears melted his hearers to tears, drove many to repentance and filled the altars with penitent seekers. His hearty sympathy with the afflicted made him ever welcome to the home of sorrow, and his ministries, much desired at funerals, lightened the pressure of grief, and gave hope and comfort to the bereaved.

"Severe affliction in his own family, making it difficult or impossible to move much of his time, interfered largely with his work, but with great devotion to both he did what he could, frequently riding great distances after preaching at night to reach his home before he slept. His last years were filled with waiting and suffering, in

which he was sustained by the grace which he found all-sufficient in time of need. With great tenacity of life he lingered until literally worn out, particle by particle the tabernacle fell without repair, until completely exhausted, and then he fell asleep."*

Lewis Burton.

Lewis Burton was born in Millcreek Township, Erie County, Pa., July 3, 1815. His pious parents made a welcome home for the Methodist itinerants, and Lewis was reared under the most wholesome Christian influences. Under the benign influences of the Holy Spirit he was converted in 1830, and united with a little band of humble Methodists wihch worshiped in a small school house near his father's home. Feeling that it was his duty to preach he sought to qualify himself for this holy calling and entered Allegheny College in 1833, and graduated in 1837. He had received license to preach the year previous to the completion of his academic course. He was admitted on trial in the Erie Conference in 1837.

"Mr. Burton was a modest, well-appearing young man, of medium size, a close and thorough student, a uniform and exemplary Christian, a correct and pleasant public speaker, and an accomplished gentleman."

In 1846 he withdrew from the ministry and membership of the church, and became a minister in the Methodist Protestant Church, and for many years was rector of St. John's Church, Cleveland, O. He died in Cleveland, O., October 9, 1894.†

***A. L. Miller—Licensed to preach, 1836; admitted on trial, 1837; transferred to Indiana Conference, 1837; full connection, 1839; deacon, 1839, Morris; located, 1840; re-admitted, Erie Conference, 1842; elder, 1844, Waugh; deceased, Shermansville, Pa., May 4, 1891. Appointments—1837, New Castle, Ind.; 1838, Spencer, Ind.; 1839, Springville, Ind.; 1841, Clintonville (supply); 1842, Oil Creek; 1843, Clintonville; 1844-'45, Hartford; 1846-'47, Conneautville; 1848, supernumerary; 1849-'52, superannuated; 1853, Evansburg; 1854, superannuated; 1855-'56, Hendersonville; 1857-'58, New Lebanon; 1859-'60, Espyville; 1861-'62, Richmond; 1863, Riceville; 1864-'66, superannuated; 1867-'68, Townville; 1869, superannuated; 1870-'71, Kelloggsville; 1872-'90, superannuated.**

†Lewis Burton—Licensed to preach, 1836; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; transferred to Pittsburg Conference, 1839; elder, 1841, Roberts; withdrew from ministry and membership, 1846; deceased, Cleveland, O., October

Methodism in Warrensville, Ohio.

Nathaniel C. Haynes, a local preacher in Bedford, O., was a native of Andover, Hillsborough Co., N. H., born June 13, 1794. He was converted in his eighteenth year, and licensed to preach in 1814. He settled in Warrensville, Ohio, in 1823, and removed to Bedford in 1831. Mr. Gregg says: "Father Haynes is a tall, slim man, of moderate preaching abilities, but regarded as a very honest, sincere Christian man of an unblemished character, in whom the community where he lives has great confidence. He has attended and officiated at more funerals, and offered more prayers over the sick and dying than any other gospel minister in the place where he resides." Upon his arrival at Bedford, he took a lively interest in the religious interests of the community, and a Methodist class was formed consisting of Mr. Haynes and wife, A. Turner and wife, Anna Turner, and Hannah Turner.—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 69, 70.)*

Previous to 1837 there had been no regular preaching appointment at Warrensville, Ohio; but a class had been formed which had occasional services. This class seems to have been absorbed by the Protestant Methodists. On November 12, 1837, Philip Green and Peter Burroughs, of the adjoining circuit which comprised the township of Newbury, Bedford, East Cleveland, Euclid, and some others; organized a class composed of thirty-one members. Among those were the Johnsons, Hubbards, Thorps, Upsons, Cushmans, Craines, Quayles, and a few others.

The society held its meetings in the school house until 1846 when a church was built at the Centre. In 1858 a revival conducted by L. E. Beardsley brought into the church a number of devoted members. In 1866 the church building was destroyed by fire, when services were again held in the school house. In the summer of 1868 a fine church edifice was erected and dedicated to the service of the Lord by Cyrus Prindle. In 1863 a parsonage was purchased, which was sold two years later and a house and lot in a more desirable location were secured.

9, 1894. Appointments—1837, New Castle; 1838, Salem; 1839, Wheeling, Va.; 1840, Wellsville, O.; 1841-'42, New Lisbon, O.; 1843-'44, Allegheny City, South Common; 1845, Canton, O.

This second building was sold in 1886, moved from the ground, and a fine new parsonage erected.

In 1837 another class was formed in North Warrensville at Radcliffe School House. The original members were the following: James Smith, Mary Smith, Robert Smith, James Lee, Laura Lee, Caleb Litch, Mercy Litch and Elizabeth Corlett. However the circuit preachers made no regular appointments here until 1841. The first Sabbath School in the township was organized at this school house in 1837. In 1858 East Cleveland and Euclid were formed into a circuit by themselves, but "Euclid Stone School House" was added to the appointments on the old circuit. In 1858 Newburg was made a separate appointment, and Orange Circuit was added to the Warrensville Charge. In 1862 Bedford became self-supporting, and Warrensville was served by a supply. Orange Hill came in in 1863 when J. K. Mendenhall was appointed preacher in charge. In 1874 "East Cleveland Ridge" was united to the circuit, but in 1878 it was united with Nottingham and Glenville, leaving Warrensville, Center, North Warrensville, Euclid Stone School House, Orange Centre, and Orange Hill. Robert Smith, a local preacher, and member of the first building committee, is still living —1906—at Warrensville, Ohio, age eighty-six years.

Frostburg and Silver Creek.

The Frostburg charge has (in 1901) five appointments —Frostburg, Valier, Horatio, Lindsey, and Walston. The class at Frostburg was organized in 1837 by Elijah Coleman, a local preacher, and consisted of five members: Henry and Barbara Palmer, Mr. and Mrs. Abraham De Haven, and Mrs. J. Martin. In 1839 the class was greatly strengthened by the advent of the Swisher family from Central Pennsylvania. There were Daniel and Elizabeth Swisher and their three children—Mary, Joseph, and Elizabeth. A log church was built in 1841, and was used for thirty years, when the present building was erected on the same lot. For several years this class was connected with the Red Bank Circuit, and later was attached to Punxsutawney. In 1896, the name appears in the list of appointments.

The Walston class was organized by Thomas Pollard in 1887, and the Horatio class in 1888; the Valier class by

John Frampton, a local preacher, in 1894; and the Lindsey class by T. W. Douglas in 1898.

The organization of the Methodist Episcopal Church at Silver Creek, New York, was effected in 1837, though a class had been maintained many years previous to this date. According to Gregg, Lemuel Lane, a local preacher from the Western Reserve, while laboring on the Chautauqua Circuit, in 1812, formed a class at Silver Creek, consisting of Artemus Clothier and wife, Norman Spink and wife, and a few others. Young's history of Chautauqua County gives the date 1819, and mentions the same persons with the addition of Lyscom Mixer and wife; and says that soon after, the following names were added to the class: Giles Eggleston and wife, James Wesley and wife, Emily Nevins, Leonard McDaniels, "and others." This was probably a reorganization of the former class. G. C. Baker, traveling the Sheridan Circuit, was the minister at the time of this organization. The first house of worship was erected in 1848 and improved and repaired in 1874. A new edifice was completed in 1889 at a cost of $8,000; and dedicated by Rev. Benoni I. Ives, D.D., "the great dedicator." "This is a fine building, has a large audience room, very neat and tasteful in decoration, with prayer-meeting and Sabbath School rooms, and all the other conveniences which these times demand."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 115; Edson and Merrill, History of Chautauqua County, p. 647.)*

Ravenna District Resolutions.

"On Wednesday, May 31, 1837, in pursuance of a previous appointment, the preachers of the Methodist Episcopal Church, in Ravenna District, Erie Conference, met in Willoughby, for the purpose of effecting greater unanimity in the administration of discipline and usages. The meeting was attended by nearly the whole of the preachers. The Rev. Isaac Winans was called to the chair, and opened the meeting with reading a portion of the Holy Scriptures, singing and prayer, at 9 o'clock a. m. A deep interest prevailed throughout the meeting, which was continued with several adjournments, until the afternoon of the following day. The subjoined are amongst the resolutions passed, viz.:

" 'That, as ministers of the gospel, we will exert our influence with our societies, to induce them to improve in the science of sacred music.'

" 'That we do not consider the rule requiring us to "recommend our tune book," as intended to prohibit our members from using other works of similar character, when circumstances appear to forbid the use of the Harmonist.'

" 'That our congregations shall be instructed to stand while singing the introductory and concluding hymns during public service, and to retain their seats during the second hymn.'

" 'That we will use our influence to induce the observance of kneeling in time of prayer on all occasions.'

" 'That we will be more uniform in reading a portion of the Holy Scriptures, in public congregation, and also in repeating the Lord's Prayer in divine service, in accordance with "the discipline." '

" 'That we will be punctual in reading our general rules in the different congregations and societies according to "the discipline." '

" 'That this meeting do recommend the general use of tickets, and that they are to be considered not merely as notes of admission to our love feasts, but as badges of membership.'

" 'That the preacher in charge of each circuit attend to the class-books or papers being regularly marked.'

" 'That we zealously recommend the observance of our quarterly fasts, and that we urge this duty by our example.'

" 'That it is the duty of each preacher in the district to preach in every society on their respective circuits one sermon annually on the subject of fasting.'

" 'That we will endeavor, by the grace of God, to preach more expressly on the subject of holiness.'

" 'That, as we have reason to think that pastoral visiting has been very much neglected, we resolve that each preacher on the district be required to visit all the families in his charge as soon as possible, as contemplated by our discipline.'

" 'That we consider the use of tobacco at all times unpleasant and frequently useless, and we determine to ab-

stain from it, unless when it is prescribed to us by a physician.'

" 'That our next district meeting shall be commenced with a discourse on the Christian ministry.'

" 'That a discourse be delivered during the next meeting, on Christian perfection.'

" 'That a missionary meeting shall be held in connection with our next meeting.'

" 'That a committee be appointed to prepare an account of the proceedings of this meeting, and forward it for publication in the Pittsburg Conference Journal.'

" 'That the said committee shall prepare tickets to be handed to the preachers coming on to the district from the ensuing conference.'

" 'That this meeting be adjourned to convene again in Akron on the first Tuesday in November next.' "—*(Pittsburg Conference Journal, June 29, 1837.)*

Revivals.

Watts B. Lloyd reports a revival on the Cambridge Circuit: "We closed a protracted meeting at Rockville, on the seventh of February, which resulted in the conversion of forty-nine souls. Thirty-five have joined on probation. A good state of feeling still prevails in our congregations. Before we closed, we drew up a subscription for a meeting house, and have succeeded in raising over eight hundred dollars. We expect to get one thousand, which we think will build a sufficient house for this place."—*(Pittsburg Conference Journal, Feb. 22, 1838.)*

Speaking of a revival at Gustavus in 1837, H. S. Winans says: "There is one circumstance which I wish to notice, before I close this communication. A sister, who is a member of the church in this place, and the only one remaining of those that composed the first Methodist society in this town ,and one in whose religious profession all orders of people placed the utmost confidence. This person lost her speech, seven weeks previous to the beginning of our quarterly meeting, so that in our class meetings she could only make signs of her intention to serve God. At first, it was supposed by herself and others, that it was a violent hoarseness she had taken from a cold; but two weeks before the quarterly meeting com-

menced, it was strongly impressed upon her mind, that it was brought upon her in consequence of her unfaithfulness to God. She had once enjoyed the blessing of sanctification, but had lost its enjoyment, and it was impressed upon her mind that she would never be able to speak until she was restored to her former enjoyments. This she signified to our presiding elder, in our love feast, and he mentioned it to the congregation—she was one among many, that was earnestly seeking for full redemption in the blood of Jesus Christ; and on Thursday, during our morning meeting, while wrestling with God in silent prayer, for the blessing, God in his mercy loosed her tongue in a moment, as quick as thought, and she burst out into raptures of praise and thanksgiving unto God, and immediately ran up before the admiring and astonished multitude, and told what God had done for her: that he had cured both soul and body."—*(Pittsburg Conference Journal, March 23, 1837.)*

Allured Plimpton and Benjamin Preston write from the North East Circuit: "About four weeks ago we commenced a protracted effort in Greenfield, under somewhat unpromising circumstances—such as inclemency of weather, want of a commodious house, as we had nothing better than a school house, and what was not the least, the fewness and stupidity of the professors of religion; but we went to them in the name of the Lord, and endeavored to press upon them the necessity of settling the great controversy between them and their Maker, and to do it now. It was soon apparent that many became troubled about this matter, and during the progress of the meeting, which lasted a little more than one week, we are happy to say that about thirty were constrained to surrender at discretion, and thereby received a pardon. The work is still going on. We held our second quarterly meeting in the borough of North East, commencing the twenty-second of January. A spirit dearth has for a long time prevailed in the churches in this place, and with many it was literally hoping against hope that any important good would be accomplished; and there seemed to be but little effect for the first two or three days. We thought it advisable, however, to keep up our meetings through the week evenings, and we rejoice exceedingly to say there has been a powerful break in the ranks of

the wicked. Our meetings are still in progress. Last evening there was something like eighty or ninety that rushed to the altar, to confess their sins, and plead for pardon. Their lamentations and weeping over their past follies and crimes, seemed to fill the house but they were timely, being poured out within the hearing of mercy, as some were enabled to rejoice before they left the house. We are glad to say there is a union of effort among the Christian denominations of this place, in rescuing perishing sinners from death."—*(Pittsburg Conference Journal, Feb. 22, 1838.)*

END OF FIRST VOLUME.

Date Due

Library Bureau Cat. no. 1137

DUPLICATE EMORY UNIVERSITY DUPLICATE

15181297

BX8381 v.1 28524
.E7F7 (5)

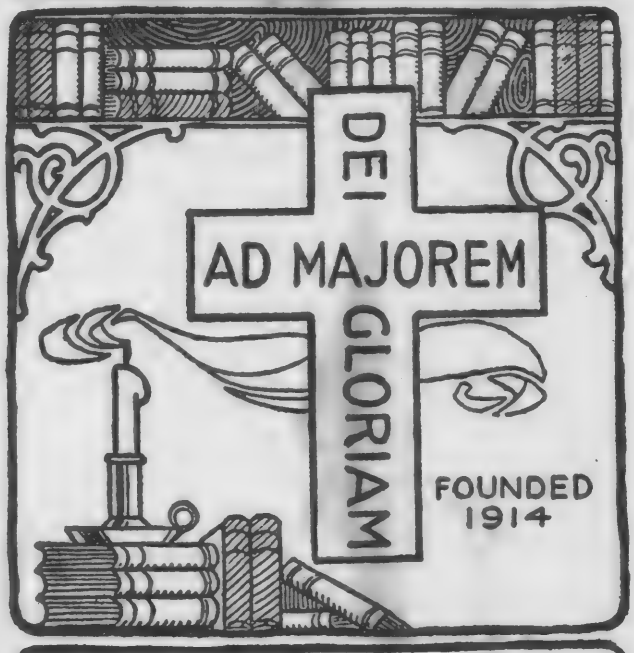
Fradenburgh

History of Erie Conference

DATE	ISSUED TO

VOLUME 2

CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY, GA.



DATE
ACCESSION - 28510

EMORY UNIVERSITY
15181298



FORD MEMORIAL CHAPEL, ALLEGHENY COLLEGE.

HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME II.

—BY—

REV. J. N. FRADENBURGH, D.D., LL.D.,

A Member of the Conference.

Author of "Witnesses from the Dust," "Living Religions," "Old Heroes," "Departed Gods," "Fire from Strange Altars," "Light from Egypt," "Beauty Crowned." "Life's Springtime," Etc., etc., etc.

Honorary Member of the American Ethnological Society; Member of the Society of Biblical Archaeology, London; Egypt Exploration Fund, London; National Geographical Society, Washington, D. C., Etc., etc., etc.

PUBLISHED FOR THE AUTHOR.

1907

DERRICK PUBLISHING COMPANY,
OIL CITY, PA.



FORD MEMORIAL CHAPEL, ALLEGHENY COLLEGE.

HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME II.

—BY—

REV. J. N. FRADENBURGH, D.D., LL.D.,

A Member of the Conference.

Author of "Witnesses from the Dust," "Living Religions," "Old Heroes," "Departed Gods," "Fire from Strange Altars," "Light from Egypt," "Beauty Crowned." "Life's Springtime," Etc., etc., etc.

Honorary Member of the American Ethnological Society; Member of the Society of Biblical Archaeology, London; Egypt Exploration Fund, London; National Geographical Society, Washington, D. C., Etc., etc., etc.

PUBLISHED FOR THE AUTHOR.

1907

DERRICK PUBLISHING COMPANY,
OIL CITY, PA.

BX8381
.F77
v.2
(3)
EMORY UNIVERSITY
THLOLOGY LIBRARY

Copyright, 1907, J. N. Fradenburgh.

CONTENTS.

CHAPTER		PAGE
I.	Three Years of Progress. 1838-1840	13
II.	Another Three Years. 1841-1843	65
III.	Hard at Work. 1844-1849. Who Are Homer H. Moore and Richard A. Caruthers? and Who is John Peate?	141
IV.	A Five Years' Trip Among Churches and Preachers. 1850-1854	221
V.	A Storm Threatens, but the Work Extends. 1855-1859	311
VI.	A Visit to the Erie Conference in the Early Sixties. 1860-1865	385
VII.	Slavery—War—Peace	489
VIII.	Still Making History. 1866-1869	543
IX.	Ten Years. 1870-1879. Missionary Societies	617
X.	Approaching the Close of the Century	715
	Appendix	781

28510

ILLUSTRATIONS.

PAGE

FORD MEMORIAL CHAPEL, ALLEGHENY COLLEGE ..... *frontispiece*

REV. H. H. MOORE, D.D. .....

REV. JOHN PEATE, D.D. .....

TRINITY M. E. CHURCH, OIL CITY, PA. .....

GRACE M. E. CHURCH, OIL CITY, PA. .....

M. E. CHURCH, TITUSVILLE, PA. .....

REV. ALFRED WHEELER, D.D., LL.D. .....

THE LIBRARY, ALLEGHENY COLLEGE .....

NEWTON OBSERVATORY, ALLEGHENY COLLEGE .....

REV. WILLIAM HENRY CRAWFORD, D.D. .....

M. E. CHURCH AND PARSONAGE, CLARION, PA. .....

ILLUSTRATIONS.

PAGE

FORD MEMORIAL CHAPEL, ALLEGHENY COLLEGE ..... *frontispiece*

REV. H. H. MOORE, D.D. 177

REV. JOHN PEATE, D.D. 205

TRINITY M. E. CHURCH, OIL CITY, PA 254

GRACE M. E. CHURCH, OIL CITY, PA 256

M. E. CHURCH, TITUSVILLE, PA 399

REV. ALFRED WHEELER, D.D., LL.D. 586

THE LIBRARY, ALLEGHENY COLLEGE 744

NEWTON OBSERVATORY, ALLEGHENY COLLEGE 746

REV. WILLIAM HENRY CRAWFORD, D.D. 754

M. E. CHURCH AND PARSONAGE, CLARION, PA 768

I.

THREE YEARS OF PROGRESS.

1838-1840.

The third session of the Erie Conference was held in Painesville, Ohio, August 9, 1838, Bishop Beverly Waugh presiding. Allured Plimpton was elected secretary.

B. K. Maltby was discontinued, spent a year in Allegheny College, and the next year was received into full connection.

S. W. Parks, located; William Todd and Warren Griffith were transferred to the Indiana Conference.

J. J. Steadman was made effective.

F. A. Dighton, D. M. Stearns, Stephen Hubbard, and P. D. Horton were superannuated.

Reuben J. Sibley, Francis Guthrie, Lemuel B. Beach, William Patterson, Niram Norton, Jesse P. Benn, Luther Kendall, Samuel P. Hempstead, Daniel Rowland, and Waldo W. Lake, were admitted on trial.*

---

*Appointments: Ravenna District, William Stevens, presiding elder; Ravenna, A. G. Sturgis, E. J. L. Baker; Cuyahoga Falls, John Robinson; Cleveland, E. J. Kinney; Ohio City, G. C. Baker; Cleveland Circuit, J. K. Hallock, W. F. Wilson; Painesville, Timothy Goodwin, Wareham French; Willoughby, Ira Norris, M. H. Bettes; Akron, H. N. Stearns; Middlebury, H. S. Winans; Chardon, Thos. Carr, J. O. Wood; Freedom, Caleb Brown, Thomas Graham; Hudson, W. S. Worrallo, J. W. Davis; Warren District, Ira Eddy, presiding elder; Warren, B. O. Plimpton, R. J. Sibley; Youngstown, John Luccock; J. C. Ayres; Ellsworth, Dillon Prosser; Hartford, Samuel Leech, Dennis Goddard; Gustavus, Isaac Winans, Asahel Reeves; Mesopotamia, A. M. Brown, J. E. Aikin; Parkman, John Crum, L. M. Reeves; Williamsfield, D. C. Richey, T. J. Jennings; Jefferson, Peter Burroughs; Geneva, J. W. Hill, Joseph Leslie; Edinburg, Thomas Stubbs, Allen Fouts; Meadville District, Hiram Kinsley, presiding elder; Allegheny College, H. J. Clark, president; William M. Burton, professor of mathematics; G. W. Clarke, professor of languages; Meadville, J. J. Steadman; Franklin, J. S. Barris; Centerville, J. A. Hallock, Isaac Scofield; Mercer, J. E. Chapin; Salem, S. W. Ingraham, Lewis Burton; Greenville, J. R. Locke; Clarksville, Ahab Keller; New Castle, Rufus Parker, Samuel P. Hempstead; Oil Creek,

Isaac Winans, J. S. Barris, E. B. Hill, and Benjamin Preston withdrew from the ministry and membership of the Methodist Episcopal Church soon after conference. The circumstances connected with their withdrawal will be discussed in the chapter on "Slavery."

Luther Kendall was admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; located at his own request, 1842.*

L. R. Beech was admitted on trial, 1838; discontinued, 1839†

Francis Guthrie was admitted on trial, 1838; deacon, 1838, Waugh; discontinued, 1840.§

"Reuben J. Sibley was born in Bennington, Vermont, in 1814, where he received his early training and education, and where, as he approached manhood, he was happily converted to God. Methodism was not popular at this time in the vicinity of the Green mountains, but such were the religious convictions of his young heart as to the line of duty that he at once sought and obtained admission into the Methodist Episcopal Church, whose interests he labored to serve in that place until the fall of 1837, when he came to Ohio, and soon after received license to preach, and in 1838 was recommended to and admitted on trial in the Erie Conference, and thus entered the work with us in the most trying period of all

---

Henry Elliott, L. B. Beach; Randolph, E. B. Hill, Allured Plimpton, Agent for Allegheny College; Jamestown District, Reuben A. Aylworth, presiding elder; Jamestown, Darius Smith; Warren, J. O. Rich; Youngsville, C. C. Best, John Scott; Wattsburg, William Patterson, Luther Kendall; Westfield, I. H. Tackitt, Josiah Flower; Forestville, Samuel Gregg, H. J. Moore; Sheridan, B. S. Hill, W. H. Hunter; Napoli, C. D. Rockwell, Daniel Rowland; Gerry, Theodore Stowe, J. E. Bassett; Erie District, John Chandler, presiding elder; Erie, J. W. Lowe; Wesleyville, David Preston, T. D. Blinn; McKean, Hiram Luce, Niram Norton; North East, John Bain, Daniel Pritchard; Cambridge, W. B. Lloyd, W. W. Lake; Harmonsburg, L. D. Prosser, John Demming; Springfield, Aurora Callender, J. L. Holmes; Kingsville, L. D. Mix; Ashtabula, Albina Hall, C. R. Chapman; Brookfield Mission District, William Carroll, presiding elder; Brookville, Lorenzo Whipple; Red Bank and Mahoning, Reuben Peck, J. P. Benn; Strattonville, John F. Hill, one to be supplied; Shippenville, Francis Guthrie, Stephen Heard; Lawrenceburg, H. S. Hitchcock.

*Appointments—1838, Wattsburg; 1839, Warren, Pa.; 1840, Gerry; 1841, Harmony.

†Appointment—1838, Oil Creek.

§Appointments—1838, Shippenville; 1839, Strattonville.

our history. He was a large and stout-built young man, of good presence in the pulpit, and his talents for speaking, though not brilliant, were respectable, and a little more application to study and energy in the prosecution of his work would have made him more than an ordinary Methodist minister. He was kind-hearted and genial in spirit." He located in 1846, "settled his family in Erie, Pa., where he engaged in business he did not understand, lost his property, moved to the west, and died."* —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 80, 81, 289.)*

William Patterson.

William Patterson was born in Salem, Washington Co., N. Y., Feb. 20, 1805. He was converted in 1826, and during the next year married Miss Mary Campbell. He was licensed to preach in August, 1831, and in the following winter removed to North East, Erie County, Pennsylvania. Here he exercised his gifts as a local preacher for several years. He was ordained deacon at Meadville, Pa., by Bishop Joshua Soule in 1836. He was admitted on trial into the Erie Conference in 1838. He labored nineteen years, and superannuated in 1857. He labored zealously for the salvation of souls, counting the hardest field more honorable than the highest position or reward this earth could afford. He was presiding elder of the Meadville District four years, and was a delegate to the General Conference of 1852. He died in New Oregon, Howard Co., Iowa, August 12, 1865. His biographer says: "For several months previous to his decease, he was sensible that life was rapidly drawing to a close. When informed, on a later occasion, that he had but a few days to live, he said calmly 'It is all right, the Lord's will be done.' His last days were his best and happiest, full of faith and holy triumph. The Sabbath before his death, together with his family, solemnly and impressively he commemorated the dying of his Lord, and, as death approached, he seemed anxious to depart and be with Christ. On Thursday morning he called his

***R. J. Sibley—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Morris; located 1846. Appointments—1838, Warren, O.; 1839, Edinburg; 1840, Gustavus; 1841, Greenville and Clarksville; 1842, Cambridge; 1843, Wesleyville; 1844-'45, Wattsburg.**

dearest friends to his bedside, and, embracing them, pronounced upon them his dying blessing, exclaiming: 'My work is done, and I am ready to depart.' The next day it seemed that his departure was at hand. Unable to speak for hours, the divine power suddenly came upon him, and, his countenance radiant with glory, he shouted with a loud voice: 'I am saved by grace, I am saved, glory to God and the Lamb! Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation'—and, turning to those about him, he said: 'My children, this is the way to die; this is the salvation I have so often preached to you.' At his request, the hymn:

'Happy soul, thy days are ended,
All thy mourning days below,'

was sung, and again his soul was filled with the rhapsodies of heaven and he shouted the praises of God. Later still in the day he said: 'The great shout is within me, but I am too feeble to shout.' Suffering on till Saturday, he peacefully and tranquilly passed beyond the river.

"Our deceased brother was a man of fine personal appearance, good intellect, respectable education, a superior theologian and an impassioned, eloquent preacher. A gentleman tender of the reputation of others, and sensitive to a fault as to his own—pure in thought, chaste in word, holy in heart, full of faith, and mighty in prayer. To a sound judgment, a refined taste, keen sensibility, and extreme diffidence of his own powers, he united a devout heart and constant reliance upon divine aid. As a close student, he taxed his mind severely to bring beaten oil into the sanctuary and he thoroughly prepared for the pulpit. This, together with his spiritual qualifications gave him great power over his audience, but of late years, left him the victim of nervous prostration with days and weeks of suffering."*

***William Patterson—Licensed to preach, 1831; admitted on trial, 1838; full connection, 1840; deacon, 1836, Soule; elder, 1840, Hedding; deceased, New Oregon, Ia., Aug. 12, 1865. Appointments—1838, Wattsburg; 1839, Oil Creek; 1840, Franklin, Pa.; 1841-'42, Springfield; 1843, Conneautville; 1844-'45, Salem, Mercer Co.; 1846-'47, Williamsfield; 1848, Gustavus; 1849-'52, Meadville District; 1853-'54, Chagrin Falls; 1855, Newburg; 1856, Ashtabula; 1857-'65, superannuated.**

Niram Norton.

Niram Norton preached twice in Meadville on the Sabbath before his spirit departed. Before announcing the text for his morning sermon, he said: "I have been very much benefited in preparing this sermon. When I sat down to write my outline, I thought, how would I write this sermon if I knew it was to be my last? How often would our actions be different if we knew that today would be our last on earth." He died suddenly of paralysis of the heart, on Sunday night, April 14, 1878. He was born in Hanover, Cortland Co., N. Y., Feb. 19, 1817. When thirteen years of age, he moved with his parents to Erie County, Pennsylvania. They settled near Wattsburg where he was converted in the winter of 1831-'32. His license to preach was signed by John Chandler in 1837, and the next year he was received on trial in the Erie Conference. Gregg says: "Mr. Norton was quite tall and large, dignified and noble in appearance both in and out of the pulpit. He was careful and precise, and some would think a little stiff in his manners, words, and movements, but at the same time so gentlemanly and affable as to relieve him of any suspicion of being haughty or proud. His sermons were well studied, systematically arranged, and carefully delivered. The old-fashioned Methodists would have liked a little more of storm and power, but the younger and more tasty part of his auditory liked it better as it was. Mr. Norton soon took rank with our most promising young men, passing up into our best appointments, which he filled with general acceptability and usefulness."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 83.)*

Mr. Norton was twice married. In 1840 he married Miss Ann M. Sterrett, who shared his toils for almost thirty years. In 1875 he married Mrs. Angeline E. McClintock, of Meadville. "To him religious experience was a matter of fact; as such he guarded with jealous care the loss of God's favor, and sought not for the ecstacies of joy, but for that fidelity to conviction, which, like a thread of gold, runs through a character that is built of pure and noble principles." He was a member of the General Conference of 1864; served two years as

financial agent of Allegheny College, and ten years as presiding elder on the Warren, Meadville, and Jamestown Districts. He did effective service forty-one years, if we include the two years during which he traveled under the presiding elder.

The "General Minutes" speaks of him in highest appreciation of his character: "Mr. Norton was a close observer of conference business; as a wise counsellor and a successful debater, he exhibited those qualities of mind and heart which placed him in the front rank at the inauguration of any new measures. Yet he was not a man who set the wheels of new movements in motion; he rather aimed at working the machinery of the Church as he found it, up to the maximum of its power. His loyalty to the Church was beyond question. His influence among the brethren he retained until the close of his life.

"As a preacher, he was clear, logical, and positive. He was not a man of brilliant gifts, nor, we may say, of eloquent tongue. His influence and power must be traced to a more substantial cause than these. It rested upon his character as a Christian and a gentleman, as a faithful preacher and a successful pastor. He closed his earthly life in the midst of his- labors. . . . A Methodist of the best type—a successful administrator of discipline, faithful in his work, he was felt, as a true man of God alone is felt, among the people for whose good he had toiled. He diligently cultivated truthfulness, charity, honesty, and other virtues of a kindred nature, which gave a symmetry and completeness to his life. He built his hopes of future reward on a broad and firm foundation of truth, with Jesus Christ as the Alpha and Omega of the super-structure. The following brief entry made in August, 1872, by Brother Norton's own hand, and found among his private papers, indicates the depth of his religious convictions: 'Fifty-four years this day I commenced my earthly pilgrimage. I am now past life's meridian—blessed with excellent health, and a precious hope of a blissful immortality.' His personal presence was marked with dignity, and to many people he bore the appearance of a cold nature; but to those who knew him best he manifested a rare warmth of sympathy for those in need, as well as affection for his friends, and

love for his Church and her doctrines. At a memorial service held in the Methodist Episcopal Church in Corry, Pa., of which Mr. Norton was pastor at the time of his death, a brother made these remarks: 'When Brother Norton came among us I heard him preach, and I said: "He is too slow for me"; I met him in social life, and heard him talk, and said to myself: "He is too slow for me." But when I remember the good counsel he gave me as my pastor, and the rich testimony he gave for Christ—I think he was faster than I was. He was a good man. To-day he is dead and in heaven, and I think he is a good deal faster than I am.' "*—*(Minutes of Conferences, Vol. XVII, 1878, p. 43.)*

Hempstead, Rowland, Lake, Benn.

There were many martyrs to the cause of Methodism whose young lives were devoted to her ministry, and who accomplished the work of heroes until the severe and constant labors, exposure, and hardships which her itinerant system demanded and to which their all-consuming zeal led broke their physical strength and undermined their health; and, after a season of patient suffering in peaceful Christian resignation, they marched away with God's conquering hosts with shouts of triumph to be crowned before the throne. The names of many have been forgotten, but they are written high up on the list of saints and heroes in the Kingdom of God. Such was Samuel P. Hempstead who was received on trial in the Erie Conference in 1838, and finished his course in 1841. Mr. Gregg says of him: "Rev. Samuel P. Hempstead was a young man of medium size and fair complexion, was deeply pious, had promising talents, and was an earnest and faithful laborer in his Master's work—perhaps too zealous for his physical strength. Toward the close of

*Noram Norton—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Roberts; deceased, Meadville, Pa., Apr. 14, 1878. Appointments—1838, McKean; 1839, Ashtabula and Conneaut; 1840; Wesleyville; 1841-'42, Harmony; 1843-'44, Forestville; 1845, Fredonia; 1846-'47, Warren, Pa.; 1848, Sheridan; 1849-'50, Jamestown, N. Y.; 1851-'52, Painesville; 1853-'54, Meadville; 1855, Fredonia; 1856-'58, Warren District; 1859-'62, Meadville District; 1863, Saegertown; 1864-'65, Jamestown, N. Y.; 1866-'67, Financial Agent, Allegheny College; 1868-'70, Saegertown; 1871, Rouseville; 1872, Meadville, State Street, (second preacher); 1873-'75, Jamestown District; 1876-'77, Corry.

his second year, which was spent in Salem Circuit, his health failed to such an extent that the conference did not deem it prudent to receive him into full connection, but continued him another year on trial and returned him to the same circuit, where he was both known and loved; but his health continued to decline until he was compelled to desist entirely from labor and yield himself up to a lingering and wasting disease, during which he usually retained a very happy state of mind, as ready to suffer as to labor, until death came to sign his release from both, and to introduce him to the faithful minister's rest."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 84.)* His name is coupled with that of the aged William Swayze in the conference proceedings. The following resolution was passed: "Resolved that a committee of two be appointed to furnish tombstones for Brothers Swayze and Hempstead's graves."*—*(Written Journal of the Erie Conference, Vol. I, 1841, p. 91.)*

Daniel Rowland was born in Pittstown, Rensselaer Co., N. Y., June 25, 1814. In 1817 the family settled in Ellery, Chautauqua County. From his earliest childhood his mind was unusually impressed with spiritual themes and he was saved from sinful pleasures and amusements. He was converted June 6, 1833—led to this happy experience by reading the "Christian Advocate and Journal," and the conversations and prayers of a Methodist class leader. "He was a good, sober, upright man."†

Waldo W. Lake was born of excellent parentage in the town of Portland, Chautauqua Co., N. Y., and was admitted on trial in the Erie Conference in 1838. "Mr. Lake was a fine appearing young man, of very promising talent, but a severe attack of sickness compelled him to leave his circuit early in the year, and then to ask the conference at its next session to discontinue him."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 85.)* He was re-admitted in 1843, and again discontinued in 1845.§

***S. P. Hempstead—Admitted on trial, 1838; deceased, 1841. Appointments—1838, New Castle; 1839-'40, Salem.**

†Daniel Rowland—Admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; located, 1842. Appointments—1838, Napoli; 1839-'40, Wattsburg; 1841, Quincy.

§W. W. Lake—Admitted on trial, 1838; discontinued, 1859; re-

Jesse P. Benn was a son of Rev. Jonathan Benn and brother of Rev. Thomas Benn. He was born in Wayne Township, Crawford Co., Pa., Nov. 10, 1815. His early religious instruction was of the best, but his educational advantages were limited. He was converted in Franklin in 1829, and was licensed to preach in 1837. He was employed by John Chandler, presiding elder of the Erie District, until the session of the conference in 1838 when he was admitted on trial. He located in 1844, and died in Mill Village, Pennsylvania, Nov. 8, 1875.*

The light of William Connelly, so bright in early Methodist days, went out in darkness. At the quarterly conference held in Franklin, May 26, 1838, the following action was taken: "Brothers Barris and Hall appointed to labor with him." At an adjourned meeting on Monday, the 28th, the committee reported as follows: "The committee appointed to labor with Brother Connelly reported that he says: 'He will not reform not attend class; has no fellowship with the Church nor desires any.' On motion resolved that his ministerial standing in the Church be taken from him."—*(Steward Book of Franklin Station from August 20, 1835, to July 2, 1866.)*

The Society at Newton Falls.

The society at Newton Falls, Ohio, was organized during the pastorate of E. J. L. Baker and A. M. Brown in 1836. There were seven original members, prominent among which were William Earle and wife. Services were held for some time in private houses, and often in a school house located in Earlesville—now a part of the village of Newton Falls. In 1839, by permission, a protracted meeting was held in the Disciple Church. This resulted in many conversions and additions to the membership. In July of this year, Dr. Henry A. DuBois gave the Church a lot on Center Street whereon a build-

admitted, 1843; deacon, 1843, Soule; discontinued, 1845. Appointments—1838, Cambridge; 1843, Napoli; 1844, Gerry.

*J. P. Benn—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1846, Morris; located, 1844; deceased, Mill Village, Pa., Nov. 8, 1875. Appointments—1838, Red Bank and Mahoning; 1839-'40, Shippenville; 1841, Mercer and Wilmington; 1842, superannuated; 1843, supernumerary.

ing was erected in 1843. The following, taken from a letter written by Mrs. Albert Fowler to her niece, Mrs. Hattie Porter, presents a good picture of church affairs in these earlier years:

"When we went to Newton Falls in 1845, the church was found in such an unfinished condition that it seemed more like a barn than a place of worship. For several years there were only three male members in the village, but quite a number from the surrounding country. Among the latter were Beazell, Willderson, Merrill, Hoffman, Bussey and Stiles. I have known the latter to walk four miles to come to prayer meeting, and his good wife, who was left with six helpless children, wove many yards of rag carpet to help the finances of the church. These brethren usually brought wood, sled length; and Starr, Ensign and Fowler chopped the wood, made the fires, lighted and kept the church in order, and, when the fuel failed, furnished it from their own wood-piles. We started a Ladies' Aid Society which did much toward finishing and furnishing the church.

"For a long time, we had nothing but benches for seats and paper curtains at the windows, which flapped and tore with every breeze. We felt quite proud when we got a new rag carpet to cover the floor. After a long struggle, the debt was paid. Among the later improvements were comfortable pews. When the congregation rose to sing, they whirled around to face the choir whose seats were in the rear of the church." In 1887 a fine parsonage was built on the south part of the church lot at a cost of $1,500.00. In 1891 the stoves were replaced by a furnace, and a year later there were other extensive changes and improvements. In 1894 a bell mounted to its place and called the people to worship. In 1896 the sixtieth anniversary of the organization of the church was celebrated by a series of interesting services. In the fall and winter of 1902, the Baltimore and Ohio Railroad made a survey for a new road which was to pass through the church property, and the next year purchased the property, paying therefor $7,000.00, the church reserving the furniture, bell, steps, flagging, and parsonage. We received from the railroad company a lot on the south side of Franklin Street to which the parsonage and barn were removed. A lot was purchased on Center Street at

a cost of $600.00 and a fine church edifice was erected, and dedicated February 12, 1905. This building cost $15,000.00. The present membership of the church—1906—is one hundred eighty-six.—*(Communication to the author from T. A. Beard, Secretary of the Official Board.)*

A Remarkable Conversion.

William Swayze, though superannuated, conducted several protracted meetings during the season which were occasions of great interest. That in Clarksville, Pennsylvania, resulted in seventy conversions. At Greenville, there were forty converts, and at Salem about the same number. At Johnson, Ohio, thirty were brought to the Savior. During the meeting at this appointment, there occurred a most remarkable conversion of a very wicked young man. While yet at home he had become desperately wicked, left his father's house in rage, swearing that he would never return. His parents mourned for him as lost without hope. He ran his race of riotous living, spent all, and began to be in want. He then returned to the neighborhood of his youthful home, and went into a house where Mr. Swayze was holding a meeting, but was not recognized by any of his old companions. The text that night, most providentially, as it would seem, was the return of the prodigal son to his father's house. The young man took the sermon as applied to himself. He was powerfully convicted, and, feeling his wretchedness and loneliness, wandered away into the woods, and falling upon his knees, cried mightily to God for the pardon of his sins. The answer came, and, rejoicing in his newborn hope, sought and found Mr. Swayze, and related his story. Mr. Swayze, that night, took the young man into the high pulpit which quite concealed him from the congregation, and, after the sermon, led him down into the altar, and there presented the returned prodigal to his father. It was a most thrilling scene as the son with tears of penitence and the father with tears of joy fell upon each others necks and kissed one another with kisses of reconciliation, forgiveness, and love.

Session of Erie Conference in 1839.

The Erie Conference met in session August 7, 1839,

in Mercer, Pennsylvania, under the presidency of Bishop Joshua Soule. The bishop not reaching the seat of the conference until the close of the first day, William Stevens was elected president *pro tem.* A. G. Sturgis was chosen secretary. The following anti-abolition delegates to the General Conference were elected: B. O. Plimpton, John Chandler, David Preston, Hiram Kinsley, and John C. Ayres. J. J. Steadman and A. M. Brown were elected reserve delegates. A committee consisting of B. O. Plimpton, Hiram Kinsley, R. A. Aylworth, Aurora Callender, J. J. Steadman, and Timothy Goodwin, was appointed on the "Centenary of Methodism." In the report of this committee, which was adopted by the conference, a plan was presented in harmony with the action of the Pittsburg Conference, for the endowment of "The Soule Professorship" in Allegheny College, in the sum of ten thousand dollars. One half of the amount raised was to be devoted to the cause of "liberal education," and one half to be equally divided between the superannuated preachers' fund and the cause of missions—the funds for education and superannuates to be invested and the income to be applied annually or as the conference might decide. A public meeting was held, and the names of members and probationers of the conference were called, and each announced the amount he would contribute. It was also decided to hold meetings on the charges and secure subscriptions and report at the next conference.

T. J. Jennings, E. J. Kinney, Allured Plimpton, and Lorenzo Whipple located. William Swayze, C. D. Rockwell, P. D. Horton, W. B. Lloyd, John Prosser, and D. M. Stearns constituted the list of superannuates. William Stevens, Lewis Burton and C. C. Best were transferred to the Pittsburg Conference. The following were admitted on trial: Salmeron Smith, Alexander Barris, Isaiah C. T. McClelland, James M. Plant, David W. Vorse, and Matthias Himebaugh.*

*The appointments for 1839 were as follows: Ravenna District, John Chandler, presiding elder; Ravenna, A. G. Sturgis, W. F. Wilson; Cuyahoga Falls, A. M. Brown; Akron and Middlebury, John Robinson, Caleb Brown; Hudson, L. M. Reeves, Ira Norris; Cleveland, J. K. Hallock, M. H. Bettes; Ohio City, I. H. Tackitt; Willoughby, Wareham French, J. O. Wood; Painesville, Timothy Goodwin; Chardon, R. A. Aylworth, Salmeron Smith; Freedom, Stephen Hubbard, Thomas Graham; Warren District, Billings O. Plimpton, presiding elder; Warren, L. D. Mix; Braceville, J. W.

Salmeron Smith, the brother of Rev. Darius Smith who came into the conference later, was a man of deep piety, great zeal, and a fair degree of usefulness. Because of his age, it was thought that he would not be able to perform the severe labors required of the itinerant of the time; he was therefore discontinued at the end of his second probationary year. But so sure was he of his divine call to the ministry that he withdrew from the Methodist Episcopal Church and united with the Wesleyan Methodist Church, in which he labored successfully for a number of years in Pennsylvania and Wisconsin.*

Alexander Barris, says Mr. Gregg, "was a medium-sized man, of sober countenance, staid habits, and was honest and exemplary in his life. As a preacher he was not brilliant, but usually edifying and acceptable. He generally wore well, people liking him better as the acquaintance was prolonged and his excellent characteristics were better known. In conference he had but little

---

Davis, Youngstown, Ira Eddy, Dennis Goddard; Edinburg, Thomas Stubbs, R. J. Sibley; Ellsworth, Peter Burroughs; Hartford, Allen Fouts, James Gillmore; Gustavus and Williamsfield, Samuel Leech, Dillon Prosser; Mesopotamia, J. E. Aikin, Asahel Reeves; Parkman, Thomas Carr, W. S. Worrallo; Geneva, Daniel C. Richey, H. S. Winans; Jefferson, Joseph Leslie; Meadville District, Hiram Kinsley, presiding elder; Allegheny College, H. J. Clark, president; W. M. Burton, G. W. Clarke, professors; Meadville, Samuel Gregg; Saegertown, J. J. Steadman, J. M. Plant; Oil Creek, William Patterson, G. C. Baker; Franklin, J. A. Hallock; Hendersonville, Rufus Parker, D. W. Vorse; Mercer, H. N. Stearns; Greenville and Clarksville, Ahab Keller, John Crum; Salem, Lorenzo Rogers, S. P. Hempstead; New Castle, John Luccock, S. W. Ingraham; Espyville, J. L. Holmes; Jamestown District, David Preston, presiding elder; Jamestown, Albina Hall, Moses Hill; Gerry, H. J. Moore, Alexander Barris; Napoli, J. O. Rich, J. F. Hill; Forestville, Theodore Stowe, E. J. L. Baker; Sheridan, Henry Elliott, Josiah Flower; Fredonia, W. H. Hunter, I. C. T. McClelland; Westfield, Darius Smith; Harmony, John Scott, J. E. Bassett; Warren, B. S. Hill, Luther Kendall; Wattsburg, J. E. Chapin, Daniel Rowland; Erie District, J. C. Ayres, presiding elder; Erie, B. K. Maltby; Wesleyville, William Butt, C. R. Chapman; North East, John Bain, T. D. Blinn; Springfield, Aurora Callender, J. W. Lowe; McKean, Hiram Luce, L. D. Prosser; Ashtabula and Conneaut, J. H. Whallon, Niram Norton; Kingsville, J. W. Hill; Harmonsburg, John Demming, Isaac Scofield; Cambridge, Daniel Pritchard, J. R. Locke; Brookville District, William Carroll, presiding elder; Brookville, H. S. Hitchcock; Red Bank, Reuben Peck, Matthias Himebaugh; Strattonville, Francis Guthrie; Shippenville, J. P. Benn; Lawrenceburg, Stephen Heard.

*Salmeron Smith—Admitted on trial, 1839; discontinued, 1841. Appointments—1839, Chardon; 1840, Oil Creek.

to say, and on this account his worth was not fully known."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 111.)* Mr. Barris was born in the town of Hanover, Chautauqua Co., N. Y., Nov. 28, 1814—Gregg says, Dec. 28, 1815—and died in Cottage Grove, near San Jose, Nov. 17, 1899. He embraced religion at the camp meeting held by William Swayze in the town Villenovia, June 4, 1828. He was licensed to preach by Hiram Kinsley in 1835. He says of his education: "My first schooling was in the cornfield, and my educational career, as far as instruction from others is concerned, ended in Allegheny College, from which, however, I was not permitted to graduate." He was employed by R. A. Aylworth to labor on Napoli Circuit in 1838, and in 1839 joined the itinerant ranks in the Erie Conference. He was transferred to the California Conference in 1869, and appointed agent of the University of the Pacific. "His interest in this institution never ceased; his last gift thereto, only a few months before his death, was his library." He maintained his interest in all the various enterprises of the Church to the last. "His approach to the gates of death was through excruciating suffering, but he murmured not, and his heart kept in sympathy with the living present. He sleeps in peace."* —*(Minutes of Conferences, Vol. XXVIII, 1900, p. 437.)*

Vorse, McClelland, Plant, Himebaugh.

David W. Vorse was born in Smyrna, Chenango Co., N. Y., July 16, 1812. When about twelve years of age his father died, leaving his education and religious training to his mother. He was converted at a camp meeting held near Meadville, Pennsylvania, in 1830, and united with the Methodist Episcopal Church in McKean, Erie

---

***Alexander Barris—Licensed to preach, 1835; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; transferred to California Conference, 1869; deceased at Cottage Grove, near San Jose, Nov. 17, 1899. Appointments—1839, Gerry; 1840-'41, Warren, Pa.; 1842-'43, Columbus; 1844-'45, Sheridan; 1846, Wesleyville; 1847-'48, Wattsburg; 1849-'50, Columbus; 1851-'52, Quincy; 1853, Sherman; 1854, supernumerary; 1855, Spring Creek Mission; 1856, Riceville; 1857, Sugar Grove; 1858, supernumerary; 1859-'60, Little Valley; 1861-'62, Wattsburg and Mina; 1863-'64, Waterford; 1865, Southington and Nelson; 1866-'67, Gustavus; 1868, Hartford and Orangeville; 1869-'73, agent University of the Pacific; 1874-'86, supernumerary; 1887-'99, superannuated.**

Co., Pa. He married Miss Caroline M. Paddock September 26, 1833. He was licensed to preach in 1837, and labored under the presiding elder six months on the Cambridge Circuit. He was then admitted on trial in the Erie Conference in 1839. He died at McKean, Jan. 26, 1869. His early Christian life was marked with zeal and fidelity. He improved every opportunity to do good. His health would not permit a long life of active service, but in his superannuate relation he was full of good works, laboring up to the full measure of his physical strength. He took an earnest part in a revival which continued four weeks, closing a little time before his death. He was absent but two evenings and was greatly blessed in prayer, exhortation, and testimony. He said to the brethren and sisters: "I expect to die suddenly, and want to be ready, and I want you to sing to me of heaven; yes, sing me over the river." His death was sudden, according to his premonition.*

Isaiah C. T. McClelland was born in Wayne Township, Crawford Co., Pa., March 15, 1810. He was converted in Franklin, Pennsylvania, in 1834, and there united with the Methodist Episcopal Church. He was licensed to preach in the same place in 1836, and in 1839 was received on trial in the Erie Conference. He located in 1841 in order to care for his aged mother who was a devoted Christian. He was re-admitted in 1842. After serving the Church nineteen years he located in 1859. He then joined the Cumberland Presbyterian Church. In 1861 he reorganized the Cumberland Presbyterian Church in Cranberry and was pastor of the same until 1864.†

***D. W. Vorse—Licensed to preach, 1837; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; deceased, McKean, Pa., Jan. 26, 1869. Appointments—1839, Hendersonville; 1840-'41, New Castle; 1842, Cambridge; 1843, McKean; 1844, Napoli; 1845-'46, Gerry; 1847-'48, Youngsville; 1849-'50, supernumerary; 1851, Girard; 1852-'59, supernumerary; 1860-'68, superannuated.**

†I. C. T. McClelland—Licensed to preach, 1836; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; located at his own request, 1841; readmitted, 1842; elder, 1843, Soule; located, 1859. Appointments—1839, Fredonia, N. Y.; 1840, Harmony; 1842, Hartford; 1843, Saegertown; 1844-'45, Shippenville; 1846, Red Bank; 1847, Brookville; 1848, Red Bank; 1849, Cooperstown; 1850, Spring Creek Mission; 1851-'52, Evansburg; 1853, Salem, Mercer Co.; 1854, North Washington; 1855-'56, New Lebanon; 1857, Edinboro and Venango; 1858, Punxsutawney.

James M. Plant was born in Clarksburg, West Virginia, May 5, 1815, and departed this life at the home of his son, W. B. Plant, at Jamestown, Pennsylvania, Nov. 7, 1892.

At the time of his death he was the oldest graduate of Allegheny College, the date of his graduation being 1840. He worked his way through that institution at his trade of hatter. He was converted under the ministry of E. W. Sehon in 1832, and began to preach before he completed his college course, having received his license and been admitted on trial in the Erie Conference in 1839. He was located at his own request in 1853. He resided for some years in Kinsman, Ohio, doing faithful service as a local preacher.

"In his last days, though his mind grasped hardly anything else, he recognized the visits of his pastor, and was always glad to have prayer, bestowing his blessing upon the minister, and wishing him success in his labors."*—*(Pittsburg Christian Advocate, Nov. 27, 1902.)*

Matthias Himebaugh was born in LeBoeuff Township, Erie Co., Pa., August 31, 1819. His parents became members of the Baptist Church, but still their home was a frequent stopping place for Methodist preachers, and their children attended the occasional Methodist services held in Green to which the family had moved. Matthias was converted when seven years of age, but subsequently lost his religious joy. At the age of fifteen, while listening to the Christian experience of a young acquaintance, he was greatly moved, and at a camp meeting, on the night of the 20th of June, the light shone in upon his soul. He said: "The evidence of my conversion was as bright as the sun at noonday." He said, further, that at that camp meeting, he believes he was "justified, regenerated, and sanctified." In 1838 he was licensed to preach, and, the following year, was admitted on trial in the Erie Conference.

***J. M. Plant—Licensed to preach, 1839; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; located at his own request, 1853; deceased, Jamestown, Pa., Nov. 7, 1892. Appointments—1839, Saegertown; 1840, Cuyahoga Falls; 1841, Youngstown; 1842, Hendersonville; 1843, Shippenville; 1844, Conneautville; 1845, Morgan; 1846, Gustavus; 1847-'48, Williamsfield; 1849, Hubbard; 1850, Southington; 1851, Braceville; 1852, Gustavus.**

Mr. Gregg says: "Mr. Himebaugh was a large, stout-built young man, with good mental powers, but limited cultivation, though by close application he improved rapidly in preaching."

Mr. Himebaugh was transferred to the Wisconsin Conference in 1850; to the St. Louis Conference in 1868; and returned to the Wisconsin Conference in 1874. He was eight years presiding elder; twenty-eight years, on circuits and in stations; eight years, in mission work; three years, agent of Lawrence University; and thirteen years, connected with the work of the Western Seamen's Friend Society. For sixty years he had received appointments without a break, superannuating in 1899. This venerable servant of the Church is spending the last years of his laborious life near the scenes of his later spiritual battles and triumphs.*

John Luccock rejoices in the success of the work on Youngstown Circuit. "Several of the appointments on this circuit have been favored with the droppings of a shower; but, as yet, we have not been blessed with that general revival for which we hoped and prayed. At our second quarterly meeting in Hubbard, and at a protracted meeting in Coitsville, eight or ten souls were converted at each, some of whom are promising members. We have recently held a protracted meeting two and a half miles northwest from this village. It was a glorious

*Since the above writing Mr. Himebaugh has passed away. He died at his home at Oshkosh, Wisconsin, May 10, 1907.

Matthias Himebaugh—Licensed to preach, 1839; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; transferred to Wisconsin Conference, 1850; transferred to St. Louis Conference, 1868; transferred to Wisconsin Conference, 1874; deceased, Oshkosh, Wis., May 10, 1907. Appointments—1839, Red Bank; 1840, Napoli; 1841, Jamestown, N. Y.; 1842, Harmony; 1843, Youngsville; 1844, McKean; 1845, Springfield; 1846-'47, Wattsburg; 1848, North East; 1849, Wesleyville; 1850, Sheboygan Falls Mission (supply); 1851, Sheboygan Falls Mission, Wis.; 1852, Fon du Lac, Wis., North Ward; 1853-'54, Oshkosh, Wis.; 1855, Madison, Wis.; 1856-'59, Madison District; 1860-'63, Appleton District; 1864-'66, agent, Lawrence University; 1867-'68, superintendent, Western Seamen's Friend Society; 1869, secretary, Western Seamen's Friend Society; 1870-'73, general agent, Western Seamen's Friend Society; 1874, district superintendent, Western Seamen's Friend Society; 1875-'79, assistant superintendent, Western Seamen's Friend Society; 1880-'82, Menasha, Wis.; 1883-'84, Depere, Wis.; 1885-'87, Oshkosh, Wis., Second Street; 1888-'90, Zion, Wis.; 1891, Oshkosh Circuit; 1892-'98, Oshkosh, City Mission; 1899, superannuated.

time. Between twenty and thirty professed to have found peace in the blood of the Lamb. Here parents and children, husbands and wives, were seen to rejoice over the trophies of the cross."—*(Pittsburg Conference Journal, April 11, 1839.)*

Beaver Center and Middlesex.

Methodism at Beaver Center, Crawford county, dates from 1839 when a class was formed, the Gateses, De Wolfs and Hasketts being early members. The meetings were held in the school house until 1870, when a handsome frame church was completed, at an expense of $1,500. The class was connected with the Conneautville Circuit, but afterwards transferred to the Spring Circuit.—*(Bates, Our County and Its People, 1899, p. 483.)*

The exact date of the organization of the first Methodist society in West Middlesex cannot be determined. The first sermon preacher by a minister of this denomination was delivered by "a Rev. Parker," in the house of Charles Schooks. Itinerants passing through this region were accustomed to hold services in the homes of the settlers. Prior to 1839 preaching had become more regular, and the homes of Robert Douthet and William King were opened for divine worship. This charge was known as "Douthet's," and afterwards as "King's," on the New Castle Circuit; and then as "Middlesex" on Mercer and Hubbard Circuit. In 1856 it became an independent charge. There was "a revival of considerable intensity" in 1842, and preaching became more frequent. A commodious brick church was erected on Main Street in 1861, which, together with the improvements made in 1872, cost $10,000. This replaced the small frame church which stood on North Street.

Mr. Gregg, speaking of an earlier date, says: "In an early day Mr. John F. Newkirk settled his family about two miles from Middlesex, and opened his log cabin to the Methodist ministers, who continued to preach in it to a few scattered pioneers until 1833, when, under the labors of Rev. Messrs. Jones and Thompson, a revival took place and a society was formed, consisting of J. F. Newkirk and wife, B. Burnett and wife, John McBride and wife, James McBride and wife, Thomas Swayze and

wife, and Mary Cannon. The class and preaching were subsequently moved to Middlesex, where a good degree of religious prosperity has been experienced."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 71.)*

Methodism in Saegertown.

The Methodist society at Saegertown was organized about 1839. Among the earliest members were: John McGill and wife, Andrew Ryan and wife, Harvey Sackett and wife, Jacob Brookhouser and wife, John Flaugh and wife, Joseph Housel, and Isaac Blystone. Many of the members formerly belonged to the Seavy class which met on the opposite side of French creek. The Saegertown society met for several years in the Lutheran Church. The first Methodist church was built in 1841, and the second in 1875. The latter cost $6,000. Saegertown Circuit was formed in 1839. Concerning Saegertown Methodism, Bishop Simpson says: "I assisted in introducing Methodism into Saegertown, where at a protracted meeting we held, the leaders of the Lutheran Church, who had controlled the village, came forward and read a paper protesting against 'the errors of Methodism,' as they styled them. After they had finished reading their protest we went on without making any allusion whatever to them, and were gratified to witness a precious revival of religion."—*(History of Crawford County, Warner, Beers & Co., p. 702; Crooks, The Life of Bishop Matthew Simpson, p. 131.)*

Captain A. McGill, writing from Saegertown, says: "Methodism was first preached in this place half a century ago. A society or class was formed of such crude elements as then made up our population. Meetings were held in private houses, and for many years the itinerants preached in school houses or dwellings, as they could gain access. In 1843, or thereabouts, an unpretending little church was erected. A humble house was thus established for our people, and their hearts were made glad, and they rejoiced as did the Israelites when the tabernacle was erected in their camp at the foot of Mount Sinai. A generation passed, and the time arrived when the little old church must give way to the more stately edifice, and on Sunday, Jan. 30, 1876, the new church

was dedicated, and opened for public worship." This building was dedicated by Rev. B. I. Ives, D.D.; the cost was about $6,000.—*(Pittsburg Christian Advocate, March 2, 1876.)*

Revivals.

A. M. Brown writes from Mesopotamia Circuit: "Our first quarterly meeting was held in Bloomfield, September 28th and 29th; nothing special. Our second was held in West Farmington, where our friends have succeeded in building a very neat and commodious house of worship, which was dedicated to Almighty God on the 9th of December, dedication sermon preached by our worthy presiding elder, Ira Eddy, (who formed the first society in this town, some fifteen or sixteen years ago,) to a large and attentive audience. Our meeting continued for several days, and notwithstanding the powers of darkness were strong and mighty, God showed himself fully able to save; souls were awakened and converted to God. On New Year's day, Rev. Dr. Dewey preached a sermon on the subject of *holiness;* it was attended with power. On the evening of the same day several felt that God was able to save from all sin. Oh! bless the Lord, it was a time of power and great glory. From this meeting the fire spread, other societies caught the sacred flame, some experienced the blessing of perfect love, and rejoiced to see their neighbors converted to God.

"Our third quarterly meeting was held in Windsor; it was a good time. Our circuit is in a tolerable good state of prosperity; our prayer is that it may continue to rise. We feel like staying on board the *old ship,* knowing that she has landed thousands safe in heaven, and we think she has at present quite a devoted *crew* in the cabin and on deck, with their *well tried Captain* at their head, who will land them safe in port, provided they keep to the ship."—*(Pittsburg Conference Journal, May 23, 1839.)*

Fifth Session of the Erie Conference.

The fifth session of the Erie Conference was held in Erie, Pennsylvania, August 5, 1840, Bishop Elijah Hedding presiding, A. G. Sturgis, secretary. Lemuel M. Reeves was transferred to the Indiana Conference and Homer J. Clark to the Pittsburg. Dennis Goddard located. J. J. Steadman was appointed to the Erie station,

but, because of ill health was compelled to give up the work, and J. R. Locke was transferred from the Springfield Charge to Erie early in the year. Mr. Locke received much help from the eccentric "Billy Brown" in a series of successful revival meetings.

P. D. Horton and John Prosser were supernumeraries.

J. K. Hallock, Asahel Reeves, and William Carroll were superannuated.

I. H. Tackitt was appointed to Cleveland with A. M. Brown, but it was for the purpose of collecting funds "abroad" for the church.

J. A. Hallock and William M. Burton withdrew from the connection.

G. C. Baker was expelled.

Homer J. Clark, D.D., president of Allegheny College, was transferred to the Pittsburg Conference "for the purpose of giving the two conferences an equal representation in the faculty of the college."

The following persons were received on trial: Lorenzo D. Williams, Alvin Burgess, John Mortimer, George F. Reeser, Edwin Hull, William W. Maltby, John Graham, Israel Mershon, Lewis Clark and John Van Horn.*

---

*John Mortimer—Admitted on trial, 1840; discontinued, 1843. Appointments—1840, Hendersonville; 1841, Strattonville; 1842, Saegertown.

*Appointments: Ravenna District, John Chandler, presiding elder; Ravenna, L. D. Mix, D. M. Stearns; Cuyahoga Falls, Timothy Goodwin, J. M. Plant; Cleveland, A. M. Brown, I. H. Tackitt; Akron and Middlebury, John Robinson, B. K. Maltby; Freedom, Thomas Carr, Henry Elliott; Edinburg, Peter Burroughs, Caleb Brown; Hudson, Ira Norris, L. D. Williams; Cleveland Circuit, Wareham French, J. O. Wood; Willoughby, J. E. Aikin, Thomas Graham; Chardon, R. A. Aylworth, J. L. Holmes; Painesville, W. F. Wilson. Warren District, Hiram Kinsley, presiding elder; Warren, A. G. Sturgis; Braceville, Aurora Callender, P. D. Horton; Youngstown, B. O. Plimpton, Lewis Clark; Ellsworth, James Gillmore; Hartford, John Luccock, Alvin Burgess; Gustavus, Samuel Leech, R. J. Sibley; Williamsfield, Dillon Prosser, John Demming; Mesopotamia, Ira Eddy, D. C. Richey; Parkman, W. S. Worrallo, Stephen Hubbard; New Castle, Thomas Stubbs, D. W. Vorse; Greenville and Clarkesville, John Crum, John Van Horn, J. E. Bassett to labor at Greenville. Meadville District, John Bain, presiding elder; Meadville, J. H. Whallon; Allegheny College, H. J. Clark, president; G. W. Clarke, professor of languages; Oil Creek, Salmeron Smith, John Graham; Franklin, William Patterson; Hendersonville, Hiram Luce, John Mortimer; Mercer, Rufus Parker; Salem, Lorenzo Rogers, H. N. Stearns, S. P. Hempstead; Lawrenceburg Mission, H. S. Winans; Shippenville, J. P. Benn, Isaac Scofield; Strattonville, Reu-

VAN HORN, CLARK, MALTBY.

In 1801 the parents of John Van Horn moved from New Jersey into what is now Union Township, near Meadville, Pennsylvania. John was born Nov. 19, 1809. He was converted at a camp meeting held two miles north of Meadville by W. B. Mack, presiding elder, in 1831; licensed to preach in 1839, admitted on trial in Erie Conference in 1840; located in 1850, and settled near Meadville where he spent the remainder of his life. He was faithful in his local relation, loyal to the interests of the Church where he lived, and helpful to the preachers. He fell asleep in Jesus in 1890. The following entry was found in his diary: "I have always tried to live in peace with all men. I never struck a man, and I never was struck. I never had a lawsuit, and I have always tried to keep out of debt, feeling I cannot be saved by anything I have said or done; and if I am saved, it must be through the merits of Jesus Christ, who is my only hope of life and salvation."*

Lewis Clark was born in Easthampton, Hampshire Co., Mass., July 26, 1813, and died in Glenville, Ohio, March 4, 1876. He embraced religion in March, 1830, during a revival which occurred under the labors of the Methodists and Presbyterians near his own home. He was licensed to preach by J. A. Merrill, presiding elder of the

---

ben Peck; Red Bank, G. F. Reeser, Isaac Meshon; Brookville Mission, Daniel Pritchard. Jamestown District, David Preston, presiding elder; Jamestown, Albina Hall; Gerry, H. J. Moore, Luther Kendall; Napoli, J. F. Hill, Matthias Himebaugh; Forestville, J. O. Rich, Thomas Stowe, Sheridan, Josiah Flower, Edwin Hull; Fredonia, W. H. Hunter, Moses Hill; Westfield, Darius Smith, J. E. Chapin; Harmony, E. J. L. Baker, I. C. T. McClelland; Warren, B. S. Hill, Alexander Barris; Wattsburg, John Scott, S. W. Ingraham, Daniel Rowland; Quincy, H S. Hitchcock, C. R. Chapman. Erie District, J. C. Ayres, presiding elder; Erie, J. J. Steadman; Wesleyville, Niram Norton, L. D. Prosser; North East, Samuel Gregg; McKean, J. W. Hill, T. D. Blinn; Springfield, J. W. Lowe, J. R. Locke; Ashtabula and Kingsville, William Butt, C D. Rockwell, John Prosser, sup.; Geneva, H. M. Bettes, E. J. Kinney; Jefferson, J. W. Davis; Harmonsburg, Joseph Leslie, Stephen Heard; Cambridge, Ahab Keller; Saegertown, Allen Fouts, W. W. Maltby.

*John Van Horn—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located, 1850. Appointments—1840, Greenville and Clarksville; 1841, Gustavus; 1842, Geneva, O.; 1843, Hendersonville; 1844-'45, Clintonville; 1846, Pleasantville; 1847-'48, Oil Creek; 1849, Kinzua.

Springfield District, in 1835. He spent several years at the Wilbraham Academy in improving his education, and then served as a supply under the presiding elder on the Manchester and Wilbraham Charges. He moved to Ohio in 1838, and united with the Erie Conference in 1840. Mr. Gregg says of him: "Mr. Clark was a middling sized man, studious and intelligent, modest and unassuming, and undervalued his own abilities to preach. His sermons were usually well arranged, and gave evidence of close and careful thought in preparation. His language was correct and concise, his style rather moderate."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 136.)*

He was twenty-one years effective. He was supernumerary in 1850 and superannuated in 1857, but failing health compelled his permanent superannuation in 1863. At the division he became a member of the East Ohio Conference. "In his religious experience and enjoyments he was not emotional, but uniform and progressive, accompanied by a life so circumspect as to convince all that knew him of his honest sincerity, and steady advancement in holiness. He was well read in Christian theology and biblical literature; could skillfully expound and successfully defend the doctrines of the Bible. His last sickness was a sudden and severe attack of typhoid pneumonia, during which his great sufferings were borne with patient resignation, and when death came it found him in peaceful waiting, ready for his departure."*—*(Minutes of Conferences, Vol. XVI, 1876, p. 124.)*

William W. Maltby, brother of Rev. B. K. Maltby, was born in Gorham, Oneida Co., N. Y., in 1818, and while yet young moved with his parents to Kingsville, Ashtabula Co., Ohio, "where he was raised, educated, converted, and licensed to preach; but the exact date of each

---

***Lewis Clark—Licensed to preach, 1835; admitted on trial, 1840; full connection, 1842; deacon, 1839, Soule; elder, 1842, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Glenville, O., March 4, 1876. Appointments—1840, Youngstown; 1841, Hartford; 1842, Ellsworth; 1843-'44, Edinburg; 1845, Braceville; 1846, Freedom; 1847, Charleston; 1848, Middlebury; 1849, Newburg; 1850, supernumerary; 1851, Willoughby; 1852, Parkman; 1853, Cleveland, City Mission; 1854-'55, Geneva; 1856, West Farmington; 1857, superannuated; 1858-'59, East Cleveland and Euclid; 1860-'61, Tallmadge; 1862, Deerfield; 1863-'75, superannuated.**

we cannot give. He was admitted on trial by the Erie Conference at its session in 1840. Mr. Maltby was quite tall and rather stout built, sedate and deliberate in his appearance and movements. He studied and investigated subjects closely, was quite a close adherent to Methodist doctrine, discipline, and usages generally. His preaching abilities were more than medium, and were generally both acceptable and useful."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 133, 134.)* He requested a location in 1852, moved to Iowa, where for many years he effectively served the Church in the local ranks.*

Alvin Burgess.

The parents of Alvin Burgess came to Bainbridge, Geauga Co., Ohio, from Booneville, Oneida Co., N. Y., when Alvin was in his fourteenth year. His mother was a deeply pious woman, and a devoted Methodist, and to her he owed his religious impressions and early conversion which occurred when he was about seventeen. He says in his diary: "While suffering pain of body, but more intense pain of mind, I arose from my bed and kneeled by the bedside and cried to God in the language of the publican, 'God be merciful to me a sinner.' I gave my heart to God. He received me. My sins were all forgiven, my chains fell off, the light of freedom dawned on my poor dark spirit and I was happy." With the consent of his father and the wishes of his mother, he became the priest of the household, and from the family altar praise rose daily as incense before God. He was impressed with the conviction that he ought to preach the gospel, and bent his energies to secure preparation for the heavenly calling. The Bible was his great text-book, and he thoroughly studied the holy scriptures. He became a man of whom it might truthfully be said: "He was mighty in the scriptures, and from this arsenal he ever found ready weapons to defend and support the doctrines of the Church."

Mr. Burgess was born in Booneville, New York, May

***W. W. Maltby—Admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located at his own request, 1852. Appointments—1840, Saegertown; 1841, McKean; 1842, Springfield; 1843, Braceville; 1844-'45, Mesopotamia; 1846, Youngstown; 1847-'48, superannuated; 1849, Ashtabula; 1850-'51, Chagrin Falls.**

10, 1820; and was licensed to preach in 1840, and the same year enlisted in the itinerant army in the Erie Conference. He was a "choice young man." His first appointment on the Hartford Circuit associated him with that eminently powerful controversialist, John Luccock, and to him he probably owed his tendency to doctrinal preaching. He was a most diligent student all his life and his mind was active, strong, and penetrating. Though not favored with the training of the schools, he acquired a respectable knowledge of the Latin, Greek, and Hebrew languages; and was well read in theology, literature, and science. His mind ranged over every department of human investigation.

Mr. Burgess was effective thirty-three years without a break. In 1871 he was appointed presiding elder of the Jamestown District. Soon after beginning his second year of service in this responsible field, he was stricken down with the disease which terminated his life. He died at East Randolph, New York, Oct. 22, 1872. Being asked a short time before his death if all was well with him, he looked up as if astonished at the question, and replied: "How can it be otherwise? God is my God, my Rock and my Salvation; my trust for time and all eternity. What more does a man need?"

Mr. Burgess relates the story of his conversion: "When about eleven years of age, I was 'deeply convinced of sin,' and did 'earnestly groan for redemption.' I distinctly remember one night, when in my 'trundle-bed,' I gave vent to agony of spirit in sobs and tears. Mother hearing me, came to me, and learning how sick I was of sin, offered fervent prayer for me, and showed me how willing Christ was to save me then and there. In a few days I found rest for my soul and great joy in believing, and know, from my experience, that children may be converted and have the 'witness of the Spirit.' Shortly after, I was received into the Church by Rev. Curtis Goddard, and ever since have been identified with the disciples of the Lord Jesus Christ, knowing that he is able to keep me from falling, and to present me faultless before the throne.*—*(Pittsburg Christian Advocate, April 30, 1885.)*

***Alvin Burgess—Licensed to preach, 1840; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844,**

LORENZO D. WILLIAMS.

Lorenzo D. Williams lived a three-fold life—a teacher, minister and Christian. As a teacher he was in lively sympathy with the highest forms of truth. While the study and teaching of the sciences has led not a few men to become skeptical, he, as teacher in the scientific department of Allegheny College for many years, never veered from the standard doctrines of Christianity. Many scientists constantly fear a conflict between some branch of science and religion, or between some new scientific discovery and the Bible; indeed there are scholarly men who care more for their reputation among scholars than for their soul's present or future good; but it was not so with Prof. Williams. He believed in natural law, but he believed more in the Bible as God's revelation of Himself to man and as the provision of love for saving lost souls. He wrote an article which appeared in the Pittsburg Christian Advocate the week before he died; it was entitled: "For Now We Know in Part." In it he stated the scientist's view of the natural world full of worldliness and the Christian view of heaven. He stated his belief in God and Christ and the Holy Ghost, a future existence for the human soul, and that a man's course of conduct here determines his destiny hereafter. The article placed over against his death, seems to be a fitting discourse for this occasion. "The coming event casts its shadow before."

As a preacher, he was plain, practical and forceful, and always presented the marrow of the gospel in his discourses. He abandoned the profession of teaching several years ago, and in late years he has preached but little. But while he ceased to be active as a teacher and preacher, he clung to his religious name and character with a fondness that made redolent with heavenly cheer the room where he spent the last year and more of life that he suffered before going hence. Indeed his Chris-

---

Waugh; deceased, East Randolph, N. Y., Oct. 22, 1872. Appointments—1840, Hartford; 1841, Freedom; 1842, Franklin, O.; 1843, Chardon; 1844, Mayville; 1845, Quincy; 1846, Mayville; 1847, Forestville and Villenovia; 1848, Randolph and Cold Spring Mission; 1849, Ashville; 1850-'51, Ellington; 1852, Randolph; 1853-'54, Portland; 1855-'56, Morgan; 1857, Montville; 1858-'59, Girard, Pa.; 1860-'61, Conneaut; 1862-'63, Kingsville; 1864, Windsor and Hartsgrove; 1865, Albion; 1866-'67, West Farmington; 1868, Montville; 1869, Willoughby; 1870, Twinsburg; 1871-'72, Jamestown District.

tian life was the substratum of the great work he accomplished in pulpit and recitation room. This was what made him a teacher and preacher and the noble man he was. As we look on the record of this husband and wife, it is not all darkness even in the past, nor in the nature of things can our experience be all sorrow. These two souls were strangely knit into each other for about forty years. Prof. Williams was born in 1813, his wife two years later, in 1815. He was converted in his fifteenth year, she a year later, in her fourteenth year. He was connected with the Methodist Episcopal Church and ministry fifty-one years, and she fifty years. He died on Monday, the 14th day of October, 1878, and she died Thursday of the same week, in the same room. When arrangements were perfected for his burial and the bearers were gloved and in the room, the family descended from an upper chamber to pray before going to the House of God. The widow stood at the head of the coffin, looking with tearful eyes on the remains of her husband, when, in a moment she sank to the floor and died. The new loss created a fresh sorrow in the hearts of their children and grandchildren and friends present, and cast a gloom over the city of Meadville, where for many years they had lived and were beloved. On the following day two hearses stood at the door—two sets of bearers bore the remains of husband and wife from the house; impressive services were held in the church, and the remains of this man and woman of God were borne to their resting place in Greendale Cemetery on the hill. Mrs. Williams was an amiable character, a devoted wife and a kind mother. As a member of the Methodist Episcopal Church, she exerted a strong and positive influence on the side of Christianity, and left the world a rich legacy in her name and example. It may be said of them by us, as we have no doubt it has been by the great Father of us all: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*(Portion of an address delivered before the Conference at Mercer, by the Rev. T. L. Flood, Sunday afternoon, Sept. 28, 1879.)*

Professor Williams was the son of Rev. Benajah Williams, a member of the Genesee Conference; his birth-

place was Cazenovia, New York. He was a student of Genesee Wesleyan Seminary, and "worked his way" throughout his student life. He was converted at Honeoye Falls, New York. His license to exhort was granted in 1835, and he was employed by Samuel Luckey, presiding elder, to supply the Genesee Station. His license to preach soon followed. He was obliged to forego a college course because of ill health; and in 1837 commenced a select school at Chagrin Falls, Ohio. This grew into "Asbury Seminary," and was taken under the patronage of Erie Conference in 1840.*

John Graham.

John Graham was born near Franklin, Pa., September 2, 1816. When he was twelve years old his mother died. From that time until his admission to the Erie Conference he lived in Franklin. At that early period the facilities for a liberal education were not enjoyed by him, yet by close economy and frugality he was enabled to purchase valuable books which he studied with eagerness and success. In the midst of his struggle for the acquirement of knowledge and under a compelling impulse of the conviction of duty he bent all his energies towards the best possible preparation for a life-work in the ministry of the Lord Jesus Christ. He brought to this sacred calling a well-disciplined mind and a fully consecrated soul.

He was clearly and happily converted January 13, 1834, at a quarterly meeting held by the Rev. Alfred Brunson in Franklin and, while yet at the "mourners' bench," he gave his name to the Church in which he lived, toiled and sacrificed until his departure to join the Church above. Six months after his conversion, at a camp meeting held near Meadville, Pa., he earnestly

---

***L. D. Williams—Licensed to preach, 1835; admitted on trial, 1840; located, 1842; readmitted, 1855; full connection, 1857; deacon, 1857, Scott; elder, no record as to date or bishop in either the General Minutes or those of the Erie Conference. Deceased, Meadville, Pa., Oct. 14, 1878. Appointments—1840, Hudson; 1841, principal, Asbury Seminary; 1855-'61, professor, Natural Science, Allegheny College; 1862, chaplain, U. S. A.; 1863, Saegertown; 1864-'65, agent, Allegheny College; 1866-'68, Meadville, second preacher; 1869-'70, Cochranton; 1871-'72, Meadville, First Church, second preacher; 1873-'78, supernnmerary. Between 1842 and 1855, principal, Asbury Seminary, and professor, Natural Science, Allegheny College.**

sought and obtained the experience of perfect love and gave unmistakable evidence of the reality of this great work.

In his twentieth year he was licensed to exhort by the Rev. George W. Clarke, D.D. He received license to preach in 1839 from the quarterly conference in Franklin and by the same conference he was recommended for admission to the traveling connection.

Being endowed with a perfect physical nature he was fully adequate to the rigors and hardships, the deprivations and sufferings incident to the gospel ministry of that early time. His effective service extended over a period of more than half a century. At the session of the conference in 1892 he passed to the superannuated relation and soon after made his home in the city of Meadville, Pa., where he resided, respected and honored by all who knew him, until his departure May 18, 1898, to be forever with the Lord, amid the activities of the Church of the first-born in the Paradise of God.

He married Miss Cornelia G. Gaskill, of Punxsutawney, September 15, 1842, who was a true helpmeet to him, sharing the toils and sacrifices, the joys and triumphs of ministry of the Lord Jesus during the long period of fifty-four years. Through this arduous and extended journey together they traveled for nearly the whole way, she having preceded him but little more than a year to the final trysting-place of pure and holy souls, to their eternal home in heaven.

Our lamented brother was a man of deep convictions and on all occasions one who had the courage of his convictions. In the necessary theological controversies of the earlier times of our conference he was an earnest defender of the truth "as it is in Jesus." He unfalteringly laid siege to the strongholds of the enemies of Christ. His executive abilities were of a high order, as witnessed in his service for two successive terms in the responsible work of the presiding eldership. In 1868 he was elected as a reserve delegate, and in 1872 he was chosen as one of the representatives of Erie Conference to the General Conference.

In all his work, whether in the pastorate or the presiding eldership, he exhibited in an unusual degree the qualities of both mind and heart of the true statesman. His

plans for the enlargement and aggressive movements of the Church were well laid and of practical development. He seldom made mistakes. The work committed to his care never suffered. He was ever on the alert. He was ever ready with an expedient to meet an exigency. He was wise in all his administration. All departments of our church-work both at home and in the opening foreign fields were clearly under his eye.

In the pulpit he was earnest and because he was earnest he was attractive. His discourses evinced careful preparation and were suited to enlighten, to convince, to persuade and to edify his congregations. Many were led to a saving knowledge of the Lord Jesus under his ministry, and all were led on to know the Lord more perfectly. He believed, taught and exemplified the doctrine of "going on to perfection."

In every relation of life he was a safe counselor and a true friend. He could be trusted at all times. Ever loyal to the Church and to the great Head of the Church he went cheerfully to the fields of labor assigned to him, counting no sacrifice too great, no hardship too severe, so that he might win souls to Christ. After serving fifty-one years in the effective ranks, at the advanced age of seventy-six years, though in enfeebled bodily strength, from his home in Meadville he served State Road Church, four miles distant, and was blessed with a gracious revival in which many were brought to Christ. His work was well and faithfully done.*

This "Semi-Centennial Sermon," by John Graham, is worthy of record in this history:

"They shall still bring forth fruit in old age; they shall be fat and flourishing."—Psalm xcii, v. 14.

"In this congregation there are many who have passed

***John Graham—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Meadville, Pa., May 18, 1898. Appointments—1840, Oil Creek; 1841, Red Bank; 1842, Clarion; 1843, Luthersburg; 1844-'45, Rockville; 1846-'47, Saegertown; 1848-'49, Conneautville; 1850-'51, Mt. Jackson; 1852-'53, New Wilmington; 1854-'55, Hartford and Brookfield; 1856-'57, Greenville; 1858-'59, Kingsville; 1860-'61, West Farmington; 1862-'63, Geneva and Saybrook; 1864, Chagrin Falls; 1865, Braceville; 1866-'68, Ravenna District; 1869-'72, Warren District; 1873-'74, Poland; 1875-'77, Middlesex; 1878-'79, Sandy Lake; 1880-'82, Randolph; 1883-'85, Waterford; 1886-'88, Cochranton; 1889-'90, Linesville; 1891, Albion; 1892-'97, superannuated.**

or are passing the meridian of life, as well as many who still are young who look forward to length of days and long life.

"To those who feel that they are growing old I desire to offer such counsel as may save them from the unhappiness of a barren and hopeless old age, and cause them to be like those Cedars of Lebanon of which the Psalmist writes, and around which generations have prospered and faded, empires flourished and passed away, but which still clothe themselves with the verdure of their youth.

"We are accustomed to contemplate death as full of all that is sad and solemn—something to be kept in the distance and as far from us as possible. We should not invest it with this gloomy anticipation but should look forward to it in such a way as to have it awaken in us a deep seriousness and pensiveness of spirit.

"I regard old age and the death God decrees for us and for which His spirit ripens us as both blessed and desirable; but old age preceded by carelessness and thoughtlessness in youth, and frivolity and worldliness in riper years, can but cause it to be only a desolation and necessarily regarded with excessive dread.

"Let us now consider some of the inevitable experiences of advancing years which evince the need of some principle of vitality beyond the power of time or earthly change. In the first place, if our lives are long, we will outlive the keen enjoyment of the lighter and gayer forms of earthly pleasures. It is impossible to satisfy the immortal with things which are mortal. While the elasticity of youth lasts, before the freshness is worn away from scenes and objects which early interest us, before cares press heavily, or sorrow teaches its hard lessons, one desires almost continuous gladness.

"The round of amusements incident to early life will bring sweetness from song and poetry; delightful imaginations of blissful days in the future, and the pleasant sensations of peaceful, contented spirits; but before even the noontide of life arrives, the scene changes to mind and body alike. Growing responsibilities have subdued the former buoyancy of spirit; afflictions, the lot of all mankind, have rendered him thoughtful and created a capacity for something more calm and tangible, and infused a lasting pensiveness which makes former pleasures

discordant to him, while with advancing years these feelings increase. One grows to realize that the game of life is too doubtful, and the task too desperate for trifling, and the laughter and merriment which once found sympathy in his soul now come to him as empty and meaningless as crackling thorns.

"Now as regards the more serious pursuits of life, a man comparatively early ascertains and exhausts his capacities and knows all he is likely to be and do, and sees but little unattained for which he can reasonably hope. By middle life most persons have found their sphere and place. They have exhausted the charm of novelty in their profession or vocation, and yet they find any change in their mode of living is growing more and more improbable. They have already abandoned many of their early aims, expecting only a competence instead of wealth, and mediocrity instead of eminence. Golden visions have dimmed; wide and far-reaching prospects have narrowed; the horizon is fast shutting in on every side, and great expectations have dwindled into small realizations. The goal almost too distant to be striven for, when reached, dissatisfies. A consciousness of ignorance grows upon us with our growth in wisdom, and in proportion as truth enlarges to our view the more we realize how little we must always know. Then, too, there must come a period of decline and stagnation, made tolerable only when the confident heart has entrusted its all to higher care, which alone keeps the old man young. Then, again, though the domestic life of the aged may be serene and happy, it is made so only by the hallowing power of the divine, for in an earthly point of view there is but little we can promise ourselves in declining years as to social relations. Friends drop out of our circle of acquaintance, one after another, and those who seemed essential to our very being must go also, and old age finds us solitary and almost as strangers upon earth, and we exclaim with the poet:

"The mossy marbles rest
On the lips that I have pressed
In their bloom;
And the names I loved to hear
Have been carved for many a year
On the tomb.

"An experience still more excruciating, yet not uncommon, is to see those inexpressibly dear to us, divided

from us, separated, burdened with corroding care, which we cannot avert, sorrow crowding their pathway, and hence the sorrow is our own; or, what is most to be dreaded, to feel the keenest disappointment of seeing in our dear ones the moral delinquency; the blighting spiritual death of the once innocent and lovely—a warning that we must continually part with outward advantages which early years had given.

"Decrease as to all things earthly is the inevitable law of man's being. We must have less and less in prospect; our strongest holds in life, one by one are sundered, and we must come to the evil days whose strength is labor and sorrow.

"And what if the life has been misspent—if, when the things of time and sense are failing we have no hold on a higher life; if we have not trusted in the one Master who remains faithful to the hoary head, and forsakes not his servant when his strength faileth him?

"Let us now look at some of those things which we shall need for our happiness under the full consciousness of declining years. In the first place, of what great value is it to feel that we have lived of some worthy purpose, to the accomplishment of some permanent results; that we have laid up some treasure that cannot be taken away. The work of life should be such that we can contemplate it with pleasure in our solemn hours.

"Within chastened affections, pure tastes and a heavenly temper we must have for our work, a heart familiar in its converse with God and at peace with man. Our choicest possessions must be such that in declining strength and failing health they remain untouched. Just here we may find a beautiful arrangement of divine mercy, a pledge that the moral nature shall survive the grave, in the fact that when the sight grows dim, and energy is palsied, and recollection fails, the moral traits remain unmolested, and may grow in mellowness and beauty even to the confines of eternity. Who can doubt that such a soul has with it that which keeps it in perfect peace; that it is cheered in its solitude by celestial visitors; by the communings of God and Jesus and justified spirits! Oh, let us walk with God now, and when the days come that we can no longer walk with man we shall retain our life hidden with Christ in God, and when hoary winter is

come, and the harvest of earthly life is passed and its sheaves are gathered in, the fruits of piety shall still be ripening for a better harvest in heaven.

"Again, would we enjoy a happy old age, let us make kindness and love the mission of our lips and lives. Let us bind ourselves by the ties of mutual benefit to as many of our fellow-beings as we may. Let us not have lived in vain for those among whom we dwell, but so live that eyes that see us shall bless us, and ears that hear us shall bear witness for us. Selfishness within the heart makes the young man prematurely old, while a kind, beneficient heart makes the old man to 'flourish like the palm tree.' Generous old age is deserted neither by God nor man. Kindred may be gone, but strangers will soothe the pathway to the tomb.

"Lastly, let us not forsake the communion of our departed friends. However assiduous and tender may be the ministry of new and younger friends, there will still be vacant places, a void which cannot be filled. Let us learn, therefore, of Jesus, to regard those who have gone as still near us; as separated from us only by a thin veil which faith may make transparent; and as forming a goodly company to welcome us to our eternal rest, thereby shedding over the majestic courts of heaven a familiar, homelike aspect. Let us, by these Christian means of preparation, fortify ourselves against the years of decline. Let us not hope for length of days without making the gift worth living for.

"This world presents no sight so heavenly as the serene sunset of a well-spent life with the testimony of a good conscience within, when memory can point back to duties faithfully performed and conflicts well sustained; when the veteran soldier of the cross can say with St. Paul: 'I have fought a good fight, I have kept the faith.' He may have borne severe trials and intense sorrows, adversity may have marked him for its own, but he is still happy, reposing in the bosom of eternal love. His peace is that which Jesus gives and cannot be taken away.

"How gently blend for him the visions of memory and hope! How tranquil and kind is nature's decay! For him the evening shadows fall gently, and they all point to the dawn. He finds faithful God's promise: 'At

eventide it shall be light.' The silver cord is softly loosed, not cut. The golden bowl crumbles, is not broken at the fountain, and death is greeted with a solemn welcome. Hope in full fruition dies, and verified is the promise: 'To him that overcometh will I grant to sit with me on my throne,'—granted a home in that clime where 'they need no candle, neither the light of the sun, for the Lord God giveth them light and they shall reign for ever and ever.'"

Edwin Hull.

Edwin Hull was born in Camillus, Onondaga Co., N. Y., Oct. 5, 1851. He moved with his parents to Brokenstraw Township, Warren Co., Pa., in the spring of 1819. According to his own account, Edwin was impressed with the need of salvation at the early age of six years, but did not fully comprehend the need of a change of heart. At about the age of ten, under the preaching of God's word, he saw his duty more plainly, began to pray in earnest, and for some years enjoyed much of the presence of the Divine Spirit in his heart. He failed to make a public profession, and darkness beclouded his pathway. Again at the age of seventeen, conviction returned, and he united with the Church as a seeker. January 28, 1833, he was present at a little prayer meeting in Mr. A. Siggins' kitchen; and, upon rising to speak, his mourning was turned to joy, and he shouted: "Glory! glory! glory!" Again at his home in Phoenix, Pennsylvania, October 18, 1886, as his spirit was about to take its flight, with his last breath, he shouted, "Glory! glory! glory!" He received a license to preach in 1837, at the Youngsville Quarterly Conference, the license being signed by R. A. Aylworth, presiding elder. He was admitted on trial in the Erie Conference in 1840. He labored on large circuits until 1865—except in 1863 when he was superannuated—when he was appointed agent of the Pennsylvania Bible Society and continued in this work until 1878 when he was superannuated.

Mr. Gregg says: "Mr. Hull's early literary advantages were very limited, and he struggled long and hard to overcome the embarrassment that this circumstance occasioned, and he deserves much credit for what he did accomplish in this direction. He became a good and use-

ful minister of the gospel." He improved all opportunities for doing good, and enjoyed many fruitful revivals of religion.*

We are indebted to Mr. Gregg for the following notice of Israel Mershon. He was the "son of Mr. John Mershon, of precious memory in connection with our early history as leader of the first class formed on the southern shore of Lake Erie, was born in West Springfield, Erie Co., Pa., March 26, 1812, and embraced religion under the ministry of Rev. Nathaniel Reeder, in the spring of 1827, and united with the Methodist Episcopal Church in the place of his nativity." He was licensed to preach in 1837, and admitted on trial in the Erie Conference in 1840. "Mr. Mershon was tall but rather slender. He was an industrious man, anxious to be useful, but did not understand the demands of human nature, nor could he adapt himself to those demands so as to render himself as popular with the people he served as his undoubted piety and admitted talents would lead one to expect. Hence he did not succeed in the ministry to the extent that was sufficient to warrant his long continuance in the work. He has long labored, however, in the local ranks, with a good degree of usefulness and acceptability. He removed to the state of Iowa several years since, where his labors have been continued up to a very recent date."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 135, 136.)*

Mr. Mershon located in 1846.†

George F. Reeser.

David Taylor prepared the following memoir upon the occasion of the death of George F. Reeser:

---

*Edwin Hull—Licensed to preach, 1837; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Phoenix, Pa., Oct. 18, 1886. Appointments—1840, Sheridan; 1841, Gerry; 1842, Wattsburg; 1843-'44, Oil Creek; 1845-'46, Washington; 1847, Red Bank; 1848-'49, Clintonville; 1850, Shippenville; 1851, Hendersonville, 1852-'53, Cooperstown; 1854, Punxsutawney; 1855, Corsica; 1856, Pleasantville; 1857-'58, Kinzua and Tionesta Mission; 1859, Perrysburg; 1860-'61, Ellery; 1862, Riceville; 1863, superannuated; 1864, Perrysville; 1865-'77, agent, Pennsylvania Bible Society; 1878-'86, superannuated.

†Israel Mershon—Licensed to preach, 1837; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located at his own request, 1846. Appointments—1840, Red Bank; 1841, Strattonville and Clarion Mission; 1842, Clintonville; 1843-'44, Mercer; 1845, Edinburg.

"In the early morning of October 3, 1896, just as the sun's first beams had banished the night and were ushering in the day, 'Father' George F. Reeser passed from earth's night into the eternal sunlight of the heavenly world. For some time past he had lingered in the heavenly twilight ere the final summons reached him to enter the full and perfect day. Even amid the shadows of earth he had known the truth of the divine word, 'If we walk in the light as He is in the light, we have fellowship one with another,' and his experience has constantly brought some of heaven's sunshine in his soul. He was one of the pioneer ministers of the Erie Conference, so that the remark of one after his death that one of the old landmarks of the conference had been removed, was strictly true. The sort of service which he performed meant hardship as well as hard work, for he was a member of conference in active service twenty-one years before he received a salary of $300.00 a year.

"He was born in Northumberland, Pennsylvania, August 28, 1815, became a member of the Lutheran Church at an early age and later, with the intention of becoming a minister in that denomination, pursued a course of studies at the Lutheran College at Gettysburg. He was not, however, satisfied with his spiritual condition and providentially at this time was led to attend a Methodist camp meeting within the bounds of the Baltimore Conference where he was clearly converted. He at once united with the Methodist Episcopal Church, embracing its doctrines with all his heart, though by this step he was compelled to give up his home. In 1839 he was licensed to preach by the Quarterly Conference of the Shippenville Circuit, and in 1840 was received on trial in the Erie Conference. . . . The last fourteen years of his life were spent at Tidioute, Pennsylvania, in rest and contentment.

"At least three elements characterize his ministry—it was scriptural, it was intensely spiritual, it was abundantly fruitful. Not long after his conversion he was led to believe there was for him a deeper experience than any he had yet attained. This he sought and found, entering into the rest of perfect love. This was the secret of his constant walk with God. Henceforth in his preaching he maintained the great doctrine of sanctification as

emphasized by the holy scriptures and by the teachings of Methodism. This living experience gave a deep spiritual tone to his ministry. The principle upon which he henceforth labored, as stated by himself, was to base his preaching to a large extent upon the divine side of Christianity and make very emphatic the divine work of Christ, believing in the words of Jesus when he said, 'And I, if I be lifted up, will draw all men unto me.' God honored his ministry, not only in enabling him to establish churches where before there were none, but in granting to him great revivals of religion, in which large numbers of people were brought to Christ. His ministry was truly a revival ministry. From these converts nearly a score have entered the Christian ministry and the children of many others have risen up to call him blessed.

"Brother Reeser was of large frame, capable of great endurance, with an open, expressive, benevolent countenance. He had a clear, powerful voice; his speech was earnest and impressive, and brought conviction to his hearers. He was a great friend of missions, of temperance, and of every good and useful work. Mighty in prayer, his last service in the pulpit was an intensely earnest prayer for the success of Christian missions. Throughout the hardships and trials of his ministry he held an implicit trust in Divine Providence that somehow God would care for him; and though this trust was often put to the test, yet, as he said himself, when others were burdened, through this trust his soul was kept in peace. In 1840 he was married to Miss Mary Morgan, who died in 1881. To them were born three children, of whom but one, Charles A. Reeser, of Sandusky, Ohio, is still living. In 1882 he was married to Miss Malvina C. Dawson, of Tidioute, Pennsylvania. In her he found a sympathetic companion, and their home was one of brightness and peace. During his last sickness none could have watched with more loving care and helpfulness than did his anxious and devoted wife, and her sister, Miss Dawson, who also was a member of the home circle.

"A little more than a year before his death he was stricken with paralysis, and for a time it was thought the end had probably come, but after some weeks he was able again to be about the house, and as spring returned was able occasionally to attend the services of the sanctuary

and would exclaim as he entered the door, 'I am again in my Father's house.' But at length he gradually failed in strength, a complication of diseases set in and in a few weeks, with much suffering and yet with perfect resignation, he passed away. His last sickness was one of continued spiritual victory and expression of the most glorious spiritual experiences. As he rallied from the stroke which laid him low, he said: 'O, how unworthy I am; but were I a young man and beginning my life over again, I would preach the gospel of Christ, and neither wealth nor position should tempt me from it.' When asked on his dying bed what was his experience, he replied:

> **'Not a cloud doth arise to darken my skies,**
> **Nor hide for a moment my Lord from my eyes.'**

The day before he died he said: 'It is all glorious; it is all well.' The last time he was able to converse, he said he would not turn his hand to decide the matter whether he should stay or go, that all was brightness beyond, there was no darkness. 'Hallelujah, praise the Lord!' And who among his brethren would not exclaim:

> **'O, may I triumph so**
> **When all my warfare's past,**
> **And dying find my latest foe**
> **Under my feet at last?'**

"Thus passed from earth one of God's noble servants, honored by his brethren, loved at home, respected by all. Having fought the fight, finished the course, kept the faith, he has received the crown and has joined the great host of former companions in the service and fellowship of Jesus Christ. The funeral services were held in the church on the afternoon of October 31st, the pastors of the Presbyterian and Episcopal churches of the town, brothers McDonald and Ellis of Oil City, and the writer, taking part in the services. There was great respect, there were sorrow and tears, but no shadow of gloom, for faith triumphed in that hour and with a sure hope of a glorious resurrection his body was laid to rest in the cemetery at Tidioute."*

***G. F. Reeser—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Tidioute, Pa., Oct. 30, 1896. Appointments—1840-'41, Red Bank; 1842, Shippenville; 1843, Cooperstown; 1844, Hendersonville; 1845, Harrisville; 1846-'47, Clintonville Mis-**

EMORY UNIVERSITY
THEOLOGY LIBRARY
28510

George F. Reeser some years ago wrote for Scott's History of Jefferson County as follows:

"In the month of July, 1840, I was admitted on trial in the Erie Conference of the Methodist Episcopal Church, which held its annual session that year in Meadville, Pa., and sent as preacher in charge, with Israel Mershon for my colleague, to what was then Red Bank Circuit, which embraced a large portion of the south side of Jefferson, but included Bethlehem in Clarion, Putneyville, and two other appointments in Armstrong, and three in Indiana County. The principal preaching places in Jefferson County were Punxsutawney, Hopewell Church, Gahagan's, Troy, Heathville, and Sprankle's Mill. Among the early and leading members of the Methodist church in Punxsutawney, Jacob Hoover, Daniel Burkett, John Hunt, John Drum, Jacob Bear, Joseph Weldon, and Thomas Robinson and their wives deserve honorable mention. Joseph Weldon was subsequently licensed to preach, and admitted into the Erie Conference, and did good service for a number of years.

"Punxsutawney was favored this year with a wonderful revival of religion. Rev. John Bain, of precious memory, our presiding elder, at his second quarterly visit remained with us some ten days, and preached the grand old gospel of Christ with matchless simplicity and power, often holding crowded congregations spell-bound from one hour and a half to two hours. A general awakening and serious thoughtfulness upon this subject of their soul's best interests prevaded the community for miles away. Of the fruits of this meeting, which lasted but two weeks, the Methodist Church recorded eighty-three new names to the roll of her membership. The Baptist and Cumberland Presbyterian churches also shared largely in the benefits of this revival.

"As neither myself nor my colleague were at this time ordained ministers we could not perform the marriage ceremony, and were mainly dependent for this service on Rev. Elijah Coleman, a venerable patriarch, and for many

---

sion; 1848-'49, Curllsville; 1850-'51, Brookville; 1852-'53, Punxsutawney; 1854-'55, Luthersburg; 1856-'57, Washington; 1858-'59, Pleasantville; 1860, Youngsville; 1861-'62, Columbus; 1863-'64, Sheffield; 1865, superannuated; 1866-'67, Washington; 1868-'69, Brockwayville; 1870-'71, supernumerary; 1872, Tionesta; 1873-'96, superannuated.

years a popular and useful local preacher. In early life Father Coleman resided at Morrison's Cove, but had now lived many years on the south side of Mahoning creek, in Indiana county. On one of his visits to our charge he consented to remain over Sabbath and preach. His text on this occasion was the parable of the sick man, Dives, as he called him, and Lazarus. An old German, and an acquaintance of Mr. Coleman while they lived together at Morrison's Cove, heard the sermon and on his way home, it was said, he remarked to a friend who had also heard the sermon: 'Dem tings what we heard today about Divis and Lashurus ish all a pack of lies. I knew Mr. Divis and Lashurus well doun dare at Morrison's Cove. It is true, Divis was a rich man, but den he was not a proud man, nor a stingy man, and it ish true too, dat Lashurus was a poor man, but he never was so poor as to have to beg hish bread. He had a yoke of oxen, and he drove around de town many tings, and some times he just had slugs of monev.'

"Daniel and Jacob Swisher, two brothers, formerly of Lewiston, Pa., were at this time the most prominent members of the Hopewell church, four miles west of Punxsutawney. It was largely through their influence that the appointment was established, sustained, and a house of worship erected there. The house of Daniel Swisher was always a welcome home for the weary itinerant. Never can I forget the kindnesses shown to me by the entire family during the two years of my pastorate. Next to Punxsutawney, Troy, in Jefferson County, was the most important point on our field of labor; but where, or by whom, Methodist preaching was first introduced, I have no means of ascertaining. Prior to the General Conference of 1836, Erie Conference had no existence, and the Pittsburg Conference, to which all that territory belonged, supplied the Methodist churches with its pastors. I found in Troy a church of some fifty members, but we had no better place in which to hold our public services than an old and somewhat dilapidated schoolhouse. Nathan, Darius, Euphrastus, and Hiram Carrier, all brothers, Elijah Heath, Philip Clover, a Mr. Fairweather, and a Mr. Fuller, and some others whose names I cannot recall, were among the prominent and influential members of the church at this time. The revival

spirit pervaded our societies generally, and many were added to the church.

"In the summer of 1841 our conference held its annual session in Cleveland, Ohio. I was reappointed to Red Bank Charge. Israel Mershon was removed, and John Graham was sent to take his place as junior preacher. The form of our circuit remained unchanged. Two camp meetings, one at Putneyville, the other at Punxsutawney, were held this year, which resulted in great spiritual good; conversions at both were numerous, and in some instances very powerful and clear. As a whole, we had a laborious, but pleasant and profitable year; many were added to the Church, and its spirituality greatly increased. The salary which I received from the entire charge the first year was a trifle less than one hundred and fifty dollars. The second year, with a greatly increased membership, I was paid less than two hundred dollars, and yet, strange to tell, I was never obliged to go to bed hungry. During this conference year Brother Graham made the acquaintance of Miss Cornelia Gaskell, at Punxsutawney, to whom he was subsequently married. Brother Graham has served many important charges, and filled the office of presiding elder for eight years, and is still in the active work of the ministry, a true and good man.

"In July, 1850, I was appointed to Brookville Mission, as it was then called, with Thomas Elliott as junior preacher. For some years prior to this Brookville and Luthersburg, with a few outlying appointments at both ends, constituted the mission field. Dean C. Wright, my immediate predecessor, preached in Brookville and in Luthersburg on alternate Sabbaths. Luthersburg was now cut off from Brookville, and formed into a new charge, and the Brookville Mission field was greatly enlarged, so as to take in Greenville, Kearney's school house, and Canada, as it was called. These appointments were in Clarion county, and with Troy, Holt's, Brookville, Warsaw, Richardsville, Ebenezer Church, a mile or two from Sigel, and Hominy Ridge, near the Clarion river, constituted our Sabbath appointments; and with two preachers on the charge, we were able to give them public service once in two weeks. But in addition to these we had a good many other preaching places, and feeble

societies which could be reached and served only on week days and nights. Thomas Elliott, being a young man and a novice in the country and the ministry, thinking the labor and sacrifices too great, became discouraged, and fled ingloriously from the field before the year was half ended. This occasioned my labors and responsibilities to be greatly increased; but later on Samuel N. Warner was sent to my assistance. He was kind, companionable and faithful to his work. He was after this received into the Erie Conference, served a number of charges, then moved to Missouri; he subsequently became a presiding elder, and for anything I know to the contrary, he is still alive, and active in the work of the ministry.

"On my arrival in Brookville I found a feeble society, numbering, to the best of my recollections, but twenty-six in all; of these, fully one-third lived four to six miles away, and were seldom seen at any of our Sabbath services. Elijah Heath and Cristopher Fogel, a local preacher, had transferred their residences and membership to Brookville, and with Martin Travis, Reuben Hubbard, John Long, Samuel Clark, Daniel Silvis, and James Moore, and their wives, were the principal members.

"As we had no church edifice, and the court house not always available for public services, I early began to agitate the matter of building a church of our own. This, however, was decidedly opposed by the official members generally, and particularly by Judge Heath, who affirmed that no man could raise a thousand dollars in Brookville to build a church. With persistent agitation, however, their consent was obtained not to oppose the enterprise any further, provided I would agree to solicit the subscriptions, and collect the funds, to which I gave a willing assent, and in a comparatively short time I had good pledges to the amount of $1,500. The judge very frankly acknowledged his mistake, and became quite enthusiastic to see the building commenced and carried on to completion as rapidly as possible. This was soon done, and I had the very great pleasure of preaching and worshiping with my people in our own house of prayer during the latter nine months of my second year on the charge, and pushing the subscription as much as my time would allow. I had the entire cost of lot, building, etc., cancelled with the exception of about $450, with nearly

the amount of subscription uncollected, before my allotted time expired.

"In the month of January, 1851, I commenced a series of meetings in the court house, hoping thereby to get the church revived, and her membership increased. I was not disappointed, the result was a glorious revival, such as had never been witnessed before in Brookville. Of the new accessions many were heads of families, and became stable and useful members of the church. We were blest with a similar revival soon after we began to worship in the new church.

"From Luthersburg I moved to Clarington, on the north side of the Clarion river, but I had several preaching places in Jefferson County. In 1866 and in 1867 I was reappointed to Clarington and remained two years again, and had the same preaching places in Jefferson as before. In 1868 and 1869 I was at Brockwayville. The charge was a laborious one and lay entirely within the limits of Jefferson County. Fourteen years of my ministerial life and labors were thus spent, either wholly, or in part, in Jefferson County. When I first entered the county as a Methodist preacher there was not a single parsonage, and but one house of worship owned by the Methodists in the county. That house was in Punxsutawney, and was a mere shell, small, old, and somewhat dilapidated, in which a feeble society had been worshiping for a number of years. The second house of worship erected by the Methodists was the Hopeweil church, of which I have spoken before; the third was at Troy, the fourth at Brookville, the fifth at Gahagan's, in the southern part of the county. Our preaching was done chiefly in school houses, private dwellings, grist mills, and in the open air, but 'the hand of the Lord was with us, working with signs and wonders,' and hundreds were added to the Church. Of the older members of my acquaintance many have departed, I trust in peace; others moved away, and when I consider how many new societies have been organized, and how many parsonages, and houses of worship have been built, and how many preachers are employed and liberally sustained within the limits of the county, I am constrained to exclaim, 'What hath God wrought?'"

In those days Forest County was almost an unbroken

wilderness. Daniel Wolford and his young wife moved into the woods up the Clarion river, built a log cabin, and prepared to take out lumber. At that time the whole region was populated by wolves which were much to be dreaded by the new settlers. One night Mrs. Wolford heard peculiar noises in the woods, and told her husband that she believed some one must be lost or in great distress. He listened, and said it was the howl of wolves; but Mrs. Wolford would not be satisfied, and could not rest. At last they lighted torches, and proceeded in the direction of the sounds. They soon came upon George F. Reeser on his knees praying. Brother Reeser never prayed in a whisper. He was on his way from Ridgway to Clarington—then known as "Armstrong's Dam"—and had lost his way. He had called aloud for some time; but, receiving no answer, had tied his horse to a sapling, and broken off some branches for it to eat, and then prepared his own couch and knelt down to say his evening prayers.

During Mr. Reeser's superannuation he was always glad to preach the gospel as long as health and strength would permit. He had been very sick but had so far recovered that he was able to be present at a camp meeting held on the Franklin District. As was befitting he was given a place of honor due to his years and achievements. Accordingly he was announced to preach on Sunday morning. There was a great crowd present. The success of former meetings and the age and experience and popularity of the speaker, together with the reverence and veneration in which he was held by all—these had their effect in calling the people together. A minister, at that time comparatively young and inexperienced in the work, was called upon to make the opening prayer. In his earnest supplication that God would make the service a blessing, he prayed especially for Brother Reeser, referring to his advanced age, his consecration to the work of the ministry, the great success which had always accompanied his labors and the high esteem in which he was held by all who knew him. In the earnestness of his heart he exclaimed: "O Lord, this is probably the last time we shall enjoy the privilege of hearing Brother Reeser in this life, as he is evidently nearing the borders of the stream. When the extreme moment shall come,

O Lord, give him a safe passage over." At this point he was interrupted by the fervent ejaculation of the subject of his prayer, in a voice of trumpet clearness that made all the sacred grove ring again: "Not quite yet O Lord! Not quite yet O Lord!" Brother Reeser lived to proclaim the gospel of salvation a number of years.

There were sitting on the platform at the time the presiding elder of the district and the pastor of the circuit on which the camp meeting was held. The pastor, looking up through his fingers, caught a glimpse of the presiding elder as he slipped through the door at the rear of the platform which let into the "preachers' room." After two or three minutes' consideration, he thought it quite safe to follow the example of his presiding elder. So passing out—the prayer still continuing—he found no one in the room. But in one corner of the room there was a large quantity of straw piled up to be used later as bedding, and the pastor had a slight suspicion that the straw moved, not by the wind, neither by rat or mouse. Hence, he determined upon a careful investigation. Removing some of the straw he discovered the head of the presiding elder who held both hands clapped tight over his mouth, to hold back the excruciating convulsions of laughter ready to burst forth in uproarious explosion.

The presiding elder removed one hand from one side of his mouth, making an opening just large enough for the escape of a voice, said: "Pap Reeser doesn't want to go to heaven yet!" At this both presiding elder and pastor rushed through the back door to a distant part of the grove and there communed together.

George F. Reeser was one who believed practically in being instant in season and out of season. As an illustration we will present an account which he gave at a conference love feast. "While traveling on my circuit in Clarion County some years ago, when the country was new and wild, and dwelling houses were few, I saw in the distance near the road a pile of dirt which was being added to shovelful by shovelful by some person down in the hole out of sight. It was a man digging a well, as I found upon gaining a nearer view. I dismounted from my horse and hitched him to a sapling and approached the well. A board lay on one side at the mouth of the well. This was to as-

sist the workman in getting in and out as occasion might require. I lay down flat on the ground, my arms on the board and my chin just over the edge. The man had not seen me or heard me approach. I called out, 'Hello, down there!' He looked up and replied, 'Hello!' I said 'a man ought to be a pretty good man to work in a place so dangerous.' 'O I don't know,'came up the reply, 'why do you think so?' I answered, 'the well is deep, the soil is uncertain, the sides of the well might give way and bury him in an instant.' He said, 'I have never considered this dangerous work,' and so saying pushed his spade into the ground with his foot. I then called out, 'prepare to meet thy God!' and so saying rose, untied my horse and rode away. I did not know who the man was and the incident had nearly passed from my memory."

At the close of the meeting James Gilfillan spoke to Brother Reeser, and taking his arm they walked down the street together. Mr. Gilfillan asked him whether he ever learned who the man in the well was to whom he spoke. Mr. Reeser replied that he had not. Mr. Gilfillan thereupon said: "I was the man in the well, and the message you spoke was to me. I could never get away from the voice and the words. Sometimes I have almost thought it must have been an angel sent from heaven to warn me because of my sins, for I found no rest until I gave my heart to God." Truly may it be said: "God moves in a mysterious way."

New Wilmington.

The history of many of the charges in the Erie Conference are like that of Melchizedek of old, "without father, without mother, without pedigree, having neither beginning of days, nor end of life." Such is the history of New Wilmington. It has been thought that H. N. Stearns, preacher in charge, of Mercer Circuit, came to this place in 1839, and gathered into a class, George H. Clark, Samuel Ligo, William Shepard, Francis Blood, Seth Poppino, Robert Ramsey and others. The next year Rufus Parker was the preacher. In 1841 the work possibly included Mercer, New Wilmington, Middlesex, and other appointments, and was supplied by M. H.

Bettes and J. P. Benn. At this date we reach more reliable history. Joseeph Leslie and E. B. Lane were appointed to Mercer Circuit. In 1842 the society at New Wilmington secured a lot, and a church was erected and seated with puncheons. The year following, a Sunday school was organized. In 1846 new seats were purchased; and in 1849 this was made a new charge with John Crum as pastor. He was a preacher of the old type. It is said that he took the flowers from a sister's bonnet when she presented her ticket for admission to the love feast, and that during the meeting she got shouting happy over the loss of these superfluous adornments. In 1858 the church was repaired and enlarged; and again in 1867, under the second pastorate of John Crum, it was improved. At different times, Volant, Pulaski, White Chapel, Neshannock, and East Brook have been included in the appointments of the charge.

The society at East Brook was organized in 1847 in School House "No. 2," a mile northwest of the village. In 1851 a site was purchased opposite the school house and a church erected. In 1881 a lot was secured in the village, and a good substantial frame building was erected. In 1897, it was painted, papered, and otherwise repaired; and has become a model village church.

Several Classes Formed.

The Pleasantview Methodist Society was organized in 1840, and their place of worship was the log school house at Bullion. Among the first members were Stephen Yard, Solomon Sutton, John F. Henderson, Chauncey Hamilton, William Hovis, John McMullin, John Morris, William Allen, Martha Allen, Israel Beach and wife, Reuben Sutton, Mary Sutton, John McElphatrick, Margaret McElphatrick, Mary and Martha McElphatrick, and Samuel Baker. In 1850 the present church site was purchased from Hezekiah Mays. Stephen Yard, Solomon Sutton, John F. Henderson, and Chauncey Hamilton raised the money and material, and performed the principal part of the work of its erection. The church is situated in the northern part of Irwin Township, half a mile from Mays' Corners, on the Pittsburg and Franklin road.

Methodism was organized in Mechanicsville in 1888,

and an attractive church erected the same year. It was dedicated in January, 1889, Rev. I. C. Persing, D.D., preaching the dedicatory sermon. The cost was about $2,200.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 533-535.)*

A Methodist class was organized not much later than 1840 at the Pettis cross roads settlement in East Fairfield Township, Crawford County, and for thirty years services were held in the school houses of the vicinity. Sarah Wentworth, E. K. Gaston, D. Morris, John Wentworth, and Hannah McFarland were early members. About 1872 a church edifice was dedicated under the name of Kingsley Chapel, which cost about $2,000.—*(Bates, Our County and Its People, 1899, p. 512.)* The leading members at this time were L. O. Byham and wife, George Marley and wife, Henry Marley, E. W. Smith and wife, J. B. Morris and wife, Hannah McFarland, and Mrs. Johnson.

The Methodist Episcopal Church at Harmonsburg was erected in the northeastern part of the village in 1840. There had been a class for many years, but the date of its organization cannot be determined. The society had worshiped in a Union Church which had been erected in 1821. Among the earliest members were, John Smith, Watson Smith, and Thomas McCray. Harmonsburg Circuit was formed in 1834, and in 1842 it was divided into Conneautville and Evansburg Circuits. Harmonsburg again appeared as a circuit in 1861, having been formed from a part of Conneautville Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 666.)*

A Methodist society was organized at Evansburg at a very early period. Meetings were held in the school house and in the old log Seceder Church until about 1840, when a frame building was erected, on Elm Street, opposite Third. Prominent among the early members were Michael Miller, James Birch and John Vickers.—*(Bates, Our County and Its People, 1899, p. 596.)*

The founding of the Methodist Episcopal Church in Evansburg, on the Harmonsburg Circuit, was not an easy task. Joseph Leslie, who traveled the circuit in 1840, with Stephen Heard as junior preacher, tells of early struggles of the itinerant preachers on this most un-

promising field, and the final victory: "Our fathers and brethren in the ministry have tried frequently to establish regular Methodist preaching here, until, worn out with disappointment, they had abandoned it, prophesying there never would be any good done in Evansburg. In this case, the saying, 'Our extremity is the Lord's opportunity,' never was more appropriate. Some time last year, it is said, Brother Rogers was prevented from preaching by being shut out of the school house.

"Partly from this circumstance or misfortune, but we suppose mainly from the good disposition and liberal contributions of our friends in this village and vicinity, arose here a splendid little edifice, neat as a palace, tendered to the Methodist Episcopal Church, with a request for regular Sabbath preaching from the preachers of this circuit, and a strong invitation for one of them to reside in this village;—it fell to my lot. But Oh! how dreary a place it was!—a fine house to meet in but no Methodist Society, and having to contend with prejudices in some, and abounding wickedness in others. We spent our time with but little hope, until our second quarterly meeting, which commenced in this village on the twelfth of December. The Lord blessed our meeting, and revealed his mighty power in the conviction and conversion of many precious souls, some of whom are heads of families. Many of the subjects of this revival bid fair for usefulness in the church. They were bold servants of sin, but now the servants of God. We hope they will have their fruit unto holiness, and attain unto the end, even everlasting life.

"In this glorious work were seen all the exercises common on such occasions. Sinners wept and cried for mercy, while young converts breathed forth prayer and praise in sweet simplicity. There was some noise here, sometimes we were fanned with the gentle zephyrs of grace, our eyes suffused with tears, and praise sat on our tongues; sometimes it came like the rushing of a mighty wind; but some of us were converted in a storm, and knew how to bear with it, or rather we love noise when God is in it. Here where was heard the vile imprecations of the wicked is heard prayers and praise by the children of God. Where a few weeks ago we had no society, we

have now one of thirty-eight members, the greater part of whom have been converted within three weeks past."

The McKean Circuit has also been blessed. J. W. Hill writes: "The Lord is powerfully at work at present on this circuit, and sinners are flocking to Christ, and receiving remission of their sins through faith in Jesus' blood. Between forty and fifty have been received on probation, within the last four weeks, and we hope the good work is but just commenced."—*(Pittsburg Christian Advocate, February 10, 1841.)*

A Methodist Society was organized in Charleston, Mercer County, in 1840, with eight or ten members. William Miller was appointed leader. A hewed log house was erected about the same date, and served as a place of worship until 1850, when a more commodious and convenient edifice took its place.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 549.)*

There was a Methodist class near the western line of Bloomfield Township, Crawford Co., Pa., as early as 1840. Among the earliest members may be named John Chapin, Hiram Drake, Lewis Larkin, Abraham Bennett, and Asahel Hamilton. The first meetings were held in a log school house in Rockdale township, close to the line; and then in John Chapin's house until 1858 when the meetings were removed to another school house. Here they were continued until 1868. In that year Mark Wilkins donated a lot in the northwest part of the township to John Chapin, Lewis Larkin, and W. B. Taylor, trustees, upon which a frame church was erected at a cost of $1,500. The society was known as "Chapin's," and was attached to Mill Village Circuit. Preaching was abandoned in 1876.—*(History of Crawford County, Warner, Beers & Co., p. 510.)* "Another Methodist Society was organized in 1856 at the Mickle Hollow School house, in the southwestern corner of the township. It had a large original membership, but ceased to exist after four years."—*(Bates, Our County and Its People, p. 488.)*

Henderson Circuit—Rufus Parker and David W. Vorse, circuit preachers, in the visitations of grace—has not been forgotten. "Although we have had to mourn over the desolations of Zion in many places on this circuit, and the lukewarmness of many of its professed

lovers, yet we feel thankful to the Great Head of the church, who is the Father of all mercies and the giver of every good and perfect gift, that He hath visited us in mercy, revived the dying graces of His children, enlarged our borders, and many that were far off, He has brought nigh by the blood of Christ, and we trust adopted into His family, and made them heirs of eternal life. . . . Blessed be God, our labors have not been in vain in the Lord, for while we in weakness have planted and watered, God has given the increase so that we have received one hundred and sixty-seven into society this conference year. The revival has not been like the rushing wind, or the mighty torrent bearing down all before it, and more like the gentle droppings of a refreshing shower which has caused the ground that was prepared to bring forth fruit to the Glory of God. We have taken in three new appointments, at each of which there have been precious seasons of refreshing from the presence of the Lord, and classes formed, one of thirty-three, another of twenty-three, and a third of twenty-five members, and the good work still going on."—*(Pittsburg Conference Journal, May 21, 1840.)*

II.

ANOTHER THREE YEARS.

1841-1843.

Sixth Session.

The sixth session of the Erie Conference was held in Warren, O., commencing July 28, 1841, Bishop Robert R. Roberts presiding, Alfred G. Sturgis secretary.

The following persons were admitted on trial: Jacob W. Clock, Samuel A. Henderson, Sweeney C. Frear, Richard M. Bear, Joshua Leech, Albert Norton, Almeron G. Miller, Moses Elkins, Ebenezer B. Lane, and Calvin Kingsley.

Samuel A. Henderson was a useful man so long as he continued in the work. He located in 1851, moved to the west, and engaged in secular business.

Moses Elkins labored three years and then located.

Theodore Stowe was located because of alleged unacceptability. "Mr. Stowe was a good, easy, patient man, habitually behindhand, and on that account had fallen into disrepute with the people. He was inoffensive as a child, and was a very correct and pleasant speaker." He was re-admitted in 1842, but again located in 1844.

Reuben Peck and William Carroll were located, the latter at his own request. I. C. T. McClelland also took a location.

Samuel W. Ingraham was made supernumerary.

Among the local preachers who were efficient in their ministerial work, Jesse Viets may be prominently mentioned. He was born in Simsbury, Connecticut, in 1782. He was converted in 1800, licensed to preach in 1802, ordained deacon by Bishop Asbury in 1812, and elder by Bishop George in 1821, and soon after moved west and settled in Conneaut, Ashtabula Co., Ohio. He was of great assistance to the traveling ministry, and was a man of much mental and spiritual power.

The superannuated list consists of P. D. Horton, Stephen Hubbard, L. D. Prosser, and J. K. Hallock.*

Appointments for 1841: Ravenna District, John Chandler, presiding elder; Ravenna, L. D. Mix; Cleveland, A. M. Brown; Cuyahoga Falls, Timothy Goodwin; Akron and Middlebury, Ira Eddy, J. O. Wood; Painesville, Caleb Brown; Willoughby, J. E. Aikin, Henry Elliott; Franklin, I. H. Tackitt; Asahel Reeves; Newburg, Wareham French, W. S. Worrallo; Edinburg, Peter Burroughs, B. K. Maltby; Freedom, J. L. Holmes, Alvin Burgess; Hudson, Thomas Carr, W. F. Wilson; Chardon, John Robinson, Thomas Graham; L. D. Williams Principal of Asbury Seminary. Warren District, Hiram Kinsley, presiding elder; Warren, A. G. Sturgis; Braceville, James Gillmore, R. M. Bear; Youngstown, Dillon Prosser, J. M. Plant, E. B. Lane; Ellsworth, Ira Norris, one to be supplied; Hartford, John Crum, Lewis Clark; Gustavus, Aurora Callender, John Van Horn; Williamsfield, Rufus Parker, J. W. Clock; Mesopotamia, John Luccock, D. C. Richey; Parkman, R. A. Aylworth, J. W. Davis; New Castle, Thomas Stubbs, D. W. Vorse; Greenville and Clarksville, B. O. Plimpton, R. J. Sibley. Meadville District, John Bain, presiding elder; Meadville, B. S. Hill; Allegheny College, G. W. Clarke, professor of languages, J. J. Steadman, Agent; Oil Creek, Joshua Leech, one to be supplied; Franklin, J. R. Locke; Hendersonville, Hiram Luce, A. G. Miller, William Carroll, sup; Mercer and Wilmington, H. M. Bettes, J. P. Benn; Salem, Joseph Leslie, H. S. Winans; Clintonville, Samuel Leech, one to be supplied; Shippenville, Isaac Scofield, one to be supplied; Strattonville and Clarion Mission, Israel Mershon, John Mortimer, H. N. Stearns to labor at Clarion; Red Bank, G. F. Reeser, John Graham; Brookville, to be supplied. Jamestown District, David Preston, presiding elder; Jamestown, J. F. Hill, Matthias Himebaugh; Gerry, J. O. Rich, Edwin Hull; Napoli, John Demming, Moses Elkins; Forestville, Darius Smith, Daniel Pritchard; Sheridan, H. J. Moore, S. A. Henderson; Fredonia and Portland, Moses Hill, E. J. Kinney; Westfield and Mayville, J. E. Chapin, Josiah Flower; Harmony, Niram Norton, Luther Kendall; Warren, E. J. L. Baker, Alexander Barris; Wattsburg, John Scott, C. R. Chapman, S. W. Ingraham, sup.; Quincy, H. S. Hitchcock, David Rowland. Erie District, J. C. Ayres, presiding elder; Erie, Albina Hall; Wesleyville, Allen Fouts, S. C. Frear; North East, Samuel Gregg; McKean, J. W. Hill, W. W. Maltby; Springfield, William Patterson, W. B. Lloyd; Ashtabula, J. H. Whallon, J. W. Lowe; Geneva, W. H. Hunter, John Prosser; Jefferson, Stephen Heard; Harmonsburg, Lorenzo Rogers, T. D. Blinn, Albert Norton; Cambridge, Ahab Keller, J. E. Bassett; Saegertown, C. D. Rockwell, Calvin Kingsley. Mr. Kingsley was also professor in Allegheny College.

---

*Moses Elkins—Admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; located, 1844. Appointments: 1841, Napoli; 1842, Gerry; 1843, Villenovia.

S. A. Henderson—Admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; located, 1851. He afterwards moved West and engaged in secular business. Appointments: 1841, Sharon; 1842, Quincy; 1843, Gerry; 1844, Ellington; 1845, Napoli; 1846-'7, Cold Spring Mission; 1848, Quincy; 1849, Youngsville; 1850, Forestville and Villenovia.

Joshua Leech—Admitted on trial, 1841; discontinued, 1842.

Resolutions.

The following are among the resolutions passed in the early sessions of the Erie Conference:

"The committee on menageries, shows, circuses, etc., reported that it is improper to attend them or in any way to encourage them. It was moved and seconded and carried to adopt the report and that it be published in the Pittsburg Conference Journal."

"On motion of J. J. Steadman and B. O. Plimpton, Resolved that any preacher who shall encourage the use of any other liquids than wine for the sacraments, shall incur the disapprobation of this conference."

"On motion of Caleb Brown and Martin Ruter, Resolved that the members of this conference, together with all candidates for admission, be requested to present a written account of their parentage, time and place of their birth, time of conversion, their call to the ministry, and the time of their admission on trial into the traveling connection; and that the papers containing such statements, be given to the secretary of the conference at the next session."

"Resolved, That this conference recommend all the preachers to visit the common schools within their several charges with a view to encourage learning and moral principles among the scholars."

"Resolved, That the editor of the Pittsburg Conference Journal and publishing committee, be respectfully requested to observe the same neutrality in that paper on the exciting subject of colonization that they now do in reference to Abolitionism." A motion to lay on the table was lost. The vote was taken on the resolution, and it was lost.

"Resolved by the Erie Annual Conference that the practice of making popular donations to our ministry without formal credit upon the steward's book be regarded as an innovation upon the primitive usages of our Church and exceedingly threatening to the peace and harmony of both our ministry and people."

The following is one of the by-laws: "No member shall leave the conference room without permission from

---

Afterwards he moved to Kirksville, Mo., where he died. Appointment—1841, Oil Creek.

the chair; and all the members shall, except when urgent business requires, avoid whispering in the time of conference."

Sweeney C. Frear, Richard M. Bear.

Sweeney C. Frear was born in Ontario County, New York, June 18, 1818; and died at his home in Vinton, Iowa, Nov. 15, 1883. He was licensed to exhort and employed as a supply in 1840. He was admitted into the traveling connection in the Erie Conference in 1841, and appointed by Bishop Roberts to the Wesleyville Circuit, Pennsylvania. In 1855 he filled the work at Hennepin, Illinois, and the next year he was transferred to the Upper Iowa Conference in which he finished his ministry. "In 1864 he was appointed presiding elder of the Vinton District, which he faithfully served for the four following years. At the close of his eldership he felt the need of rest, and took a supernumerary relation, which he retained until 1874. The inspired description of a model man in this world surely belongs to him: 'Diligent in business, fervent in spirit, serving the Lord.' Loyal to the Church and her ministers, regular in his attendance at her services, liberal to all her benevolences, ready to share in revival and other labors, he was a tower of strength to 'Christianity in earnest' during all these years of release from direct ministerial responsibility. Being somewhat invigorated in health, and desirous to die in the harness—as he would say—he returned in 1874 to the ranks of effective elders, and served with at least his old-time efficiency" several charges. "In December, 1882, the *avant-courier* of the pale horse and his rider, appeared in the form of a slight shock of paralysis. He rallied and toiled on till the close of the conference year, but was impressed that the messenger was at hand, as we judge from his asking a superannuated relation, and from his love-feast testimony."

"Brother Frear was an acceptable preacher, a successful evangelist and church builder, a stanch friend of education, a pronounced patriot and prohibitionist—one who was sound in doctrine, wise in counsel, correct in practice, and conscientious in all things."*—*(Minutes of Conferences, Vol. XX, 1884, p. 343.)*

*S. C. Frear—Licensed to preach, 1840; admitted on trial,

Richard M. Bear was a man of deep and earnest convictions, and had the courage of his convictions. Obstacles did not frighten him; his faith and courage rose with the occasion. He could endure, and he often triumphed. During a portion of his early ministry, he was tried by manifold temptations, but came out victorious at the last. He was especially devoted to his work, and "kept the faith."

Brother Bear was born at Moorhead's Ferry, on the Susquehanna river, near Millersburg, Pennsylvania, Aug. 18, 1818. In 1825, his father, Rev. Jacob Bear, with his family, moved to Beaver, now Lawrence County, and settled in North Beaver township, near Mount Jackson. Richard was converted at a meeting held in his father's barn in 1837. He was licensed to preach, at Edinburg, by Hiram Kinsley, in 1840, and employed on the Williamsfield Circuit, as junior preacher under Dillon Prosser. In 1841 he was received on trial in the Erie Conference. He was effective forty-six years. He passed from labor to reward, at New Castle, Pennsylvania, Dec. 9, 1888.*

1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; transferred to Rock River Conference, 1855; transferred to Upper Iowa Conference, 1856; deceased, Vinton, Ia., November 15, 1883. Appointments: 1841, Wesleyville; 1842, Morgan; 1843-'44, Poland; 1845-'46, Ellsworth; 1847-'48, Windsor; 1849, Chagrin Falls; 1850-'51, Chardon; 1852-'53, Ashtabula; 1854, Willoughby; 1855, Hennepin, Ill.; 1856-'57, Le Claire, Ia.; 1858-'59, Camanche, Ia.; 1860, Tipton, Ia.; 1861-'62, Vinton, Ia.; 1863, Independence, Ia.; 1864-'67, Vinton District; 1868-'73, supernumerary; 1874, Mechanicsville; 1875-'76, West Branch; 1877, Jessup; 1878-'80, La Porte City; 1881-'82, Raymond; 1883, superannuated.

*R. M. Bear—Licensed to preach, 1840; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, New Castle, Pa., December 9, 1888. Appointments: 1840, Williamsfield (supply); 1841, Braceville; 1842, Ellsworth; 1843, Cambridge; 1844, Conneautville; 1845, Red Bank; 1846, Shippenville; 1847-'48, Clarion; 1849, supernumerary; 1850, Hartford; 1851, Williamsfield; 1852-'53, Girard, Pa.; 1854, Springfield; 1855, Conneautville; 1856, Sinclairville; 1857, Villenovia; 1858, Sharon; 1859, New Wilmington; 1860, Niles and Liberty; 1861, Shenango and Eastbrook; 1862-'64, Chaplain, United States Hospital, Pittsburg, Pa.; 1865, Waterloo; 1866-'68, Clarksville; 1869-'70, Cuyahoga Falls; 1871, Agent Lake Shore Seminary; 1872, Parker's Landing; 1873, South Oil City; 1874, Sheridan; 1875, Meadville, State Street; 1876-'77, Mt. Jackson; 1878-'79, Jamestown, Pa.; 1880-'82, Middlesex; 1883-'85, Fredonia, Pa.; 1886-'87, Volant; 1888, supernumerary.

Ebenezer B. Lane.

Ebenezer B. Lane was born in December, 1815; and died in West Middlesex, Pennsylvania, May 10, 1864. His youth was spent in Forestville, Chautauqua Co., N. Y., and, from memoranda found among his papers, it is evident that in his boyhood days he feared God, and at times felt that religion was the one thing needful. He was converted when sixteen years of age, and from that time religion was a well-spring of happiness, pure and perennial. He soon began a course of study to prepare for his lifework. His early advantages were limited, but his perseverence overcame all obstacles and he graduated from Allegheny College in 1841. The same year he married Miss Adaline R. Ray, of Meadville, and was admitted to the Erie Conference branch of the itinerant army. Brother Lane was one of the truly eminent ministers of the conference. "Others may have more ample endorsements and a wider reputation, but, when the books are opened, will hardly meet a fairer record of usefulness, or have more stars in the crown of their rejoicing." He was abundant in labors. The depth of his piety was the hiding of his power. He was a "good man full of faith and the Holy Ghost." His last sickness was not prolonged. "During a series of special meetings held on his charge, and in the midst of the work that delighted him most, his health failed. He spoke of a presentiment that his work was nearly done, and that he was then attending his last protracted meeting. And so it proved. Exposure had induced disease that the overtaxed system could not resist, and, after a few weeks of patient suffering from typhoid fever, he died in the faith he had preached to others, sustained to the last by the consciousness of the Savior's presence, and happy in the assured, joyous hope of eternal life. During all his severe sickness he had the ministry of kindest friends; enjoyed constant peace, and was mercifully kept in the full possession of his rational faculties unto the end. When his strength was fast failing, and he knew that the earthly tabernacle must soon be dissolved, the victory was complete, and he exulted in the prospect of soon entering the house not made with hands, eternal in the heavens."

"Brother Lane was not—so far as I know, did not aspire to be—in the ordinary acceptation of that term, a

great preacher. Yet, measured by the ordinary standard, he did excel. Many who are his superiors in some things—who possess more strength and brilliancy of intellect, and are credited with more profound and varied scholarship—have, without any marked dereliction in duty, appeared to accomplish far less than he. What was the secret of his success? Not any extraordinary powers. He had, as many others have, most of the elements necessary to make a good extemporaneous speaker; and on subjects that were well matured—about which, from experience or otherwise, his views were clear and well defined—his utterance was fluent and his speech effective. But, with neither superior logical powers, nor any remarkable aptness for composition—and, indeed, apparently caring so little to secure a graceful elocution, that want of accuracy sometimes made him liable to the just and friendly criticism of the brethren—yet was he, as all will delight to acknowledge, an eminently useful and successful minister of Christ. Hundreds will remember him as instrumental in their awakening and conversion, or in helping them on in the way toward heaven. How were these deficiencies compensated, these hindrances overcome? And what secured for our brother the enviable memorial he has?

"The hiding of his power was doubtless in the depth of his piety. He walked with God—was everywhere received as a good man, full of faith and the Holy Ghost. He vigorously addressed himself to his work, trusting and realizing the preciousness of the Savior's gracious promise, 'Lo I am with you always.'

"And then there was something specially objective to his labors. What, in the name of the Lord, he attempted, seemed an imperative necessity—something that must be done, because specially and authoritatively enjoined. To think of failure in it, or defeat, with the help that is promised, was regarded as evidence of moral cowardice, or, still worse, of infidelity toward Him who worketh all in all. Instrumentally our brother converted sinners, till of happy hundreds he might have said with Paul, 'I have begotten you through the gospel.' If in this he succeeded more than others, perhaps it was partly because he more deeply felt that sinners must be converted or perish. Toward this object, though not careless to feed the flock

already in the fold, his efforts were often specially directed, and with such zeal that no lawful means of attaining it were likely to be neglected. In much of our gospel labor the soil seems barren, and the fruit does not appear, and possibly the failure is because the efforts put forth are to some extent liable to the charge of being aimless. Not that any good man, having assumed such fearful responsibilities, can be quite careless about the result of his labors, or content to spend his life in vain. But, then, do we not often aim, in a general way, to do good, without considering what good now needs to be done? This general desire and purpose to do good is not to be despised. If cherished and persistently carried out, some degree of usefulness will be the result; but it can hardly be so great as where there is some particular specialty in the aim. In the instance of ministerial labor now under review none could long doubt what object was kept in view. Deeply impressed with the truth of the divine aphorism, 'He that winneth souls is wise,' and that to 'convert a sinner from the error of his ways is to save a soul from death,' Brother Lane aimed directly to accomplish that object—preached and lived for it—and, under the gracious gospel economy, the good results, over which men and angels rejoice, were scarcely less than certain."*—*(George W. Clark in the Pittsburg Christian Advocate, July 2, 1864.)*

Almeron G. Miller, Jacob W. Clock, Albert Norton.

Almeron G. Miller was born of Methodist parentage in Western New York. Recognizing the value of a good education, his father removed, with his family, to Meadville, Pennsylvania, that his children might enjoy the best literary advantages. Almeron matriculated in Allegheny College in 1838, and showed himself a diligent and promising student. He graduated in 1841, and the same

*E. B. Lane—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, West Middlesex, Pa., May 10, 1864. Appointments: 1841, Youngstown; 1842, Mercer; 1843, Ashtabula; 1844, Edinburg; 1845-'46, Nelson; 1847-'48, Braceville; 1849-'50, New Castle; 1851-'52, Clarion; 1853, Agent Poland Female Seminary; 1854-'55, Jamestown, N. Y.; 1856, Warren, Pa.; 1857-'58, Wattsburg; 1859-'60, Mayfield; 1861, Cleveland, Scoville Avenue; 1862-'63, West Middlesex.

year received a license to preach and, upon the recommendation of the Meadville Quarterly Conference, was admitted on trial in the Erie Conference. Mr. Gregg says: "He was scarcely medium in height, but firmly and substantially built, and had a fine, intelligent-looking head, and was a ready and fluent speaker." He withdrew from the Methodist Episcopal Church in 1849, and united with the Methodist Episcopal Church, South, and engaged in educational work in which he was greatly interested and abundantly successful.*

Jacob W. Clock is described as "a man of about medium size, quite eccentric, with a quick and somewhat flighty imagination, and at times witty and sharp; he could sometimes preach well." He located in 1851, and soon afterwards removed west.

Jacob W. Clock was born in New York City, Oct. 2, 1811, and died at St. Mary's, Kansas, April 2, 1886. He was converted near Ithaca, New York in 1831, and licensed to preach in 1836. In 1841 he was ordained local deacon by Bishop Roberts and received in the Erie Conference on trial. After preaching several years he moved to Indiana, then to Iowa, and finally to Kansas. He was admitted to the Kansas Conference in 1870, and the next year appointed agent of Baker University and "worked nobly and with a good degree of success." "He was one of the most cheerful men the writer ever met. His spirit of cheerfulness was contagious, and even in his last sickness he was joyous and happy. He anticipated heaven in his experience till he entered into the fulness of its glory."†—*(Minutes of Conferences, Vol. XXI, 1887, p. 92.)*

---

*A. G. Miller—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; withdrew, 1849. Appointments: 1841-'42, Hendersonville; 1843, Springfield; 1844-'45, Agent Allegheny College; 1846, Springfield; 1847-'48, Westfield.

†J. W. Clock—Admitted on trial, 1841; full connection, 1843; deacon, 1841, Roberts; elder, 1843, Soule; located, 1844; re-admitted, 1845; located, 1851; re-admitted, Kansas Conference, 1870; deceased, St. Marys, Kas., April 2, 1886. Appointments: 1841, Williamsfield; 1842, Poland; 1843, Clarion; 1845, Greenville and Clarksville; 1846, supernumerary; 1847-'48, Nelson; 1849-'50, Mesopotamia; 1870-'71, Agent Baker University, member of Baldwin City quarterly conference; 1872, Peoria and Le Loup; 1873, Centropolis; 1876-'77, Pomona; 1878-'80, Clinton; 1881-'83, Tecumseh; 1884-'85, St. Marys; 1886, superannuated.

Albert Norton was born in Southington, Trumbull Co., Ohio, July 11, 1814. He gave his heart to God in 1836, and soon entered upon a course of study to fit himself for the work of the ministry. He was licensed to preach by Hiram Kinsley in 1841, and sent as a supply to the Ellsworth Circuit. At the ensuing session of the Erie Conference he was received on trial. "His preaching abilities were not brilliant, but respectable." He died at his home in Berea, Ohio, in 1880. He was sick but two days. "He entered the valley with great composure and shared the blissful triumphs of a Christian departure."*

Bishop Calvin Kingsley.

It is not our purpose to present a biography of Bishop Calvin Kingsley. This is not a part of our plan and would be impossible within the limits assigned to this work. Some account of his early life and the memoir published in the "General Minutes" must suffice. No adequate life of Bishop Kingsley has been written and the destruction of his papers by fire would render such a task exceedingly difficult for the writer. The following incident, I believe, has never been published: In 1870 there lived on a farm between Youngsville and Sugar Creek, Samuel Hazeltine, a retired school teacher. At one time he taught a school in Chautauqua County, N. Y., near where the Kingsley family lived. Calvin was then about sixteen years of age. According to Mr. Hazeltine he made much trouble for his teacher. He applied himself rather to mischief than to study. He was the natural leader of the boys and did much to keep the school in turmoil and render the teacher unhappy. There was nothing vicious about his nature but he was full of life and fun. He was a problem which Mr. Hazeltine found it difficult to solve. One day he succeeded in engaging him in an extended private conversation, in the course of

*Albert Norton—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, Berea, O., 1880. Appointments: 1841, Harmonsburg; 1842, North East; 1843, Parkman; 1844, Twinsburg; 1845, Chardon; 1846, Hubbard; 1847, Ellsworth; 1848, Gustavus; 1849, Williamsfield; 1850, McKean and Girard; 1851, Youngsville; 1852, Leon; 1853, Forestville; 1854, Perrysburg; 1855, Mayfield; 1856, Newburg; 1857, Parkman; 1858-59, Mantua; 1860-'61, Montville; 1862, Chardon; 1863-'65, Agent American Bible Society; 1866-'67, supernumerary; 1868-'73, Agent American Bible Society; 1874-'79, superannuated.

which he addressed him substantially as follows: "Calvin, your responsibility in life will be great. God has endowed you with powers of leadership, and you will be a leader of men whatever you may do. You will either lead them to destruction or to the service of God. This will be your future in spite of all obstacles. The responsibility is upon you, but you have the choice of what you will make of yourself, and what God can do for you in the future. Good and evil are set before you. I beg of you, study the situation and decide." Mr. Hazeltine says that in the course of a week, Calvin was remarkably changed and had become a most thoughtful and studious young man. He was soon converted and became a member of the Methodist Episcopal Church. It would seem that a conscientious teacher made Calvin Kingsley what he afterwards became.

The following account of the early struggles of Mr. Kingsley, as related by Mr. Gregg, may be considered reliable so far as the facts stated came under his personal knowledge:

"Calvin Kingsley was born in Amesville, Oneida County, September 8, 1812, and was the oldest of twelve children. In March, 1836, the whole family moved into the town of Ellington, Chautauqua County, N. Y., and settled on a piece of land almost entirely covered with the native forest, and having but a few scattered settlements in the surrounding country for many miles distant. Here, for the first time in his life, Calvin became acquainted with the Methodist preachers and heard them preach; and the doctrines of a free, full and present salvation, preached with such warmth and tenderness, followed by such powerful and happy conversions, and accompanied by such earnest, soul-stirring prayers, and enlivened by such animated singing, convinced his judgment, convicted his heart, won his faith, and in the eighteenth year of his age he experienced religion and united with the Methodist Episcopal Church. His opportunities for obtaining an education were quite limited in his eastern home, but much more so in the present one. The first two years there was no school within his reach, and he was also destitute of suitable books as well as of the means to procure them; but all these adverse circumstances did not extinguish the desire he had long cher-

ished to acquire an education. Suitable books were finally procured in this way: In addition to the assistance he had to render his father in carrying on their sugar camp, Calvin rented a small one of the neighbors, which he worked on shares, and at the end of the season he put his part of the sugar in a sack and put it on his shoulder and carried it to Jamestown, a distance of twelve miles, where he succeeded in exchanging his sugar for such elementary books as he needed, and, putting them into his sack, threw it upon his shoulder, and with a light heart and quick step hastened back to his home and went and gathered a quantity of fat pitch-pine knots, which he laid away carefully, and then when each day's toil was ended he would lay a few of these knots in the chimney-corner, and there, in the absence of candle or lamp, he would light a piece of fat pine and hold it in one hand and the book in the other, and cheerfully endure the black, curling smoke of the pitch for the sake of the light it would give, and thus read and commit to memory page after page until bedtime. The next three winters he went to school, three months each, in a small log school house, and then was employed to teach two winters in the same house, after which he was employed to teach a new large select school in the town of Randolph two winters in succession; and all this time, when out of school, laboring constantly to clear and cultivate the new farm and to support the large and dependent family. Soon after his conversion Mr. Kingsley began to feel the importance of prayer in the family, and as he was the only professor of religion in it, he felt strongly impressed that it was his duty to lead in prayer. Having obtained the consent of both of his parents, great as was his cross, he bore it cheerfully until relieved from it by the conversion of his father, followed by the whole family. And soon he began to feel that a 'dispensation of the Gospel was committed unto him,' with the conviction that the greatness of the work demanded extensive preparation, which he had no time to lose in acquiring. But the impediments in the way seemed at first to render this impossible. He soon, however, came to the very sensible conclusion that 'all things were possible with God,' and that if God had called him to this work he could and would assist him both to make the preparation and also do the work.

"As near as we can ascertain it was during the second term of his school, in the village of Randolph, that he received license to exhort, and commenced in good earnest, and with cheering success, to 'call sinners to repentence,' and from this time the duty of preparing himself fully for the work of the ministry seemed to absorb every other interest.

"Early in March, 1836, when the writer of this sketch was stationed in Jamestown, N. Y., occupying a room in the house of the sainted Lyman Crane, with whom we boarded, one Saturday evening, as the roads were breaking up and exceedingly muddy, we were sitting in our study busily engaged in preparing for the coming Sabbath, when we heard a rap at our door, and on opening it saw before us a young man, an entire stranger, poorly clad, and feet and limbs badly saturated with mud, with a cane across one of his shoulders and a small package of clothes hanging on the end thereof. He inquired if the Rev. Mr. Gregg lived there, and was answered in the affirmative and invited to come in. He did so, and on seating himself said, 'My name, sir, is Calvin Kingsley; my home is out here in Ellington, where my parents live, but I have been engaged in teaching a school in Randolph, fifteen miles from this, and my school is out and I am looking for some good institution of learning where I can improve my own education, and have heard of one called Allegheny College, recently taken under the patronage of the Pittsburg Conference; and being a member of the Methodist Episcopal Church, I would rather go to such an institution if I could. I have been directed to you for information concerning Allegheny College, and have come all the way from Randolph to-day in the mud to see you about it.' We said in reply, 'We can give you all the information you desire about the college, but as you cannot return either to Ellington or Randolph this afternoon you had better remain with us until Monday, and that will give us ample time to say all we desire to about it.'

"The invitation was thankfully accepted, and the remainder of the afternoon and evening was spent in obtaining the above facts concerning our guest, and in answering his inquiries in reference to the college. On the following Sabbath we took him with us to church, to

class, and to prayer meeting, and heard him speak and pray, and became very favorably impressed with the evidences of the existence of good sense, deep piety, and of stirling talents which we discovered. Indeed, we became deeply interested in the young man. On Monday morning, as we took a seat by our stove in the study, we said to him, 'Well, Brother Kingsley, what conclusion have you come to in reference to going to Allegheny College?' He replied very solemnly, 'I have spent a very sleepless night thinking over the subject. Sometimes it almost seems like presumption for me to go; and again I feel such a pressure on my mind that it is my duty to go forward and trust to a Divine Providence to guard and help me through, that I believe I will go and try.' 'Well,' we said, 'that point being settled, the next thing to be discussed is the way of getting there. Will you go by stage? If so, you will have to go round by Erie, Pa., a distance of one hundred and fifty miles or more, at an expense of from eight to ten dollars.' He shook his head while saying, 'O no'; then pointing his finger to the small bundle of clothes he had carried on the end of his cane, now lying on the top of our bureau, said, 'Brother, that suit of clothes tied up there and twenty dollars of money in my pocket is all I have in this world to start with. I was compelled as usual to divide the avails of my winter's toil with my father and family, and cannot fall back on them for assistance, and to spend one half my money in getting there will be bad economy. No, I must go on foot.' 'Well, brother, I am very sorry for you,' we said, 'for it is sixty miles from here to Meadville the shortest route you can take, and much of the country is low and full of water, the roads are breaking up and exceedingly muddy, the entire route is new, with but here and there a settlement commenced, sometimes twelve and fifteen miles apart, and you have but two days in which to accomplish the journey before the next term commences. You will have a very hard and unpleasant task to get there on foot in time.'

"He sat there looking into the small blazing fire before him while we were making these statements as thoughtful, cool, and determined as if hardships like those we mentioned could not frighten him from the duty, and then replied, 'Well, that is the only way I can get there, and if

I should be a day behind I can soon make that up. I will do the best I can.'

"We both sat silent and thoughtful a moment, and then we said, 'Brother Kingsley, I am thinking of a plan that will relieve you. There are several young men, recently connected with our Church in this place, who ought to go with you to Allegheny College, and I have talked with some of them on the subject, and I think that if you and I were to go and see them we could induce them to go; and, perhaps, we can procure a cheap team to take you and them there.' 'Well,' said he, 'it will do no harm to try.' On went our hats, and out and at it we went. Before night we succeeded in inducing three promising young men to leave all and go, and also found a good old brother by the name of Hart who had a team and a rough-looking two-horse wagon, and who agreed to take the four boys through to Meadville at a very cheap rate; 'only enough,' the old brother said, 'to feed the team.' On Tuesday morning, after giving Mr. Kingsley a brief letter to Dr. H. J. Clark, president of the college, when he arrived there, requesting the president to assist Mr. Kingsley, if he could, in getting into some kind of business by which he could help pay his way to college, we bade them 'good bye,' and stood with moistened eyes and saw them depart. Three years passed away, during which we never saw and but seldom heard of our young friend Kingsley. But when the Erie Conference sat in Mercer, Pa., in 1839, we were appointed in charge of the Meadville Station, embracing Allegheny College within our pastorate, and on the next Saturday evening but one, after conference adjourned, we were on our work, stopping with Professor Allen, and while tea was preparing a rap was heard at the door, and in came Mr. Kingsley to welcome us to our new charge. On referring to our parting at Jamestown, N. Y., he said that when he arrived at the college, after leaving us, he gave the letter to President Clark as we directed him, who, after reading it and a moment's reflection said, "I know of nothing I can get for you to do except to serve us as janitor, and we can give you but a small compensation for your work, but it will help you until you can do better. And there,' continued the president, pointing his finger to an old, ill-looking frame building near the college, 'you can have a

room in that dormitory where you can sleep at nights, and by purchasing your bread, butter, tea, and the like, down town, you can board yourself very cheap.' The situation, uninviting as it was, he accepted, and next day entered the several classes in the college to which he was appointed; and in connection with these various studies he sawed the wood, made the fires, rang the bell, swept the buildings, and kept up with all his classes. After passing some time in this way Mr. Kingsley succeeded in getting a large job of chopping near the college, where he earned larger wages so as to renew his badly worn clothing, for he was stout and expert with the axe, and withal well acquainted with the business, and ashamed of no honest industry. In this way he accomplished his first two years' course of study in the college, and at the commencement of the third year he was employed as tutor in the beginning classes, and in this way completed his college course; for at the time of this interview he was a member of the senior class, and graduated with great honor at the end of the college year. Some time during the year 1838 the quarterly conference of the Meadville Charge gave him license to preach, and from that time forward so long as he remained in the college he was accustomed to preach once or twice each Sabbath either in one of the churches in Meadville or somewhere in the surrounding country, the good people cheerfully carrying him to their place of worship on Saturday and back to college on Monday. He graduated in August, 1840, and the next day was elected assistant professor of mathematics, and in 1841 was admitted on trial by the Erie Conference, sitting in Warren, Ohio; and in 1842, when Professor Allen resigned his position, Mr. Kingsley was elected professor of mathematics, and not long after received the master's degree from his Alma Mater, and in 1843 he received the degree of doctor of divinity from the Genesee College, Lima, N. Y."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 155-163.)*

There seems no necessary difference between our statement in this account of Mr. Gregg and the reference to the same matter by Moses Hill.

Moses Hill says of Calvin Kingsley: "He was from boyhood a leader and controlling spirit among his as-

sociates, and well he might be; he was of good size, well-formed, had a large and well-shaped head, a fine face and splendid eyes; and above all these, he had a great and noble heart, and remarkably good sense."

Mr. Gregg speaks of meeting him at Jamestown, looking for a college. Dr. Hill writes: "The idea that Kingsley did not know at that time where he was going, but was expecting to find some college lying around loose, is preposterous. I happen to know that Kingsley understood well where he was going at that time, and when at Jamestown was fifteen miles on his way to the place of his destination. From this place, by arrangements there made, Kingsley and two others were carried by team to Meadville. This was fortunate for Kingsley. I know a young man just past sixteen, who went on foot over a road covered with snow, from this same Jamestown, up through Panama, on to Wattsburg; thence to Waterford; thence on the pike to Meadville, to attend the same college, as early as the time when Martin Ruter was president.

"He was all his life opposed to shams and false pretensions, and no man could detect them more quickly than he. Some of our preachers, not many, thought it would be nice to drop the 'r,' or at least not sound that letter, in preaching or conversation. When they spake war, it was 'wah'; if they spake of the year, it was 'yeah.' One of these was talking of his work the past 'yeah.' Kingsley for a long time afterwards in referring to him would call him 'the past yeah.' So all affectation was despised by him.

"His wit was peculiar to himself, and he always had a supply on hand; and though it was keen and fresh, it was not cruel or severe. In repartee he had few equals, but his retorts were so mingled with kindness that the victim himself would enjoy the joke.

"He was nearly taken off his feet on one occasion. He was speaking on the subject of education and the relation of Methodism to that question. He referred to the college built by Coke and Asbury, which was soon burned down, and the Methodists understood it as an indication that it was God's purpose that they should give their whole attention to the preaching of the gospel and the direct saving of souls. He followed Asbury in his

travels from east to west, preaching the gospel of the Kingdom and leading on the hosts in this particular work. 'But,' said he, 'I must close, lest I weary your patience.' 'No,' said an old lady sitting just before him, 'No, go on; that's all true; I have read it in a book.' "—*(Pittsburg Christian Advocate—date mislaid.)*

In Calvin Kingsley's school days, Methodist ministers were not in sympathy with discoveries in science which now meet with their unqualified endorsement. The author recalls the presence of the venerable Benjamin G. Paddock—I believe it was he—who was present at an examination of a class in geology when the subject was the presence of organic remains and markings in the rocks. He did not consider his duty accomplished until he had told the teacher and the class that he did not believe "that stuff." God had made all these things in the beginning just as they are now. Calvin Kingsley, it would seem, was not easily led to the adoption of some of the modern doctrines of science. A. W. Couse, a venerable saint of my acquaintence, relates an incident which illustrates both this reluctance on the part of Professor Kingsley, then occupying a chair in Allegheny College, and the character of his wit. The class in solid geometry was before him in the recitation room and the proposition had just been demonstrated that the contents of solid bodies are to each other as the cubes of their homologous parts. Professor Kingsley at this point propounded the following question: "If a man who weighs a hundred and ten pounds is blessed wih a nose two inches and a half in length, how long a nose will the man boast who weighs three hundred and seventy-five pounds?" Before an answer could be given, Professor Kingsley continued: "We must doubtless refer this question to the department of science and those learned professors, who, from a single tooth, can picture a whole animal, and from a fragment of a rib, can construct a mastodon."

The eightieth birthday of Horace Benton, of Cleveland, Ohio, was recently celebrated in a manner worthy of this eminent Christian and Methodist philanthropist. In a speech which Mr. Benton made, he said: "The greatest Convention I ever attended was the Inter-Church Conference on Federation, at Carnegie Hall, New York,

in 1905. The best sermon I ever heard was by Bishop Simpson at the General Conference in Buffalo in 1860, on the text, 'This is the victory that overcometh the world, even our faith.' The most crushing logic to which I ever listened was by Calvin Kingsley at Fredonia, New York, in 1849, from the text, 'I speak as to wise men; judge ye what I say.' It was against the dogma of apostolic succession. The greatest address on education to which I ever listened was by Jesse T. Peck at a state educational convention at Delaware, Ohio. The greatest phillipic against slavery was delivered by Joshua R. Giddings after he had been expelled from congress for his Abolitionism. The greatest lecture I ever heard was by Henry Ward Beecher in the early fifties. The greatest temperance address was delivered in 1850 in Cincinnati by John B. Gough. The most spiritual impromptu speech I ever heard was that of President Merrick, at the farewell meeting of the Centennial Conference in Mount Vernon Church, Baltimore. The greatest revival was in the Mormon Temple at Kirtland, by a Baptist minister, Elder Weaver. The greatest explosion of eloquence was from the lips of William Taylor in addressing the conference in 1859."

"Calvin Kingsley was born in Amesville, Oneida County, N. Y., September 8, 1812. His father was a native of Connecticut, his mother of the north of Ireland. Though not members of the church at the time of his birth, they had been educated as Presbyterians. When he was about fourteen years of age his parents removed to Chautauqua County, in the western part of New York, where, in assisting to clear and to cultivate a farm, his youth was employed, and he acquired that physical strength and self-reliance which distinguished him through life. From his childhood he had deep religious impressions, but had no idea of a cheerful religious experience. He never saw but one Methodist till he was thirteen years of age. In western New York he first attended Methodist preaching, and its earnestness, accompanied by its sweet songs, deeply affected him. At the age of eighteen he professed conversion, and, having united with the Church, he proposed to establish family prayer, to which his parents, though not professing Christians, gave their consent, and in a short time both father

and mother were happily converted to God. His early education had been quite limited; but after his conversion he desired to pursue a collegiate course, though difficulties almost insuperable surrounded him. He was needed on the farm; there were no schools of any high grade, nor had he access to any books. After attending a district school for three winters he was employed as a teacher, and the first books for higher studies which he procured he purchased by making maple sugar on 'shares,' and carrying it ten miles to market at Jamestown. Subsequently he taught school, and spent his leisure hours so closely in study that his health considerably suffered. When about twenty-three years of age he was licensed to exhort, and two years afterward to preach. At the age of twenty-four he entered Allegheny College, and was obliged to support himself in part by his own labor. His proficiency was very great, and in his second year he was appointed tutor in mathematics. He graduated in 1841. He was immediately elected to a professorship in the college, and was received on probation in the Erie Conference. While engaged in the college he also received a regular appointment: the first year on Saegertown Circuit, and the second year as junior preacher in Meadville. In 1843 he was ordained deacon by Bishop Soule, and, in 1845, elder by Bishop Hamline. He was not only an accurate and extensive scholar, but also possessed fine business qualifications; and when Allegheny College required an efficient agent he was elected to work in its behalf.

"He was an acute and thorough theologian, and a ready and skillful debater. Early in life he became a strong antislavery man, but at the same time was deeply devoted to the interests of the Methodist Episcopal Church. His first public debate was with Rev. Luther Lee, at Salem and Jamestown. His defense of the Church against Mr. Lee was so clear and so able that he preserved the Church against the threatened evils of a terrible secession. In 1844-'45 he was stationed in the City of Erie. A deep religious influence accompanied his ministrations. Here he had a public discussion with a Universalist minister, and also prepared his lectures on Prof. Bush's work on the resurrection. Greatly preferring the life of a pastor to that of a professor in the

college, he resigned his place, but the trustees refused to accept the resignation, and at the most earnest entreaty of many of his friends he was induced to remain. But during his connection with the college he not only discharged the duties of his chair, but labored faithfully as a preacher upon the adjacent circuits and stations.

"From 1846 until 1856 he remained in Allegheny College. In 1852 he was elected by a very large vote as a delegate to the General Conference held in Boston, and at that time received upward of forty votes for the Episcopacy. In 1853 Genesee College gave him the degree of D.D. At the General Conference in 1856 he was elected editor of the Western Christian Advocate, which post he filled with honor and with great success. In the General Conference of 1860 he was recognized as the leader of the antislavery sentiment. He was made chairman of the committee on slavery, and his report was recognized as one of great ability. He was elected for the fourth time as a delegate to the General Conference of 1864, which held its session in the city of Philadelphia. By that body he was chosen and ordained as a bishop in the Church, and on the invitation of the Erie Conference, which felt in him a peculiar pride, he made his home within the bounds of that conference, in the city of Cleveland.

"As a bishop, he met the highest expectations of the Church. In the chair his decisions were clear and exact. In making the appointments he manifested great sympathy for the preachers and devotion to the interests of the Church. His ministrations were able and successful, and during the six years of his episcopal labor he gave himself wholly to the work of his great office.

"In 1865 and 1866 he visited the conferences on the Pacific coast. In 1867 he attended the Mission Conference in Germany and Switzerland, and visited the missions in Western Europe. In 1869 he undertook the work of again visiting the conferences on the Pacific coast, and thence passing to China and India. On the 8th of September he sailed from San Francisco. Having made a visit to Japan, he reached China in October, and his interesting letters contain graphic accounts of his visits to the principal places. On the 16th of October, he met the missionaries, where he ordained seven

licensed native preachers as deacons, and four of them as elders.

"Sailing thence for Calcutta, and making a journey of eight hundred miles through the interior, he reached Lucknow on the 29th of December. On January 20th he opened the session of the conference, and, closing it on the 29th, prepared for his homeward journey. He arrived at Cairo on the first of March, and made a brief visit to the pyramids and other places of interest. In the Episcopal plan he was expected to visit the missions in Bulgaria, and to preside at the conference of Germany and Switzerland about the first of June. Finding he had a few weeks which he could spare, he gratified a long-cherished desire by passing from Egypt to the Holy Land. The tour was one of very great interest to him, but was very fatiguing, and the more so as he was already exhausted by his protracted labors and journeying in a tropical land. After having completed this tour he reached the port of Beyrout, and engaged his passage for Constantinople. On the morning of April 6, the day on which he expected to sail, he arose in good health, and, with Rev. Dr. Bannister, of the Garrett Biblical Institute, who was then in Beyrout, he ascended the housetop to enjoy a view of the snowy heights of Lebanon. After breakfast he complained of a neuralgic pain in the left breast and side, to relieve which he took some simple medicine, and on its continuing with severity a hot foot-bath was used. His pain still continued; but he said to Dr. Bannister in a low voice, 'I shall soon get over this, and we shall go on board this afternoon,' and in an instant more he staggered and fell to the floor, and, though immediately lifted to his bed, his 'heart and pulse were still.' He died at about ten o'clock a. m. on the 6th of April. A post mortem examination revealed a disease of the heart. The missionaries of the American Board assisted Dr. Bannister in making every necessary arrangement for the burial, and, after appropriate religious services, his remains were deposited in the Prussian Protestant cemetery.

"Bishop Kingsley, though the youngest member of the Episcopal Board, had already performed a vast amount of labor, and the Church was expecting still greater things from him. As a man, he was simple and unaffected in

his manners, genial and social in his spirit. His intellect was strong, keen and logical. He used a ready pen, and his descriptions were clear, concise and graphic. His sermons were rich in doctrinal truth, and by their clear conception and earnest delivery held the attention of large congregations. His executive ability was of a superior order, and each successive year his talents were unfolding. The Church expected him to live long, and to be a prince among his associates; but God's ways are not our ways. He has been called to a glorious reward. And as Bishop Coke, the founder of Wesleyan missions in Ceylon, sleeps near the land which he loved, and for which he toiled and bound the heart of Wesleyans to the missions there, so our sainted Kingsley sleeps on Asiatic soil, and binds the hearts of the Church in this western world to that land which was once, and in all probability is shortly to be, the theater of great events. His earnest pleading for missions has already affected the heart of the Church; his death has aroused the heroic feeling in the bosom of many young men, and an impulse has been imparted to our whole missionary work. Let the prayers of the Church ascend in behalf of his surviving widow and his son and daughter."*—*(Minutes of Conferences, Vol. XIII, 1870, pp. 293-295.)*

Shouts of Victory from the Field.

James Gillmore, reporting from the Ellsworth Circuit, under date of March 26, 1841, says: "Heretofore, the minds of our friends have been too much taken up with the politics of the day; a subject which I never knew to produce any good, but a very bad effect upon the church of God. But as this overwhelming sea, which for a year past has almost completely inundated our land, is rolling off like the departed tide, and the waters are becoming more calm, the friends are now beginning to wake up to a more noble theme, to those high evangelical duties which

*Bishop Calvin Kingsley, D.D.—Licensed to preach, 1838; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, Beyrout, Syria, Asia, April 6, 1870. Appointments: 1841, Saegertown; 1842, Meadville; 1843, professor of mathematics, Allegheny College; 1844-'45, Erie; 1846-'56, professor of mathematics, Allegheny College; 1855-'56, Vice President, Allegheny College; 1856-'63, editor Western Christian Advocate; 1864-'70, one of the bishops of the Methodist Episcopal Church.

have a strict reference to the solemn day of retribution. We have peace and tranquility existing throughout our borders, which I think is one of the greatest blessings that we can enjoy at this agitated moment. Our third quarterly meeting, which commenced on the twentieth instant, I think was attended with much good. Although our presiding elder was not with us, yet God deigned to crown us with his royal presence, and this was 'the best of all.' We have had between thirty and forty added to our ranks since I arrived at my field of labor and the prospect is, that many more will be added before the year closes."

Josiah Flower and Edwin Hull have met with success on the Sheridan Charge. The work began with two appointments at Perrysburg. "There has been no sudden rush of large numbers to the altar; from two to six have been the most at a time. It has been the very bone and sinew of the places; quite a number of the converts were rank Universalists, but have found it to be to their advantage to get religion; among the number was an old revolutionary soldier, who fought to obtain his country's liberty, but remained a slave to the sin and error of Universalism, until between seventy-six and seven years of age, but has now thrown off his manacles and has obtained the liberty of the children of God. Surely that is entering in at the eleventh hour, and we have come to the conclusion that it does Universalists as much good to get religion, as any other *sinners*. Lorenzo Dow's old *Goat* passed along through the valley of the reformation, and drew off with him one of the lambs, not into *Jordan,* but on the mountain, where the poor creature has died. We have received sixty-four on probation."—*(Pittsburg Christian Advocate, April 14, 1841.)*

A wonderful revival blessed the church at Erie. J. R. Locke writes: "We were favored during our protracted meeting with the efficient labors of our presiding elder, brothers J. C. Ayres, I. H. Tackitt, William Brown, a local preacher, Samuel Gregg, G. W. Clarke, Niram Norton, and Dillon Prosser. And the result of the labors of 'these servants of the most high God' is, that more than *one hundred* have experienced religion. But the work has not terminated, for, at every invitation which is given, more or less come to the altar, and go away blessed of God. We have received into the church since this revival

commenced, *eighty-five,* and more or less join at every opportunity which is given."

Cleveland Circuit enjoyed a precious visitation as reported by John O. Wood: "Our last quarterly meeting at Newburg was a good one, and it was protracted until something like twenty or twenty-five found peace in believing; nearly all of whom were added to the church. Soon after the close of this meeting, we held a protracted meeting on Euclid-ridge, and the Lord was with us in power. The man whose head was silvered o'er with the frosts of perhaps seventy winters found his way to the altar of praver, where was found the middle-aged and youth, and even one who stated that she had placed her hopes of salvation on baptism for the space of three years; and then and there gave themselves up, we trust, to the Lord, his name to glorify, and found peace in believing. The wandering prodigal returned also to his father's house, and shared in the glorious feast made in readiness for him."—*Pittsburg Christian Advocate, March 31, 1841.)*

John Luccock and Alvin Burgess, of Hartford Circuit, writing from Fowler, after reporting a revival in Brookfield during which twenty-six joined the church on probation, say: "The Lord has blessed our feeble labors, in a protracted meeting, which has just come to a close. The meeting was held in Bazetta. The house which we occupied, was small and very inconvenient for the congregation, which assembled from time to time, and we had some interruptions by disorderly persons, but the Lord was with us indeed. It is estimated that sixty found peace through the blood of the Lamb during the meeting."—*(Pittsburg Christian Advocate, March 24, 1841.)*

T. D. Blinn reports, from McKean Circuit, glorious news: "We commenced a protracted meeting in Fairview the ninth of February, and held it two weeks and four days. The Lord was with us in power, and over sixty souls professed to experience the pardon of their sins, and forty gave us their names as probationers. We commenced another at the Log Meeting house, March the third which is now in progress. Last evening over twenty came forward to the altar and a number were converted. Parents and children were made happy together."—*(Pittsburg Christian Advocate, March 31, 1841.)*

The news from the Parkman Circuit is cheering. W. S. Worrallo writes: "The Lord is reviving his work on this circuit. We have received on probation during the last quarter about eighty. The work is still progressing in Batavia, Parkman, and Troy. The church is coming up to the help of the Lord; holiness has become the theme with many, and thank God! this blessed work is increasing in the church."

Dillon Prosser, always in a revival, writes from the Williamsfield Circuit, reporting revivals at the townhouse, in North Shenango, Espyville, and North Bank in South Shenango; and, again, reports a revival and the dedication of a church in the township of Wayne.—*(Pittsburg Christian Advocate, March 3, 1841.)*

Cambridge Circuit, Ahab Keller pastor, has enjoyed a gracious season. Mr. Keller says: "Nothing very special or worthy of note took place on this circuit during the first and second quarters, save that a few found peace in believing, and gave us their names as probationers—say, some sixty. But at our second quarterly meeting, it pleased the Captain of the Lord's Hosts to appear in our midst, to give his gospel success. And the people, evidently, had a mind to work, and they did work; and blessed is the result. From one hundred and fifty to two hundred have been happily converted to God at this meeting, or reclaimed from a backslidden state. We thought it best to receive the young converts into the church at once, that nothing that was wrought might be lost; and upwards of eighty gave us their names as probationers in this place, (Rockville,) besides what will yet join on the circuit. Some twenty or twenty-five backsliders were reclaimed, whose names were on the class papers, who had not attended for some time before. Our meeting continued without intermission, from day to day, for thirty successive days and nights. To God be all the glory for this wonderful work!"—*(Pittsburg Christian Advocate, February 24, 1841.)*

John Demming reports success on Napoli Circuit. There was no fruit at the first quarterly meeting, but Mr. Demming was not discouraged. He says: "We appointed another meeting at the same place—Napoli—to commence the second of October, and continue ten days, and the Lord was there to own and bless the labors of his

feeble servants. When the ten days were ended we had more than a score of happy converts. When an invitation was given to mourners to come forward to the seats prepared for them more than forty at a time might be counted. The cry of the penitent for mercy, and the prayer of the church, with the shout of young converts went up together before the Lord like incense from off an accepted altar; and many were brought from nature's darkness to God's marvellous light. The meeting continued to increase in interest until a storm seemed to forbid our coming together any more either by night or day for a while. We then could number sixty that had been converted or reclaimed at this meeting. . . . The work is going on yet and we look for better days, although we are unfortunate as to laborers. My colleague, Brother Elkins, who was received this year, and bid fair to be useful, has had the misfortune to have his leg broken by the kick of a horse, and the fracture is such that he will most likely lose his leg if not his life. We ask the prayers of the Church for us that the work may go on until these hills and valleys of Cattaraugus shall be vocal with the high praises of God."—*(Pittsburg Christian Advocate, Nov. 17, 1841.)*

The preachers of Youngstown Circuit rejoice in the conversion of many souls. Speaking of a meeting held at East Hubbard they—Dillon Prosser, J. M. Plant, and E. B. Lane—say: "The meeting continued eight days, and at the close we found that *fifty* had given their names to the society in that place for probationship. We have not ascertained the exact number that have experienced religion, as the fruits of that meeting, but we believe as many as fifty-five. *Seventy-six* have given their names to the church in West and East Hubbard within a few days.

"The Lord is visiting the flourishing village of Niles; seventeen were received on probation the week before our quarterly meeting by Brother Plant, my colleague. Since conference we have received thirty-six on probation in that place. Thirteen months ago there was no society there, and at this time there are seventy members, and a flattering prospect for building a meeting house; may God give us success!

"In fine, we have received more than one hundred and

twenty-six into the church since conference. My prayer is that God will carry on his work until the circuit will join in shouting a general jubilee."—*(Pittsburg Christian Advocate, Nov. 17, 1841.)*

Hiram Luce and A. G. Miller held a meeting at "a new church not yet finished" in the territory of the Deer Creek Class, on the Henderson Circuit, Saturday. "After preaching seven persons came to the altar as seekers, and five of them professed to be converted that evening. The church was in a good state, and came to the help of the Lord, and it was an easy matter to do when the church held up our hands. In the love feast the children of God were melted in love, and sinners were melted in penitent tears. In the evening when invited, there was a rush to the altar, and more than a score cried aloud for mercy, and many of them sang a new song before the meeting closed; and they sing it still. On Monday evening again more than a score, almost all the sinners in the house, came to the altar of prayer. Great grace was upon all the people. The children of God shouted aloud for joy, sinners cried aloud for mercy; the victory turned on Zion's side, and a long loud shout went up from the host of the Lord, to the Redeemer of the world, for the victory in this last battle. The work still goes on. Some thirty or thirty-five profess to have found peace, and seventeen have joined on probation. All the glory be to our God. The work goes altogether beyond us. Even our largest hopes are exceeded. O pray that the holy fire may run all over the circuit, and over both the conferences."—*(Pittsburg Christian Advocate, Nov. 10, 1841.)*

John McLean writes of his trip through the conference in 1841 as follows: "We left Lawrenceville on Friday morning, Sept. 9th, for Salem—the residence of my mother and brethren—and, after finishing the second day's drive, arrived at the residence of my brother-in-law, Mr. Stevenson, near Mercer, and found them getting ready to go next morning to Brother B. O. Plimpton's camp meeting near Clarksville, on the canal, and learning that the more part of our friends would be there, we left our course and came to the encampment about two o'clock on Saturday. The ground, though small, was well surrounded by tents and well nigh around the sec-

ond time, and though the roughness of the location and rudeness of material of which it was prepared formed a striking contrast to the symmetry and beauty of our Union Encampment near Pittsburg, it seemed to answer the purpose very well for the friends appeared to worship in the spirit and rejoiced in the spirit, having no confidence in the flesh. As night drew on Saturday a host of restless, howling animals, in the form of young men and boys beset the encampment, who (it would appear from their conduct,) had just been dismissed from the rear guard of pandemonium to go up and compass the camp of saints and plague the faithful seed. Large boastings and threatenings had been spent of what they would do but it would seem that an Almighty and pervading spirit had fixed the bounds over which they did not pass. No very serious depredations, that we knew of, were committed. Against the influence of the word of life and prayers of the saints, the powers of darkness seemed to oppose a mighty influence till near the close of Sabbath. Then a light dawned upon the darkness, power followed the word preached, prayer had power with God and prevailed, sinners began to feel, fear, and repent; penitents were forgiven, and in quick succession the shouts of the liberated were heard in the altar and in the tents, and great grace was upon them all. It was thought that from thirty to forty were converted from the error of their ways, and saved from their sins.—*(Pittsburg Christian Advocate, Oct. 13, 1841.)*

It would appear that from thirty to forty were converted at this camp meeting. Mr. McLean visited his friends in Salem, Pennsylvania, and continued his trip through Warren and Ravenna, Cuyahoga Falls, Summit County, Ohio, where he preached on the Sabbath in the church of which Dr. Goodwin was the pastor. Of this service he says: "I believe I would have enjoyed the occasion much better but for the chilling influence of instruments of music in the gallery for which the singers seemed to wait and on which they seemed to depend. I thought it was the smallest number of the congregation that took part in the singing. I am sure there can be no doubt about it that the hearty songs of the congregation altogether, even though they do not move in all respects, in strict accordance with scientific rule, would be much

more effectual and acceptable to God. About nine years ago while a youth, colleagued with Brother J. Chandler, we collected together the foundation of that society. We then worshiped in a log school house nearly hid from sight by shrubbery which overspread a good portion of what is now the town plot and occupied by very fine houses, exhibiting much taste. They have the elements of a good society and as high privileges as they could ask for and if they would not depend on 'wood' and 'cat-gut' to perform their part of the worship of God, I have no doubt as to their permanent prosperity."—*(Pittsburg Christian Advocate, Oct. 13, 1841.)*

"At a meeting held some two or three weeks ago, in Delaware township, in a place known by the name of Big Bend of Shenango, we had a work that will no doubt be long remembered by the inhabitants, especially those who were the happy subjects of converting grace. Notwithstanding the meeting commenced under circumstances, rather unpromising, the mighty God of battles undertook our cause, the devil's kingdom was made to tremble and suffer loss. At the altar of prayer were to be seen the old and the young, the parents and the children, who found redemption in the blood of the Lamb. The conversions were clear, as much so as in any revival, I ever witnessed. Glory to God for his goodness, and for his wonderful works toward the children of men.—Twenty-three have identified themselves with the Methodist Episcopal Church, and bid fair to be shining lights in a benighted land. . . . May the great head of the church carry on his own work until the devil shall have but little business in our land." So write John Crum and John VanHorn from the Clarksville Circuit.—*(Pittsburg Christian Advocate, June 16, 1841.)*

In the same issue, Ahab Keller reports a revival on the Cambridge Circuit. During two revival meetings "from sixty to seventy found the pearl of great price."

Dillon Prosser reports: "The meeting at Richmond, commenced on Sabbath evening, and continued one week, and the result was, that nearly all the neighborhood professed to have experienced religion. It was one of the most powerful meetings I ever saw. The conversions were clear. Truly God was with us to kill and to make alive. Nearly forty, we believe, were converted, and re-

claimed; and we believe religion was never in a more flourishing state on this circuit, than it is at the present time. About one hundred and fifty have experienced religion since last November; and in view of the afflicted state of Zion on this circuit, eighteen months past, we bless God for the work which he hath wrought for us in so short a time."—*(Pittsburg Christian Advocate, April 28, 1841.)*

Mr. Gregg gives an account of the remarkable conversion which occurred at a revival held at Drake's Corners, in the town of Freedom, Portage Co., Ohio, in the autumn of 1841. J. L. Holmes, Alvin Burgess, and Alva Wilder were working together. Mr. Wilder was at that time a local preacher. One afternoon, Jacob Stevens, a man of great courage and physical power, was in a tailor shop where the people were talking about the meetings. The tailor said to him: "If you will go to the meeting to-night and knock down one of the ministers I will make you a new coat." Mr. Stevens agreed to do it, and true to his promise was at the service in good time. Alva Wilder preached with great power; many flocked to the altar, and souls were being converted. Mr. Wilder was exhorting, walking backwards and forth in the altar. Mr. Stevens, with clenched fist, walked down the aisle to fulfill his mission, but stopped at the corner of the altar. Mr. Wilder, at every turn came close to the champion, but the blow was not struck. He began to tremble, tears flowed down his cheeks, and he cried out, as he fell on his knees: "I came here to knock down the preacher, but God Almighty has knocked me down." In terrible agony of soul, he pleaded, "God be merciful to me a sinner." Men and women, all over the house, fell on their knees and cried mightily to God in his behalf, but above the roar of voices could be distinctly heard his prayer which it seems might have rent his heart, "God be merciful to me a sinner." Suddenly he leaped to his feet with the triumphant shout: "Glory to Jesus!" and down the aisle he ran shouting to his wicked associates: "Glory to Jesus! Glory to Jesus, for he has pardoned my sins. I came here to knock down the preacher, but, glory to God! he has knocked me down." And on his way home that night he startled the community shouting

with all his might: "Glory to Jesus, for he has saved my soul!"

Seventh Session.

The Erie Conference held its seventh session in the St. Clair Street Church in Cleveland, Ohio, commencing August 3, 1842, Bishop Thomas A. Morris presiding, Alfred G. Sturgis, secretary.

Lorenzo D. Williams was discontinued that he might continue his work in Asbury Seminary.

Luther Kendall. David Rowland, B. K. Maltby, located.

R. T. P. Allen was transferred to the Kentucky Conference.

The list of superannuates increases. This year there are D. M. Stearns, J. K. Hallock, Stephen Hubbard, P. D. Horton, S. W. Ingraham, H. S. Hitchcock, David Preston, Samuel Leech, James Gillmore, Thomas Carr, Jesse P. Benn.

"C. D. Rockwell was suspended from the ministry and the sacrament for one year."

There were admitted on trial: Albert M. Reed, William Monks, Samuel Churchill, Thomas B. Tait, Orsemus P. Brown, Calvin P. Henry, Fortes Morse, John Abbott, Ransom L. Blackmar, Alva Wilder, Gaylord B. Hawkins, Samuel C. Thomas, R. T. P. Allen, Joseph Martin, John K. Coxen.*

*Appointments for 1842: Ravenna District, John Chandler, presiding elder; Ravenna, W. H. Hunter; Cleveland, L. D. Mix; Cuyahoga Falls, Wareham French; Akron, Timothy Goodwin; Middlebury, Ira Eddy, J. O. Wood; Painesville, Samuel Gregg; Willoughby; R. A. Aylworth; Chagrin Falls, W. F. Wilson; Franklin, John McLean, Alvin Burgess; Newburg, W. S. Worrallo, Henry Elliott; Edinburg, Caleb Brown, John Scott; Freedom; J. L. Holmes, C. P. Henry; Hudson, Peter Burroughs, Asahel Reeves; Chardon, J. E. Aikin, L. D. Prosser. Warren District, Hiram Kinsley, presiding elder; Warren, John Robinson; Braceville, Lorenzo Rogers, T. B. Tait; Youngstown, Dillon Prosser; Hubbard, Ira Norris; Poland, A. G. Sturgis, J. W. Clock; Ellsworth, Lewis Clark, R. M. Bear; Hartford; I. C. T. McClelland, Stephen Heard; Gustavus, Aurora Callender, Alva Wilder; Williamsfield, B. O. Plimpton, J. K. Coxen; Mesopotamia, John Luccock, J. E. Bassett; Parkman, J. O. Rich, Theodore Stowe; New Castle, M. H. Bettes, Fortes Morse; Greenville, Thomas Stubbs; Clarksville, Thomas Graham. Meadville District, John Bain, presiding elder; Meadville, B. S. Hill, Calvin Kingsley; Allegheny College, G. W. Clarke; Oil Creek, Hiram Luce, A. L. Miller; Franklin, J. R. Locke; Cooperstown, T. D.

Since 1833 there had existed a Bible, Tract, and Sunday School Society of the Methodist Episcopal Church; but the General Conference of 1840 transferred the bible interests of the church to the American Bible Society. The following committee was appointed on the bible cause: B. S. Hill, William Patterson, Lorenzo Rogers, B. O. Plimpton, and L. D. Mix—and brought in a strong report which was adopted. The new Sunday School Union was also recognized by the appointment of Samuel Gregg as one of the vice presidents of the parent society and the adoption of the following resolutions:

"Resolved, That this conference direct its secretary to furnish a report of Sunday schools within its bounds to the union in New York.

"Resolved, That in view of the great benefits to be derived from an enlarged and efficient operation of the union, we pledge all consistent and proper efforts to increase its pecuniary resources.

"Resolved, That we recommend to all our Sunday schools to patronize the 'Sunday School Advocate,' published at the Methodist Episcopal Book Room at New York."

The following resolution is the response of the conference to the appeal of the Missionary Society for a more liberal support:

Blinn; Hendersonville, J. M. Plant, A. G. Miller; Mercer, Joseph Leslie, E. B. Lane; Salem, H. S. Winans, Rufus Parker; Clintonville, Israel Mershon, A. M. Reed; Shippenville, G. F. Reeser, John Abbott; Clarion, H. N. Stearns, John Graham; Red Bank, Isaac Scofield, William Monks; Luthersburg, to be supplied. Jamestown District, John J. Steadman, presiding elder; Jamestown, Moses Hill, Daniel Pritchard, Samuel Churchill; Gerry, J. W. Davis, Moses Elkins; Napoli, John Demming, O. P. Brown; Forestville, W. B. Lloyd; Villenovia, H. J. Moore; Sheridan, Goodwin Stoddard, William Butt; Fredonia, J. W. Hill; Portland, J. E. Chapin; Westfield, C. R. Chapman; Mayville, Josiah Flower; Harmony, Niram Norton, Matthias Himebaugh; Warren, E. J. L. Baker; Youngsville, J. F. Hill; Wattsburg, Daniel Richey, Edwin Hull; Columbus, Alexander Barris; Quincy, E. J. Kinney, S. A. Henderson. Erie District, John C. Ayres, presiding elder; Erie, A. M. Brown; North East, Darius Smith, John Crum, Albert Norton; McKean, Albina Hall, R. L. Blackmar; Springfield, William Patterson, W. W. Maltby, G. B. Hawkins; Ashtabula, J. H. Whallon, Joseph Marvin; Geneva, J. W. Lowe, John Van Horn; Morgan, Allen Fouts, S. C. Frear; Conneautville, I. H. Tackitt, S. C. Thomas; Evansburg, John Prosser; Cambridge, D. W. Vorce, R. J. Sibley; Saegertown, Ahab Keller, John Mortimer.

"Resolved, That we carry into effect the penny-a-week collection to replenish the missionary treasury, and that the presiding elders see that measures are taken at the first quarterly meeting to have this done as far as possible in all the circuits and stations."

The amount raised in the conference during the centenary year was a great disappointment to the friends of the causes to be benefited—less than one thousand dollars. The money was placed in the hands of a committee to be loaned and the interest paid to Allegheny College. This year—1842—a committee was appointed to secure the incorporation of a board to handle this fund and any other moneys that might be placed for the same purpose. The incorporation was secured from the Court of Common Pleas in the city of Erie, Pennsylvania, and is dated February 8, 1843, and reads as follows:

"Whereas, The Erie Annual Conference of the Methodist Episcopal Church has recommended to the members and friends of said conference the setting apart of a portion of their substance as a thank-offering to God for all His benefits conferred through the instrumentality of Wesleyan Methodism, and for the accumulation of a fund commemorative of the foundation and centenary duration of the establishment of a blessing so inestimable; and,

"Whereas, The said conference has recommended the appropriation of the said fund to the charitable purposes of the relief and sustenance of the traveling preachers attached to said conference, who may be distressed, worn out, or superannuated; their wives, widows, and children, and for the support of liberal education under the direction of said conference; and,

"Whereas, It is the wish of the members and friends of said conference, that a corporation be formed, under the Acts of Assembly of this Commonwealth, for the better securing the appropriation of said funds to the objects intended; therefore,

"Resolved, That those members of the Erie Annual Conference of the Methodist Episcopal Church, who are citizens of Pennsylvania associate themselves under the name, style and title of the Centenary Fund Society of the Erie Annual Conference, for the purpose above set forth, and adopt for their government the following:

The Centenary Fund Society.

"CONSTITUTION.

"Article I.—The Centenary Fund Society of the Erie Annual Conference shall be composed of those members of said conference who are citizens of Pennsylvania, and such lay members of said Church within the jurisdiction of said conference, and citizens of this Commonwealth, as the society shall from time to time appoint upon its Board of Trustees, provided for in Article II of this constitution.

"Article II.—Sec. 1. This society shall annually choose from among its members a president, vice president, secretary and board of nine trustees, five of whom shall be clergymen and the rest laymen. The society shall appoint a member of the board of trustees, who shall faithfully perform his duties as hereinafter specified.

"Sec. 2. It shall be the duty of the president, or, in his absence, the vice president, to give notice of the annual meeting of the society, and to call special meetings of the society when requested by the board, preside at their meetings, and to perform such other duties as usually devolve on such officer. It shall be the duty of the secretary to preserve a true record of all the official acts of the society.

"Sec. 3. It shall be the duty of the board of trustees to invest the funds subscribed, or that may be hereafter subscribed, and also collect the dividends and interest of such funds, and pay the same into the hands of the treasurer.

"Sec. 4. The board shall in all instances be subject to and obey the instructions of the society, and shall report annually the state of its funds, the manner of its investments, the proceeds therefrom, and all other matters touching the discharge of their duties which may be of interest to the society.

"Sec. 5. Should vacancies at any time occur in the board, by death, resignation, expulsion from the Methodist Episcopal Church, removals, or otherwise, it shall have the power to supply said vacancies until the next annual meeting of the society; and should the society neglect to elect members of the board at the proper time,

the last elected members shall act until such election takes place.

"Sec. 6. The annual meeting of the board shall be held on the third Tuesday after the annual meeting of the society, at which time they shall elect a president and a secretary, and transact such other necessary business as shall come before them.

"Sec. 7. The following gentlemen, namely, Rev. John Bain, Rev. J. C. Ayres, Rev. B. S. Hill, Rev. Albina Hall, Rev. G. W. Clarke, and Mr. James Ford, Mr. Thomas Wilkins, Mr. J. D. Dunlap, Mr. Alvin Miller, shall compose said board until the next annual meeting of the society.

"Sec. 8. It shall be the duty of the treasurer to receive, safely keep and hold, subject to the order of the board, all funds subscribed, or that may be subscribed for the above specified purpose; also to receive of the board the dividends and interest of the money invested, and pay the same to the order of the society at each annual meeting.

"Article III.—Sec. 1. This society in its entire action shall carry out the intentions and wishes of the Erie Annual Conference as set forth in the preamble of this constitution, and the books, contracts, papers, and all documents of this society; and this board shall be open to the inspection of the Erie Annual Conference, or to a committee appointed by the conference for that purpose.

"Sec. 2. A majority of the members of the society shall form a quorum.

"Sec. 3. The annual meeting of the society shall be held at the place, and immediately subsequent to the session of the Erie Conference." (This has been changed to the second day of the session, and other changes have been made to which lack of space may prevent further reference in this work.)

Robert T. P. Allen had been professor of civil engineering, and adjunct professor of mathematics in Allegheny College since 1839. Mr. Allen was a native of Maryland and educated at West Point. He was a local preacher. Mr. Gregg says: "Mr. Allen was a sprightly little man, full of zeal, but troubled with an impediment in his speech; possessed a very friendly disposition, and was generous to a fault." In 1842 he was admitted on

trial in the Erie Conference, and transferred to the Kentucky Conference. He accepted a professorship in "Transylvania University," and became a member and minister of the Methodist Episcopal Church, South, at the organization of that body.

Samuel Churchill superannuated in 1847, and located in 1849.*

John K. Coxon did not continue in the work. He settled in Punxsutawney, Pennsylvania, and entered upon the profession of law.†

John Abbott, Orsemus P. Brown.

John Abbott was born in Crawford County, Pennsylvania, Nov. 28, 1813, and died near Geneva, March 19, 1884. His parents were both members of the "Mumford Class," near Meadville, formed, Mr. Gregg says, "most likely in 1799," and his grandfather, Mr. McFadden, was its first leader. He was converted and joined the Methodist Episcopal Church when thirteen years of age. He was received on trial in the Erie Conference in 1842. He had exercised his talents as a local preacher for ten years. He was supernumerary in 1878, and effective nearly forty-one years. He was married to Elizabeth Mason, Nov. 6, 1834.

Brother Abbott traveled in almost every part of the present Erie Conference, and was a very successful minister of Jesus Christ. He was pre-eminent as a revivalist. Several of his charges he served second terms; and two charges, three terms each. One charge he served four terms. God approved these appointments, since throngs of converts were brought into the fold. "As a revivalist, in pure evangelistic work, he was a king, and had no superior, if an equal, among his honored brethren of the conference among whom he so long labored." After a few months at Sunville, his last charge, weary and tired, he returned to his little farm to rest—to die. The sum-

***S. C. Churchill—Admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; located, 1849. Appointments: 1842, Jamestown, N. Y.; 1843, Clarion; 1844, Red Bank; 1845, Ellington; 1846, Forestville and Villanovia; 1847-'48, superannuated.**

†J. K. Coxon—Admitted on trial, 1842; full connection, 1845; deacon, 1845, Hamline; located, 1846. Appointments: 1842, Williamsfield; 1843, Clintonville; 1844, Red Bank; 1845, Luthersburg Mission.

mons found him ready. He was truly a man full of faith and the Holy Ghost.

The popularity of Brother Abbott as a circuit preacher was quite pronounced and well-merited. On one occasion, W. P. Bignell, his presiding elder, in representing him on the conference floor, said: "Brother Abbott is the only preacher I have ever known who can make twelve visits in the country in one afternoon, and drink a quart of buttermilk at each place."*

Orsemus P. Brown was born in Petersburg, Rensselaer Co., N. Y., July 22, 1808. His parents were irreligious, and he grew up to early manhood without serious thoughts concerning religion. Through God's providence he was led to attend a protracted meeting held in his native place in the winter of 1827-'28; and was there powerfully converted. Because of this, he was driven from his home and went to Oneida County where an elder married sister resided, and united with the Methodist Episcopal Church. He was licensed to preach in Stockton, Chautauqua Co., N. Y., in 1838, and in 1842 was admitted into the itinerant ranks in the Erie Conference. He was transferred to the Wisconsin Conference in 1855, but, after having completed certain business matters, was re-transferred the next year—but never returned. He was seized by erysipelas of a malignant type which disqualified him for several days for religious conversation, and soon terminated his earthly career. That he was prepared for the great change cannot be a subject for doubt. "His labors and sacrifices will not soon be forgotten by his brethren who still toil in the vineyard." President John Barker, who preached his funeral sermon, writes of Mr. Brown: "He has left, as a legacy to the Church, the recollection of his labors and sacrifices; and multi-

---

***John Abbott—Licensed to preach, 1832; admitted on trial, 1842; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh; deceased, Geneva, Pa., March 19, 1884. Appointments: 1842-'43, Shippenville; 1844, Cooperstown; 1845-'46, Oil Creek; 1847, Tionesta Mission; 1848-'49, Hendersonville; 1850-'51, Cooperstown; 1852, Riceville; 1853-'54, Evansburg; 1855, Steuben; 1856, Saegertown; 1857-'58, Salem; 1859, Cochranton; 1860, Espyville; 1861-'62, Pine Grove; 1863-'64, Hendersonville; 1865, Hubbard and Coitsville; 1866-'67, Rockland, 1868-'69, Cooperstown; 1870-'71, Salem; 1872-'73, Cochranton; 1874, Spring; 1875-'76, Fagundus and Hickory; 1877, Fredonia, Pa.; 1878, supernumerary; 1879, Hydetown; 1880-'81, Cooperstown; 1882, Linesville; 1883 (four months), Sunville.**

tudes, turned through his instrumentality from the paths of sin and folly to the wisdom of the just, shall rise up and call him blessed." The body was conveyed for interment to Rockville, Crawford Co., Pa.*—*(Pittsburg Christian Advocate, Feb. 24, 1857.)*

ALVA WILDER.

Alva Wilder was born in Dummerston, Vermont, Aug. 2, 1812; and died in Corsica, Pennsylvania, Jan. 15, 1894. He was one of fourteen children—seven sons and seven daughters. When he was but a small boy, his parents moved to Phelps, New York, and then to Harpersfield, Ashtabula Co., Ohio. His early advantages for an education were very limited. When a young man, he drove stage across the mountains from Brookville to Bellefonte. In 1837 he married Miss Mary Plumer, of Edinburg, Ohio. He was converted in 1833 under the labors of J. C. Ayres and Arthur M. Brown, and was licensed to preach in 1836. He was employed as a supply on the Mesopotamia Charge, entering upon his work March 4, 1837. In 1842 he was admitted on trial in the Erie Conference. He was granted a certificate of location at the conference held in Franklin, Pennsylvania, July 22, 1853; and was re-admitted in 1872. He had been left without a charge one year, and superannuated one; and was permanently superannuated in 1886. During the period of his location, he lived on a farm near Edinburg, Ohio, preaching frequently. He was very successful as a revivalist.

"Brother Wilder was blessed with a strong body and great power of endurance, which fitted him for labors abundant, mostly in rural districts. He possessed much native talent, a vein of ready wit, and at times was very eccentric, but often spoke with great power, moving his audience to tears or laughter. He was an earnest preacher, and many have been blessed under his ministra-

***O. P. Brown—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1847, Janes; transferred to Wisconsin Conference, 1855; transferred to Erie Conference, 1856; deceased, Janesville, Wis., January 24, 1857. Appointments: 1842, Napoli; 1843, Wattsburg; 1844, Columbus; 1845-'46, Youngsville; 1847, Leon; 1848, Wesleyville; 1849, McKean and Girard; 1850, Rockville; 1851, Mentor; 1852, Kingsville; 1853-'54, Sinclairville; 1855, Albion, Wis.**

tions. He was happy in life, victorious in death." His last testimony was, "the Master is with me."

While visiting among friends, he preached his last sermon at Pine Grove on the Corsica Charge from the text, "Set thine house in order for thou shalt die," 2 Kings xx, 1. His labors were abundant, and many rural districts were blessed by his ministry. "He possessed a good degree of mental power, but it was rough, odd, and amusing. At times he would speak with thrilling power, but was apt to spoil the effect with eccentricities. He was a man of much religious zeal and fervor, and possessed a mind of unusual grasp of thought, and quick and ready wit."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 187.)*

Anecdotes of Alva Wilder.

On one occasion in the early ministry of Alva Wilder he was preaching on the great theme of immortality, and was dwelling particularly upon the beauties and glories of the eternal city. He spoke of the walls of jasper, the gates of pearl, streets of gold, the mansions fair, the sea of glass and the great white throne of God. He spoke of the beauty of the inhabitants of the celestial city as they walked along the banks of the river of life, with glorified bodies and garments white. He spoke of the angels and their songs of praise, golden harps and the redeemed who sang the song of Moses and the Lamb. Now there happened to be seated in the pulpit Richard A. Caruthers, though one of our able men, not remarkable, to say the least, for his beauty. Indeed remarks to the contrary have been freely expressed. It would not do to say that he was the homeliest man in the Erie Conference for there are not a few other candidates for this distinction, but in making up a collection, it would be no injustice to

---

***Alva Wilder—Licensed to preach, 1836; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1849, Waugh; located, 1853, during his location, residing on a farm near Edinburg, Portage County, O.; re-admitted, 1872; deceased, Corsica, Pa., January 15, 1894. Appointments: 1842, Gustavus; 1843, Oil Creek; 1844-'45, Kinzua; 1846, Harmony; 1847-'48, Washington; 1849, Spring Creek Mission; 1850, without appointment; 1851, Luthersburg Mission; 1852, superannuated; 1872-'73, Cherry Creek; 1874, President; 1875, Tionesta; 1876, Ellery; 1877-'78, Arkwright; 1879, Irving; 1880-'81, Hydetown; 1882, Enterprise; 1883, Steamburg; 1884, New Salem; 1885, Corsica; 1886-'93, superannuated.**

others to place him among those who would be worthy of a place on the front seat. Brother Wilder, while describing the glories of heaven, chanced to look toward Brother Caruthers and a new illustration, as by some special inspiration, was suggested to the speaker. Going up to Brother Caruthers and taking his beard in his left hand, while placing his right hand on his forehead he turned his face full toward the congregation and exclaimed, as the crowning climax of his already marvelous description: "Why, brethren! Only think of it! When we shall be gathered home and God shall have wrought upon us this wonderful change, even this face of Brother Caruthers will be beautiful!"

In 1885 Alva Wilder was appointed to the Corsica Circuit. This was his last regular appointment. The charge was spiritually very low. This was especially the case at one point where, it was said, there could be found but one man who could pray, and he prayed in so low a voice that while doubtless the Lord heard, it is certain the people did not. The only way they could tell when he had finished his prayer was when his mouth ceased to move or he rose from his knees. At the first prayer-meeting of the conference year Brother Wilder called on this man to pray. He listened but heard no sound. He looked to see if the man understood aright. There he was, devoutly kneeling, eyes closed, lips moving, but no sound was heard. Mr. Wilder watched his mouth as it wobbled, then left his own place and tip-toed to the side of the kneeling form, looked for a minute as if in doubt and perplexity and having reached his conclusion raised his big right hand and gave him a resounding whack between the shoulders which nearly sent him sprawling on the floor, at the same time shouting at the top of his voice: "My God, brother! Wake up! Wake up!." The brother woke up, the people who were present at the prayer meeting woke up, the church woke up, the neighborhood woke up, and a great revival followed.

During a revival meeting conducted by Mr. Wilder at one of his appointments the house was crowded, as was frequently the case in the course of his ministry, and many rough or thoughtless young men attended for fun or to create a disturbance. One evening when the attendance was larger than usual and the house ill ventilated

because of the winter's cold, some one threw some sulphur on the large box stove standing in the middle of the audience room. Mr. Wilder at the time was preaching on the retribution of the wicked. He had noticed the fumes on the stove and as the people began to cough he called out in his stentorian voice: "Some of you young men now are so near hell that I can smell the brimstone."

The wit of Alva Wilder and his readiness at repartee often served him in good stead on occasions in which logical argument may have failed. This, perhaps more than anything else, was the secret of his success in controversy. The Methodist Episcopal Church in the days of his early ministry, as also from its earliest history within the bounds of the Erie Conference, was compelled to demonstrate its right to an existence. The baptismal question was one of those which attracted large attention on some portions of the field. On one occasion, when Mr. Wilder reached his new charge, he found the ground already preoccupied by a somewhat eminent minister of the Baptist faith, who was improving his opportunity previous to the arrival of the Methodist minister, in preaching a series of sermons on baptism. This—so at least the Baptist minister hoped—would so establish the people in the true faith, that they would not be easily led astray. Mr. Wilder reached the field in time to hear the last sermon of the series, and was present, unknown to the preacher. After the completion of the sermon which, near its close, summed up the arguments previously used, he said to the congregation, according to the custom of the time: "I shall be glad to answer any questions which any person present may be pleased to ask, that there may be nothing lacking to the thorough conviction of my hearers as to the impregnable scriptural ground upon which our doctrine rests." Pausing a moment, Mr. Wilder arose and addressing the speaker said: "I would like to ask a few questions, not in the way of argument or to arouse any controversy but only to assure myself that I fully understand certain minor points of which I am at present in doubt. Will the brother permit me to submit several questions all of which can be answered by 'yes' or 'no'?" "I shall be happy to answer any questions which the gentleman may be pleased to propound." "Did I understand you to say that a person must be com-

pletely covered by water before he can be enrolled as baptized?" "Most assuredly," replied the minister. "Such being the case, if you were to lead a candidate down into the water, until it covered his knees, would that be baptism?" "No." "If you were to continue to go deeper until the water reached his loins, would that be baptism?" "No." "If you were to go still farther until the water rose above his shoulders, would that be baptism?" "No." "If you were still to proceed until the water covered his mouth, just giving a chance for him to breathe, you would call that baptism would you not?" "Certainly not." "Now if you should go on until the candidate was wholly immersed except a little spot on the top of his head the size of a silver dollar, that would be baptism would it not?" "Most assuredly not." "Well, then, letting the man stand there, if you were to fill the palm of your hand with water and place it on the top of his head so as to completely cover the bare spot, would that be baptism?" "Certainly," was the reply. "Well, said Mr. Wilder, with a long breath as if he felt greatly relieved, "I do not see that we differ materially, that's the end of the candidate that we Methodists baptize." Saying this, Mr. Wilder sat down. The effect upon the congregation was overwhelming. The Baptist minister forgot to pronounce the benediction, or to shake hands with his inquisitor and, tradition says, that thereafter Mr. Wilder had the whole field to himself.

Albert M. Reed, T. B. Tait, S. C. Thomas.

Albert M. Reed was born August 2, 1820. He was instructed in the duties of religion by pious parents, and converted in the eighteenth year of his age. "He spent some time in preparing for the duties of his calling, and eagerly sought for such literary acquisitions as sanctified by grace would enable him to be a workman that needeth not to be ashamed." He was licensed to preach in 1841, and received on probation in the Erie Conference in 1842. He served Clintonville, Ravenna, and Jamestown Circuits, and was in each charge acceptable and useful. "He went to the conference in 1845 in feeble health, but received his appointment to Mayville Circuit, where he labored only a few weeks, and was taken down with a lung fever, from which he never fully recovered. After

being apparently near the grave, he was mercifully so far restored as to be able to return to the home of his childhood, and die in the midst of his friends. Hope and fear alternately prevailed until the early part of the summer of 1846, when the aspect of the disease became such that his cherished hopes of living at the altars of the church were cut off, and he quietly resigned himself to the prospect of an early death. He died August 2, 1846, during the session of the Annual Conference. The religion which he commended to others became increasingly precious to his own soul as he looked upon death and eternity."*—*(Minutes of Conferences, Vol. IV, 1846, p. 54.)*

Thomas Benson Tait was born in North Beaver Township, Lawrence Co., Pa., June 15, 1815; and died in Niles, Ohio, June 6, 1898. At sixteen years of age he left the farm and learned the tailor's trade; and afterward studied medicine at Darlington, Pa. In preparation for the ministry, he attended school at Poland, Ohio. He was reared in the Presbyterian faith; but at a revival held at Edenburg, Pa., by Rufus Parker and S. P. Hempstead in 1839, he was converted and united with the Methodist Episcopal Church at Mount Jackson. He was licensed to preach by Hiram Kinsley in 1840, and two years later was received on trial in the Erie Conference. He became a member of the East Ohio Conference at its organization. His active ministry covered a period of forty years. In 1882 he took a superannuated relation, and afterwards resided at Niles. "Mr. Tait was rather tall and slim, a good natured and kind hearted man. He made an excellent pastor and passable preacher, dwelling mostly on practical themes."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 183.)* "His ministry was highly useful, resulting in the strengthening of all the churches where he labored. He was a good practical preacher, a safe counselor, and a wise teacher. . . . Though severely afflicted for several years past, he was never unhappy, and never complained. He was a patient, cheerful child of God. To him death was but the passport of life. He feared not, but triumphed. The

---

***A. M. Reed—Licensed to preach, 1841; admitted on trial. 1842; full connection, 1844; deacon, 1844, Waugh; deceased. Mantua, O., August 2, 1846. Appointments: 1842, Clintonville; 1843, Franklin, O.; 1844, Jamestown, N. Y.; 1845, Mayville.**

weary wheels of life stood still at last, and he slept to awake in the likeness of his Lord."*—*(Minutes of the East Ohio Conference, 1898, p. 71.)*

Of Samuel C. Thomas, Mr. Gregg says: "Mr. Thomas was large and well-proportioned, and carried an open, good natured countenance. He generally appeared cheerful and happy, knew how to secure the good opinion of others by treating them with deference and gentlemanly respect, was an original abolitionist, and, with all his other excellencies, was a good practical Methodist preacher. He improved fast, and rose rapidly in the conference while he continued in it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 186.)*

Mr. Thomas was born in Niagara County, New York, March 10, 1810. He settled in Meadville, Pennsylvania. He was united in marriage with Miss Isabella B. Dunlap in Bellefonte, Pennsylvania, September 10, 1829, and was converted in 1837. He was licensed to preach in 1841, and admitted on trial in the Erie Conference in 1842. In 1851 he was transferred to the Wisconsin Conference. He was nine years an agent of colleges, ten years a presiding elder, and a delegate to the General Conferences of 1860, 1864, and 1868. Hoping to lessen the severity of chronic complaints, he spent several years in Florida. He died in holy triumph in Starke, Florida, June 5, 1894.†

---

*T. B. Tait—Licensed to preach, 1840; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Niles, O., June 6, 1898. Appointments: 1842, Braceville; 1843, Saegertown; 1844, Morgan; 1845, Wesleyville; 1846-'47, Middlebury; 1848, Franklin, O.; 1849-'50, Freedom; 1851, Parkman; 1852, Mechanicsville; 1853, Geneva; 1854, Newburg; 1855-'56, Northampton Mission; 1857, Ellsworth; 1858, Canfield and Boardman; 1859, Charlestown; 1860, Nelson and Garrettsville; 1861, Nelson; 1862, Wesleyville; 1863-'64, Richmond; 1865-'67, Niles; 1868, Bazetta and Johnson; 1869, Cortland; 1870-'71, Gustavus and Johnson; 1872, Mineral Ridge; 1873-'74, Williamsfield; 1875-'77, Montville and Hampden; 1878, Bainbridge, 1879-'80, Lenox; 1881, Colebrook and Rome; 1882-'97, superannuated.

†S. C. Thomas—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; transferred to Wisconsin Conference, 1851; deceased, Starke, Fla., June 5, 1894. Appointments: 1842, Conneautville; 1843, Geneva; 1844-'45, Agent Allegheny College; 1846-'47, Ravenna; 1848, Willoughby; 1849-'50, Fredonia, N. Y.; 1851-'52, Milwaukee, Wis., Spring Street; 1853-'54, Platteville District; 1855-

Gaylord B. Hawkins.

Gaylord B. Hawkins was born in Franklin, Delaware Co., N. Y., March 25, 1815. When five years of age his parents moved to Vienna, Ohio. Subsequently he lived with a married sister in Poland, Trumbull Co., Ohio. Here at the age of nineteen he was converted to God, and became a zealous member of the Methodist Episcopal Church. Feeling that he was called to the Christian ministry, he entered Allegheny College from which he graduated in 1842. About this time he was united in marriage with Miss Emeline E. Hotchkiss. He was received into the Erie Conference in 1842, having been licensed to preach the same year. He was principal of Juliet Academy in 1843, and of Asbury Seminary in 1847-'49. He was presiding elder of New Castle District in 1856-'59. He filled every post assigned to him usefully, and acceptably.

"Upon the breaking out of the rebellion, he took an active part in behalf of the government. His trumpet gave no uncertain sound. He rallied the languishing patriotism of his country around the flag of the Union. He was, without any desire or solicitation on his part, made chaplain of the 2nd Ohio Cavalry. With them, for months, he shared the toils, dangers and privations of a life of warfare. At length being violently attacked with typhoid fever, he died at Fort Scott, Sept. 15, 1862. His end was characterized with great peace. "Resting in the arms of my Heavenly Father," and "Precious Savior," were his last audible words. Our departed brother was a noble expression of manliness, a good citizen, a true patriot, an affectionate husband, a kind father, and a devoted minister of the gospel. He rests from his labors; his works follow him!"—*(Manuscript Record of Erie Conference Reports, Vol. I, 1863, p. 226.)*

Mr. Hawkins was a noble specimen of manliness. Gregg says of him: "As a preacher of the gospel he possessed a logical mind, reasoned clearly and forcibly,

---

'56, Milwaukee, Jackson Street; 1857-'60, Agent Lawrence University; 1861-'62, Milwaukee, Summerfield Street; 1863, Agent Lawrence University; 1864-'67, Milwaukee District; 1868-'71, Janesville District; 1872-'73, Fort Atkinson, Wis.; 1874-'76, Lyons and Spring Prairie, Wis.; 1877-'78, Elkhorn, Wis.; 1879, Sharon, Wis.; 1880, supernumerary; 1881, East Troy, Wis.; 1882-'93, superannuated.

and was quite original and independent in his matter and manner, and would sometimes venture a little beyond the beaten track of orthodoxy and proclaim sentiments a little startling to the ear of the doctrinal critic, and when committed to a doctrine or idea it required a master-mind to dislodge him."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 185.)*

The following paper will show the esteem in which Mr. Hawkins was held in the army:

"Camp of the 2d Ohio Volunteer Cavalry,
"Fort Scott, Kan., Sept. 15, 1862.

"In consequence of the death of Chaplain G. B. Hawkins, of the 2d Ohio Cavalry, a meeting of the officers was convened, and Lieutenant Colonel R. W. Ratliff appointed chairman. It was unanimously agreed that the following letter of condolence should be submitted to his bereaved wife and friends:

" 'It has pleased God, in His all-wise providence to remove our friend and brother officer, Chaplain G. B. Hawkins, from his field of labor and usefulness to the land where the weary are at rest, and we feel moved to offer our condolence to his bereaved wife and family—to mingle our tears with theirs, and mourn that the patriotic and Christian zeal which impelled him to join his country's armies as a preacher of righteousness should so soon demand the sacrifice of a life so dear to his many friends.

" 'We tender to them our heart-felt sympathies, hoping and believing that the God whom he trusted will be a father to the fatherless, and the widow's guide. How he has won in a high degree our respect and esteem by the manly boldness with which he rebuked whatever was wrong—our love by his kindness and attention in hours of sickness, and at the bedside of dying comrades, we can fully testify. But while we mourn, our loss is his unspeakable gain.

" 'Lieutenant Colonel R. W. Ratliff, Ch'n.

" 'Lieutenant H. Townsend, Secretary.' "*—*(Pittsburg Christian Advocate, Dec. 13, 1862.)*

***G. B. Hawkins—Licensed to preach, 1842; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; deceased, Ft. Scott, Kas., September 15, 1862. Appointments: 1842, Springfield; 1843, principal Juliet Academy; 1844-'45, Painesville; 1846, Geneva; 1847-'49, principal Asbury Seminary; 1850, Mercer; 1851, Warren, O.; 1852-'53, Cleveland, St.**

BLACKMAR, MORSE, MONKS.

Ransom L. Blackmar was born in Trumbull township, Ohio, Dec. 29, 1819; and died in Buffalo, New York, May 21, 1895. His father died while Ransom was an infant, and he was left to the care of a pious mother. He was converted in Austinburg, Ohio, in 1834, and found a home in the Methodist Episcopal Church. He was licensed to preach in 1840, and employed by Hiram Kinsley as a supply on the Ellsworth Circuit. In 1842 he was admitted to the Erie Conference on trial. He became a member of the East Ohio Conference at the division. He was superannuated in 1853, and sustained that relation until the time of his death. Brother Blackmar was twice married. He married Eliza Bowl in 1842; and in 1867 was united in marriage with Miss A. J. Bundy. He had been a great sufferer, and was preparing to go to Parkman, Ohio, when he was taken with inflammatory rheumatism, which went to his heart and took him away. He died in the triumphs of faith. "Very seldom can there be found one in proportion to his ability, whose zeal, fidelity, and liberality exceeded his."*—*(Minutes of Conferences, Vol. XXV, 1895, p. 421.)*

Fortes Morse was received on trial in Erie Conference in 1842, and appointed second preacher on New Castle Charge. He was born in Ohio, Sept. 15, 1812; and was converted in 1825. He served the Morgan, Rockville, and Conneautville Circuits. He died at his post at Conneautville, Pa., April 23, 1846. "He was very faithful in attending to the duties of a Methodist preacher, and was greatly beloved among those with whom he labored."†—*(Minutes of Conferences, Vol. IV, 1846, p. 54.)*

Clair Street; 1854, Akron; 1855, Meadville; 1856-'59, New Castle District; 1860-'61, Poland; 1862, Chaplain U. S. A.

*R. L. Blackmar—Licensed to preach, 1840; admitted on trial, 1842; discontinued, 1844; re-admitted, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Buffalo, N. Y., May 21, 1895. Appointments—1840, Ellsworth (supply); 1842, McKean; 1843, Harmony; 1849, Upper Tionesta and Ridgway Mission; 1850, Gerry; 1851, Leon; 1852, Perrysburg; 1853-'94, superannuated.

†Fortes Morse—Admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; deceased, Conneautville, Pa., April 23, 1846. Appointments: 1842, New Castle; 1843, Morgan; 1844, Rockville; 1845, Conneautville.

William Monks was born near Curllsville, Clarion Co., Pa., June 9, 1806. He was converted at the age of nineteen under the labors of I. H. Tackitt, and licensed to preach in 1840. He was employed one year as a supply on Shippenville Circuit, and in 1842 became a member on probation in the Erie Conference. From Twinsburg, his last pastoral charge, he received on the 10th of March, 1860, the Master's welcome to the weary itinerant's home. "His grave is with the people to whom, as pastor, he delivered his last message, only a month before his triumphant departure. His memory is the common inheritance of all, who, in any period or relation of his life, were blessed with his genial influence. In his life below, our brother was faithful, laborious, useful, beloved. His style of preaching was exceedingly simple and plain; his manner earnest and impressive. An honest sincerity was apparent in all he said or did, both in and out of the pulpit, securing unbounded confidence in the purity of his motives, while the warmth and tenderness of his spirit, won the hearts of all, and leaves his memory deeply graven there. With great modesty and self-distrust, his experience of the things of God was deep and rich, sanctifying his social and pastoral influence, imparting peculiar unction to his public ministrations, and revealing, in the vale of death, the presence of Jesus and the light of heaven. For a full and adequate representation of his character and labors, we await the unfolding of the records of eternity." Gregg says: "Mr. Monks was a man of large attainments in religion, read the Holy Bible much and understood its teachings well, and was an expounder of its truths, and lived much of his time in prayer, a fact that could be easily seen by hearing one of his matchless prayers in public."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 182.)*

The Burning of Our Church in Akron.

A communication to the Pittsburg Christian Advocate from Akron, Ohio, says: "While the rich harvest fields,

*William Monks—Licensed to preach, 1840; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; deceased, Twinsburg, O., March 10, 1860. Appointments: 1842-'43, Red Bank; 1844-'45, Hendersonville; 1846, Cooperstown; 1847-'48, Pleasantville; 1849, Saegertown; 1850-'51, Conneautville; 1852-'53, Mt. Jackson; 1854-'55, Franklin, O.; 1856-'57, Tallmadge; 1858-'59, Twinsburg.

loaded with abundant fruits, are waving in golden promises from the breath of God, and the joyful chorus of the reapers, as they gather it in, is heard in every breeze, even places where it humanly appeared that Ichabod had engraved his name, but where the ministers of Jesus Christ have wept with strong solicitude, and labored as though the fullest harvest stood forth in immediate expectation, are breaking out with living springs of water.

"Our church in this place has experienced numerous reverses, though destined not to be the least among the cities of our Israel; yet it would seem that she must be tried yet so as by fire. With small beginnings the friends here had advanced to the period in which they saw reared and finished a commodious house of worship, in which the God of heaven showed his approbation, by meeting with his people and pouring the waters of life into many hearts.

"But at the very time when the pulse of the church beat high, and the holy current began to circulate more freely than usual, and expectation played in every eye, and her bosom was heaving with strong hopes; while the ministers of the sanctuary were standing with holy reliance, and from the altar of God were pouring out the streams of salvation upon the people from the fullness of their souls, at this very acme, the fell destroyer approached, and at midnight when all was silent, he stood and saw through the opening lattice the increasing rage of the element already boasting of the utter destruction of its victim without giving the least alarm, and not until it had passed beyond the power of human possibility to save was it discovered by its friends, so that in an unexpected hour all was gone, and before the rising sun our little church were seen hurrying to the place where lay in ashes all their goodly inheritance. Their temple, its fixtures, Sabbath school library, all lay smoking in ruins. Prophesy, you who can, the sorrows which sat depicted upon their astonished countenances; and since, for nearly two long years, have the deep waters of adversity been preying upon their very vitals. But in the midst of discouragements a few spirits, unconquered and unsubdued, stood forth invulnerable, holding fast to the strong promise of our Heavenly Father that better days were in reversion for them in Akron. Meanwhile other denominations, of

which we are favored with eight or nine in number, were strengthening their stakes, and enlarging their borders. We would not here, however, leave a false impression upon the mind, that the Methodists held no meetings; but that their meetings were next to none, compared with what they had enjoyed. They had taken shelter in the third loft of a certain building uninviting as well as unpropitious, but still they held a share in the better feelings of this community, and still more in the prayers especially of those ministers who had labored with and shared deeply in their afflictions. It was not until November last that they beheld reared upon the very foundation of the old one, a new temple, complete and ready for divine service.

"On entering this temple, a live coal from God's own altar touched our hearts, and an inspiration more than human, as though new life was infused; and from that period a strong confidence in God prevailed that he would make bare his arm, and revive his work, for which our united prayers ascended the holy hill of Zion. At our first quarterly meeting, which was on the second Sabbath of its occupancy, the Lord was in the midst, and our meetings continued to increase in interest, and a waking up to the subject of salvation was visible to all. But it was not until the lapse of several weeks, that the cloud which had continued to increase, came directly over, and poured its healing waters of salvation upon the people in a glorious manner, causing many, very many hearts, to overflow with feeling joy. The rush to the altar was astonishing, and more than an hundred souls were hopefully born into the kingdom of God's dear Son. The strong pillars of society which had never before been reached were seen among the first at the altar for prayers, saying, 'What must we do to be saved?' We have received seventy on probation within a few weeks past, principally males, a number of whom are strong men, and bid fair for usefulness. Surely the Lord is remembering mercy for them that fear before him. We are greatly indebted to our beloved Brother Hunter, of Ravenna, for the ministerial service which he rendered us, and are sure the Lord will reward him.—*(Pittsburg Christian Advocate, April 12, 1843.)*

The Work Spreads.

The Methodist Episcopal Church of Versailles, was organized January 26, 1842; and Lester Wood, Philander Porter, and Martin Lindsley were elected trustees. In connection with the Baptist Church the Methodists built a small frame meeting house the same year which was occupied until 1878 when an attractive edifice, 38x56 feet, was erected at a cost of $3,000.

"The West Perrysburg Methodist Episcopal Church in the Rugg neighborhood, is one of the oldest societies of this faith in town, and was organized about 1822 as a Methodist class, numbering about eight or ten members. Services were thereafter held in the houses of the members and in the school house in this locality, but no church building was erected until 1852. December 19, 1851, the members incorporated themselves as the 'Rugg Society of the Methodist Episcopal Church,' and elected Stephen R. Hall, John R. Dawley, and Carlos A. Rugg trustees. The following season a frame meeting house was built on the northwest corner of lot 38, which was remodeled and much improved in the spring of 1878, and is now worth $1,500. . . . The church is connected with Versailles and Perrysburg in forming a circuit, and has had the same pastoral care as these bodies."

The Perrysburg Methodist Episcopal Church was incorporated November 9, 1853, with the following trustees: Truman Edwards, William Cooper, Henry C. Hurd, Abiel Titus, Luther G. Chadwick, James Cooper, Jr., and Chancellor Campbell. Soon after its organization, a house of worship was erected for the society by N. Cook, at a cost of $1,200, and dedicated by the presiding elder, W. F. Wilson, February 8, 1854. In 1865 it was repaired and beautified. There is also a comfortable parsonage. The early history of the society precedes the organization. The oldest record is the minutes of a quarterly conference held in the village in 1849—W. H. Hunter, presiding elder, and I. H. Tackitt, pastor. Five classes were reported under the leadership of Charles Blackney, Benjamin Parkman, Isaac Dawley, George Kirkland, and John Waters. The Perrysburg Circuit had but recently been formed.—*(History of Cattaraugus County, L. H. Everts, 1879, pp. 245, 246.)*

Aurora Callender says, speaking of the Gustavus Circuit: "We have some prosperity on this circuit. About one hundred and twenty have been added to the Church, and I presume not less than two hundred have been converted since conference. Some have sought and found full redemption in the blood of Christ."—*(Pittsburg Christian Advocate, April 12, 1843.)*

The Venango Methodist Episcopal Church was organized in 1842 by Ahab Keller, of the Cambridge Circuit. The original class included: Joseph L. Perkins and wife, Jacob Wood and wife, Benjamin Hays and wife, Mrs. John Peiffer, Nicholas Peiffer, John Terrill, and Miss Delilah Mumford. Meetings were held in an old school house about a mile west of the village, and later on in the Lutheran Church. A large frame church was erected in 1846, located on the west side of Church street, opposite South, at a cost of $12,200.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 679.)*

Deer Creek Methodist Episcopal Church, a mile and a half southwest of Milledgeville, was organized early in the forties. There had been preaching in the neighborhood by Methodist itinerants some time prior to the organization of the society. In 1842 there were about sixteen members who built a small meeting house, which was afterwards enlarged and improved and served until 1869 when a more imposing structure was erected.—*(History of Mercer County, Brown, Runk & Co., 1885, p. 533.)*

L. Sweetland, writing from the "Kenzua" charge, gives an account of the remarkable conversion of an infidel at the Quaker Hill appointment: "The first at the altar was an infidel. He had sought the Lord for weeks, but all was dark—he knelt—he prayed—but 'O!' he cried, 'I fear it is too late—I have denied the Savior.' He arose and warned the people against infidelity—he said it was possible for a Christian to become an infidel—he said, 'I *know* it.' He was once a Christian, but had become an infidel. And now he exclaimed, 'I fear I must be damned for it!' He knelt again—and wept and prayed—hope fled! He arose in wild despair and cried, 'Let me out of the tent!' And he leaped over the heads of the people—'Let me go to the woods and put an end to my life! I am going to hell! And the sooner I am there the bet-

ter! O pray not for me! Let me go to hell! It's too late with me! I'm lost! I'm lost!'—Thus he continued for perhaps an hour, and at intervals the most of the night. But with the morning light the Savior appeared, and great was the joy! He shouted aloud, while the angels and the church rejoiced. The meeting progressed in power; and left a deep, and we hope, lasting impression. I hear that two have found peace since our meeting closed."—*(Pittsburg Christian Advocate, Oct. 5, 1842.)*

From Youngstown Circuit, Dillon Prosser writes: "We have just closed a protracted meeting which has been in progress twelve days in Liberty. As we had no meeting house nor society in that place, a Presbyterian brother gave us an opportunity to preach in his wagon shop. I accordingly made an appointment to preach, and commenced on Wednesday evening. The prospect was dull, the meeting continued with but little prospect for some days, at length the cloud broke, and the Lord poured down his spirit on the people. It continued to increase in interest till its close, and on the last day of the meeting I formed a class of forty-two, and started a subscription for the purpose of building a meeting house, and in a short time raised nearly enough for that purpose."—*(Pittsburg Christian Advocate, March 16, 1842.)*

The report from Napoli Circuit in 1842 was full of encouragement. John Demming says: "There have been upwards of two hundred and fifty souls converted to the Lord this vear on this circuit—about one hundred and seventy added to the Church, and numbers more, we think, will join soon. We commenced a meeting in the town of Coldspring, where there was not one praying person before the meeting, and in one week we formed a class of thirty-three members. The work is spreading and has found its way down the creek to the Allegheny river, on the Indian reservation, and a meeting has been going on for several days, and a number of old backsliders have been reclaimed, and several conversions have taken place, how many I do not know, but from what I hear, I suppose there have been reclaimed and converted about twenty souls."—*(Pittsburg Christian Advocate, June 29, 1842.)*

A correspondent gives an account of a characteristic love feast of the time:

"A quarterly meeting love feast held in the thriving village of Willoughby, Ohio, in 1842, is worthy of notice, not only on its own account, but it indicates the spiritual condition of the Church at that time. Willoughby Circuit embraces Chagrin Falls, Mayfield, Russell, Gates' Mills, and other places, giving an abundance of work to W. F. Wilson and Henry Elliott, the preachers. Some young men made the journey on foot from the falls to Willoughby, a distance of eighteen miles, and were on time to hear the presiding elder's sermon at 1 o'clock. All parts of the circuit were represented, and Saturday night revival services were held. But no one service during the meeting was characterized by such a manifestation of spiritual power as the love feast Sunday morning. At an early hour devout worshipers and some others who had been admitted by ticket, filled the sanctuary. 'Father' Elijah Ward, an aged local preacher, an original and deep thinker, his specialty being the divinity of Christ and the atonement, was present, and his testimony was, as usual, full of the quickening spiritual fire. B. O. Plimpton, then in the high noon of life, was the presiding elder, and he, as an itinerant had been in revivals since his nineteenth year. He was a good strong man and a power in any place. There may have been present some half dozen local preachers, fresh from revival work at home. Testimonies given kept up a running fire from first to finish. The hymns and spiritual songs sung were full of rapturous devotion. One sitting at the front says, 'What impressed me the most at the time and can never be forgotten was the bright, calm and devout appearance of the audience during this love feast. We cannot recall anything that was said, but the heavenly aspect of the people and the hallowed atmosphere of the place is still as fresh as ever in our mind. There were present a few aged people, fathers and mothers in Israel, a larger number of middle-aged men and women with their armor buckled on, but at least two-thirds of the audience was composed of young people, many of them young converts from the village and surrounding country. They seemed to combine the intelligence and solidity of mature years with the freshness and beauty of youth. In freely taking

part in the services they manifested both strength of character and modesty of deportment. Sitting where I could read upon their countenances expressions of peace, of calmness, of joy, and in one case we remember well—a bright young man sitting near the center of the house—of ecstacy. Tears crept from his half closed eyes and his hands were clasped as if he were holding himself in check. The love feast moved on as a steadily rising tide till it struck the hour for preaching to commence, when the pastor gathered in a harvest of young converts and closed it."

Such a religious service is the most effective that can be given to a thinking man to convince him that Christ is a Savior from sin. Christianity may be explained, arguments advanced for its support, but in this love feast Christianity *itself*, the *real* article, was presented and held up to the observation of the people.

Joshua Soule presided over the Erie Conference at its session held in Fredonia, New York, commencing August 2, 1843. A. G. Sturgis was elected secretary, and W. F. Wilson assistant secretary. The old church property on "East Hill" had been sold and the new church was favorably located in a central part of the village.

Franklin District was organized from the territory of "Clarion Mission District" with added work from across the Allegheny river.

A. M. Brown was transferred to the Pittsburg Conference, and after serving Steubenville, Ohio, two years, returned to the Erie Conference.

To C. D. Rockwell was granted a location.

David Preston and Jesse P. Benn were supernumeraries.

J. K. Hallock, Stephen Hubbard, P. D. Horton, S. W. Ingraham, Watts B. Lloyd, Samuel Leech, James Gillmore, Thomas Carr, and H. S. Hitchcock were superannuates.

The first committee on Sunday schools was appointed at this session, consisting of Samuel Gregg, W. H. Hunter, and J. E. Chapin.

The bishop presented the following resolution from the New York Conference: "Resolved, That the next General Conference so far suspend the Fourth Restrictive Rule, chap 1, sec. 3 of the discipline, as to admit the fol-

lowing change in the general rule, namely, the present rule on the use of spirituous liquors to be substituted by Mr. Wesley's original rule, which is in the following words: 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.' "

The Erie Conference unanimously concurred.

The following resolutions were adopted with reference to Juliet Academy, located at Albion, Erie Co., Pa.

"Resolved, That the Juliet Academy, in view of its past prosperity and present prospects, is entitled to our confidence, and that we will recommend it to the patronage of our respective charges.

"Resolved. That the presiding bishop be and is hereby requested to appoint Rev. G. B. Hawkins as its principal for the coming year."

Delegates to the General Conference to be held in New York City in 1844 were elected as follows: John J. Steadman, John Bain, George W. Clarke, John Robinson, and Timothy Goodwin. John Luccock and Alfred G. Sturgis were elected reserve delegates.

The following brethren were admitted on trial: Milo Butler, Waldo W. Lake, Harmon D. Cole, Reuben J. Edwards, John W. Wilson, George W. Maltby, David H. Jack, Hiram Kellogg, Leander W. Ely, Joseph Uncles, John A. Young, John H. Tagg, and Alden Walker.*

*Appointments for 1843: Ravenna District, Billings O. Plimpton, presiding elder; Ravenna, John McLean; Cleveland, Samuel Gregg; Akron, W. H. Hunter; Middlebury, Peter Burroughs, L. W. Ely; Painesville; L. D. Mix, R. A. Aylworth; Chagrin Falls, W. S. Worrallo, L. D. Prosser; Franklin, J. L. Holmes, A. M. Reed; Newburg, J. E. Aikin, Milo Butler; Twinsburg, Henry Elliott, D. M. Stearns, Hiram Kellogg; Chardon, John Chandler, Alvin Burgess, C. P. Henry; Cuyahoga Falls, Aurora Callender. Warren District, John C. Ayres, presiding elder; Warren, B. S. Hill; Braceville, Lorenzo Rogers, W. W. Maltby; Mesopotamia, J. W. Lowe, Theodore Stowe; Parkman, Ahab Keller, Goodwin Stoddard, Albert Norton; Freedom, Wareham French, Asahel Reeves; Edinburg, Lewis Clark, John Scott; Ellsworth, Ira Eddy, J. E. Bassett; Poland, Dillon Prosser, S. C. Frear; New Castle, Caleb Brown, H. S. Winans; Youngstown, A. G. Sturgis; Hubbard, Allen Fouts, G. W. Maltby; Hartford, Joseph Leslie, B. K. Maltby. Meadville District, Hiram Kinsley, presiding elder; Meadville, J. R. Locke; Allegheny College, G. W. Clarke, Calvin Kinsley; Evansburg, Rufus Parker; Conneautville, William Patterson, John Mortimer; Saegertown, I. C. T. McClelland, T. B. Tait; Cambridge, Isaac Scofield, R. M. Bear; Williamsfield, J. W. Hill, H. D. Cole; Morgan, Ira Norris, Fortes Morse; Gen-

Tagg, Cole, Jack, Kellogg, Walker.

John H. Tagg was born in Kettering, Northamptonshire, England, in 1823. The family came to the United States in 1835, and settled in Rootstown, Portage Co., Ohio. Here John was converted and united with the Methodist Episcopal Church in the thirteenth year of his age. He was brought to a saving knowledge of Christ under the preaching of Asahel Reeves and J. E. Bassett, of the Edinburg Circuit. John Luccock, of the Mesopotamia Circuit gave him license to exhort in 1842. He was licensed to preach by the quarterly conference of the Franklin—Ohio—Circuit, John Chandler presiding, in 1843. The same year he was admitted on trial in the Erie Conference.

Mr. Tagg is rather small in stature, but closely knit together, and evidently made to wear. He is dignified, but easy in address, and quickly accommodates himself to the society in which he is providentially placed. He has been an industrious student, and attentive pastor, an efficient preacher of the gospel, prompt to meet engagements, fervent in spirit, and successful in winning souls. His sunset is brightening, and a glory is in the west.*

---

eva, J. O. Rich, S. C. Thomas; Ashtabula, John Luccock, E. B. Lane; Gustavus, W. F. Wilson, Stephen Heard; Salem, J. W. Davis, Hiram Luce. Erie District, Timothy Goodwin, presiding elder; Erie, Darius Smith; McKean, D. W. Vorse, Alden Walker; Springfield, John Crum, A. G. Miller; Wesleyville, R. J. Sibley, Reuben Edwards; North East, E. J. Kinney; Quincy, J. O. Wood, J. W. Wilson; Westfield, Albina Hall; Mayville, John Prosser, C. R. Chapman; Harmony, T. D. Blinn, R. L. Blackmar; Wattsburg, D. C. Richey, O. P. Brown; Columbus, Alexander Barris; Juliet Academy, G. B. Hawkins. Jamestown District, John J. Steadman, presiding elder; Jamestown, Josiah Flower, David Preston, sup.; Randolph, E. J. L. Baker; Gerry, John Demming, S. A. Henderson; Napoli, Daniel Pritchard, W. W. Lake, J. H. Tagg; Forestville, Niram Norton; Villenovia, I. H. Tackitt, Moses Elkins; Sheridan, Thomas Graham, J. A. Young; Fredonia, Moses Hill; Portland, J. E. Chapin; Warren, J. F. Hill; Youngsville, Matthias Himebaugh; Kinzua, Thomas Benn. Franklin, District, John Robinson, presiding elder; Franklin, H. N. Stearns; Cooperstown, G. F. Reeser; Oil Creek, Edwin Hull, Alva Wilder; Hendersonville, M. H. Bettes, John Van Horn; Clintonville, A. L. Miller, J. K. Coxon; Shippenville, J. M. Plant, John Abbott, J. P. Benn, sup.; Clarion, J. W. Clock, Samuel Churchill; Red Bank, William Monks, D. H. Jack; Luthersburg, John Graham; Mercer, Israel Mershon, Joseph Marvin, sup.; Greenville, Thomas Stubbs; Clarksville, Joseph Uncles; J. H. Whallon and John Bain, Agents for Allegheny College.

*J. H. Tagg—Licensed to preach, 1843; admitted on trial, 1843;

Harmon D. Cole was born in the town of Sharon, Schoharie Co., N. Y., April 15, 1813. He was converted when thirteen years of age, and united with the Methodist Episcopal Church in York Mills, Oneida Co., N. Y. He was appointed class leader at the age of eighteen, and held this office until he removed into Ohio in 1840. He was licensed to exhort by Aurora Callender; and was licensed to preach May 15, 1841, at a quarterly conference held at Braceville by Hiram Kinsley. One year later Mr. Kinsley employed him to labor on the Gustavus Circuit. He was admitted on trial in the Erie Conference in 1843.

"Mr. Cole was middling tall, otherwise of medium size, possessed good preaching talents, and entered upon the itinerancy with much zeal and good prospects of ultimate success."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 208, 209.)*

He became a member of the East Ohio Conference in 1876, and was transferred to the North Nebraska Conference in 1884. In 1887 he went to California and lived with his son at Vineland until his death which occurred, by an attack of la grippe, January 2, 1891. "He rests from his labors and leaves the fragrance of a sweet Christian character."*

---

full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1843, Napoli; 1844, Chardon; 1845, Twinsburg; 1846, Newbury; 1847-'48, Windham; 1849, Youngstown and Poland; 1850-'51, Charlestown; 1852-'53, Tallmadge; 1854-'55, Ellsworth; 1856-'57, Braceville; 1858-'59, Greenville; 1860-'61, Conneautville; 1862-'63, Conneaut; 1864-'66, Erie, Simpson Chapel; 1867-'68, Franklin, Pa.; 1869-'70, Fredonia, N. Y.; 1871-'73, Cleveland, Waring Street; 1874-'76, Cleveland, Broadway; 1877, Cleveland Circuit; 1878-'79, Cleveland, Woodland Avenue; 1880-'81, Twinsburg; 1882, Nottingham and South Euclid; 1883-'84, Nottingham; 1885-'89, Glenville; 1890, Nottingham; 1891-1907, superannuated; present residence, Cleveland, Ohio.

*H. D. Cole—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; became a member of the East Ohio Conference at its organization, 1876; transferred to North Nebraska Conference, 1884; deceased, Vineland, Cal., January 2, 1891. Appointments: 1843, Williamsfield; 1844, Salem; 1845-'46, Geneva; 1847, Morgan; 1848, Harpersfield; 1849, Chardon; 1850, Parkman; 1851, Freedom; 1852, Mentor; 1853, Cleveland, Perry Street; 1854, Poland; 1855, Springfield; 1856, superannuated; 1857, Ashtabula; 1858, superannuated; 1859-'60, Grand River; 1861, Troy; 1862-'63, Bain-

David Harper Jack was born in Westmoreland County, Pennsylvania, in 1812. He was convicted at a camp meeting held on Clintonville Circuit in 1841, and soundly converted on his way home. He had been keeping a tavern, and upon his return broke down the bar, stopped the sale of ardent spirits, and began to exhort his associates and customers with all his might to flee from "the wrath to come." He was soon licensed to preach; and in 1843 he was admitted to the Erie Conference on trial and appointed to Red Bank Circuit. While in charge of Williamsfield Circuit, he died in the Lord at Salem, Pennsylvania, in September, 1853.

Mr. Jack was a good preacher, presenting the pure gospel clearly and forcibly. He was zealous, beseeching men to "be reconciled to God." He was strong in faith, leaning on the promises of God. He was a good administrator of discipline, and never shrank from duty. He was eminently successful, and many revivals rejoiced his heart. He was a true, generous, noble, manly Christian man.—*(Minutes of Conferences, Vol. V, 1854, p. 411.)*

Mr. Jack "was a successful preacher of the gospel. Through his instrumentality, hundreds of souls have been converted; some of those souls have finished their course, and gone to glory—others are yet on the way. Scattered all along his path, there are jewels, which the Judge shall take and fasten in his crown of rejoicing 'in that day.' But he was successful in the work of a Methodist preacher. Under his management, churches and parsonages sprung up on his charges—old difficulties were settled, and estranged brethren were persuaded to love each other again."*—*(Pittsburg Christian Advocate, Nov. 22, 1853. Contribution by D. C. Wright.)*

Hiram Kellogg was "a short, thick-set man, of deep piety and much zeal; very timid and easily embarrassed in preaching, was powerful in prayer and a good singer.

---

bridge; 1864-'65, Montville; 1866-'67, Morgan; 1868-'90, superannuated.

***D. H. Jack—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, West Salem, Pa., September, 1853. Appointments: 1843, Red Bank; 1844, Clarion; 1845, Saegertown; 1846-'47, Rockville; 1848, Salem, Mercer Co.; 1849, Clarksville and Sharon; 1850, Clarksville; 1851-'52, Espyville; 1853, Williamsfield.**

The last two qualifications helped him greatly, and study and practice soon improved his preaching, so that he became a very useful man in the conference, having a great many revivals."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 209.)* Mr. Kellogg was born in Northampton, Hampshire Co., Mass., Sept. 14, 1815; and departed this life at Welshfield, Ohio, Sept. 21, 1899. He was converted at Austinburg, Ohio, in 1835; and was licensed to preach by John Chandler in 1841 and employed to labor on the Parkman Circuit, and on the Chagrin Falls Circuit in 1842. He was admitted on trial in the Erie Conference in 1843. He located in 1857, but was re-admitted the next year. He became a member of the East Ohio Conference at its organization. He married Miss Ruth Murphy in 1845. She was called to her reward in March, 1898. "Much might be said of his remarkable career of fifty-six years in conference relations, and of eight years as local preacher and exhorter. One of the old time preachers, he cheerfully bore the hardships, and labored to win. He was a successful revivalist, often receiving more than a hundred converts in a year. He believed in a free and full salvation, and was an illustration of a pentacostally endued workman. On September 21, 1899, as he was walking out in the afternoon, he suddenly found his feet moving along the gold-paved streets, amid the triumphal shouts of many loved ones who had been won by his ministry, and the sweet welcome of his wife and children gone before. The sorrowing company which crowded the church to its utmost capacity at his funeral spoke more eloquently than words of the esteem in which he was held."*—*(Minutes of Conferences, Vol. XXVIII, 1900, p. 439.)*

***Hiram Kellogg—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; located, 1857; re-admitted, 1858; became a member of the East Ohio Conference at its organization, 1876; deceased, Welshfield, O., September 21, 1899. Appointments: 1843, Twinsburg; 1844, Ellsworth; 1845, Gustavus; 1846, Williamsfield; 1847, Hartford; 1848, Hubbard; 1849, Ellsworth; 1850, Parkman; 1851-'52, Edinburg; 1853, Mechanicsburg; 1854, Mantua; 1855, Concord; 1856, Chardon; 1858, Newburg; 1859, Bedford and Warrensville; 1860-'61, Mantua; 1862-'63, Troy; 1864, Bainbridge; 1865, Green and Mecca; 1866, Southington and Nelson; 1867, Braceville; 1868, Troy; 1869-'70, Mayfield; 1871, Montville and Hampden; 1872-'73, Warrensville; 1874-'98, superannuated.**

Alden Walker was born in Adams, Berkshire County, Mass., May 18, 1816. The family moved to Saybrook, Ashtabula County, Ohio, in 1822. His parents were Quakers, but Alden was early brought under Methodist influence and experienced religion in an old school house under the labors of John Luccock in 1835. He united with the Methodist Episcopal Church, and received local preachers' license by the authority of the Geneva quarterly conference in 1842. The following year he was received on trial in the Erie Conference. He was "full of zeal and power, but wanting in confidence." He located in 1852, and made his home in Saybrook, where for many years he was station agent of the Lake Shore & Michigan Southern Railroad Company. He died in Saybrook, June 20, 1890.*—*(Gregg, History of Methodism, Erie Conference, Vol. II. p. 216.)*

John W. Wilson.

John W. Wilson was born in Williamsburg, Upper Canada, September 22, 1820, and came to the United States with his parents when a child. The family lived in Western New York. He was left homeless at the age of six years. At twelve years of age he found a home with A. Bennett, a local preacher, in Michigan. He was happily converted at the age of fifteen. In 1841 he returned to Western New York and resided near Forestville. The same year he received license to exhort. Soon after he was licensed to preach, and in 1842 J. J. Steadman employed him as a supply on the Napoli Circuit. In 1843 he was admitted on trial in the Erie Conference. What Mr. Gregg said of him is still true: "Very few men have excelled him in getting souls converted, and in building and repairing churches and parsonages."

John W. Wilson writes under date of December 22, 1901:

"Dear Brother: I am now in my eighty-third year and fifty-eighth in the ministry. Sixty-eight years ago last August the Methodist Episcopal Church thought it

---

***Alden Walker—Licensed to preach, 1842; admitted on trial, 1843; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh; located, 1852; deceased, Saybrook, O., June 20, 1890. Appointments: 1843, McKean; 1844, Fredonia, N. Y.; 1845-'46, Mesopotamia; 1847-'48, Parkman; 1849, Chardon; 1850-'51, Newburg.**

best to try a poor boy on probation. My eyesight and hearing are failing, but still I often walk three and four miles and preach three times when required. John J. Steadman, a grand man, employed me as a supply on a large charge in 1842, from which I was recommended to the Erie Conference which held its session in Fredonia, N. Y., in 1843. My first appointment to Corry, Pa., where I now reside, was made in 1868. It was a time of great excitement, only one small Catholic Church in town, five or six of us representing the Protestant churches. At the same time material and work were high. I prayed every day as I went with my subscription that God would help me to reach the hearts of the people. By His blessing we succeeded. For many years the Methodist Episcopal Church was the strongest church in Corry, though of late years removals and deaths have very much reduced its strength."

On the Springfield charge in 1856-'57, Brother Wilson paid debts on the "brick parsonage" and the Cherry Hill Church, $4,000; and had a wonderful revival with more than one hundred conversions. Among these were four ministers—Rev. George J. Squier and Rev. Edgar A. Squier who became members of the Erie Conference; Revs. Whiting and Cannon, local preachers, and sisters Louisa and Ruth Blackmar, who went to India as missionaries. In 1858 Brother Wilson was appointed to Waterford, and says: "I found a debt of $800 against the church and parsonage, a disappointed, feeble church with but one male member who shunned me, but meeting me after a while said: 'I pity you; I have become discouraged.' We revived the prayer meetings and with faithful visiting from house to house and from store to shop, we made a change. The Lord came in power, and the whole town was shaken. I continued the meetings forty evenings without interruption. Many students from the old academy were converted. The debt was paid at Waterford, the church at Mill Village rebuilt, and one hundred added to the church membership." In 1860, he built a new parsonage on the Fairview charge; in 1861 he paid the debt on the Albion Church, and dedicated a church in the "Ball neighborhood;" in 1862-'63 he built and dedicated churches at Edinboro and on the "Shedrack Hill;" in 1870 he was the agent for Lake

Shore Seminary, and raised $7,000; in 1873-'74 he built churches at Riceville, $6,000, and Centerville, $3,000; in 1876-'78 he was stationed at Spartansburg. He says: "I found no one to encourage me. They told me they had passed the time of even thinking to build a church. I told them we had been preaching in that place more than seventy years, and that God would help us if we trusted in Him. It was not long before we had thirty or forty of the enterprising ladies interested. We had a glorious revival, and built a church at a cost of $4,000 for lot, building and sheds." In 1885 he built a fine church at Spring Creek; in 1882-'84 he made the old church in Columbus "new outside and in, with a fine row of sheds, fifteen stalls," built "a fine little church" at Carter Hill, and moved a church, standing one and a half miles out, into North Corry. We had no church at Bemus Point, but preaching was held at times in the Universalist Church, the only building. The Methodists had tried to form a society, but had been defeated. As a forlorn hope, Brother Wilson was sent. He says of his work on this unpropitious field: "I went, preached morning and evening, went from house to house, prayed with and consulted the people, put the names of those who wished to become Methodists on a class book, and made no public statement. When I had fifty good names I put them in a new class book and appointed Dr. Scofield leader. It stirred up a big nest. When Brother Humason, the presiding elder, came to appoint trustees for our lot they locked him out. But a big-hearted landlord, keeping a hotel, with whom I had a good understanding, told the elder that his mother was a Methodist and his brother belonged to the church, and he would see fair play. He got the key and opened the church." The building was erected. It was a great victory. The next year, 1894, Brother Wilson—he had been superannuated since 1886—supplied East Warren, where he built a chapel; in 1895 he was made "effective," and appointed to Russell. He made more than six hundred pastoral visits, prayed with the families, gathered in the scattered members, and encouraged them to build. He was invited to go out three miles and preach in a school house, but a brother said: "You don't want to go out *there*. I have known them for forty years. They are very pro-

fane, and drink, work and visit on Sundays." But Brother Wilson went, and preached every Sabbath. "I went over the hills and through the valleys; we had a good revival; they now have a fine little church and a good congregation. I went to the dedication." Again superannuated, he supplied the "Mountain Charge" in 1897, and organized two societies.

This is but a brief record of Brother Wilson's work, worthy of "the heroic days of Methodism."*

Reuben J. Edwards.

Reuben J. Edwards closed his life and labors in Warren, Pa., Sept. 27, 1852, being in the thirty-first year of his age, and the tenth of his ministry. His memoir says: "His early days were blessed with the godly example, counsels and prayers of a deeply pious mother, which, with the blessing of God's grace, led to his awakening and conversion, when about fifteen years of age. Subsequently to this happy change he became convinced of his divine call to the gospel, and 'straightway he conferred not with flesh and blood.' He was licensed to preach in October, 1842, and the same month commenced his labors on the Braceville Charge, which he served until the ensuing annual conference, when he was received on trial. . . . Having earnestly sought and obtained the blessing of 'perfect love,' he gloried only in the cross of Christ, by which he was crucified to the world, and the world to him. His personal experience of God's sanctifying grace was professed with evidences of deep humility, and often was he heard to say, with strong emotion,

---

***J. W. Wilson—Licensed to preach, 1843; admitted on trial, 1843; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh. Appointments: 1842, Napoli (supply); 1843, Quincy; 1844, Wesleyville; 1845-'46, Wattsburg; 1847, Spring Creek Mission; 1848, Mayville; 1849-'50, Springfield; 1851-'52, Harrisville; 1853-'54, Salem; 1855, Girard, Pa.; 1856-'57, Springfield; 1858, Waterford; 1859, McKean; 1860, Fairview; 1861, Albion; 1862-'63, Edinboro; 1864-'65, Columbus and Corry; 1866, supernumerary; 1867, Petroleum Center; 1868, Wattsburg; 1869, Beaver Dam; 1870, Agent Lake Shore Seminary; 1871, Columbus; 1872, Rockland; 1873-'74, Centerville, Crawford Co.; 1875, Fairview; 1876-'77, Spartansburg; 1878, Garland and Spring Creek; 1879, Corry; 1880-'81, Panama; 1882-'84, Columbus and North Corry; 1885, Spring Creek; 1886-'95, superannuated; 1891, Wrightsville (supply); 1895, Mountain (supply); 1896, Russell; 1897-1907, superannuated; present residence, Corry, Pa.**

'But for the mercy of God in Christ Jesus, *I could never have been accepted.*'

"In his preaching he was plain, pointed, and often powerful. His fearless denunciations of error and vice were frequently terrible. But the apparent severity of his ministrations has been aptly compared to the 'lightning from heaven, which makes holy what it scathes.' When the sword of the Spirit had pierced, our brother had a balm for the wounded heart. He had skill to point the penitent to the Lamb of God, and remove the doubts and still the fears of those to whom he sustained the relation of spiritual adviser. . . . His short sickness was borne with uncomplaining patience, and great were the heavenly consolations afforded him in his hours of bodily suffering. His attachments were strong, and he felt the severance of many tender ties; but he had sought a better country and knew well that to die was gain. A death so peaceful and triumphant as his is a priceless legacy for the church and the loved ones he has left to sorrow, but not as those who have no hope."* —*(Minutes of Conference, Vol. V., 1852, pp. 86-87.)*

George W. Maltby.

George W. Maltby became one of the leading members of the Erie Conference. He was born in Ashtabula, Ohio, July 28, 1823. He was blessed with Christian parents, and was converted at a camp meeting on the Kingsville Charge at the age of sixteen. He was licensed to preach and received on trial in the Erie Conference in 1843. "Mr. Maltby was a tall, stout-built young man, with light complexion and hair; was moderate and dignified in his movements, social and manly in his manners, and possessed talents for preaching of more than ordinary promise, which have been carefully improved by close application to study. After several years spent in the ministry he was stationed in Meadville and vicinity a few years, during which time he completed the entire college course of studies, and graduated with honor in Allegheny

---

***Reuben Edwards—Licensed to preach, 1842; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Warren, Pa., September 27, 1852. Appointments: 1843, Wesleyville; 1844, Mayville; 1845, Harmony; 1846, Jamestown, N. Y.; 1847-'48, New Castle; 1849, Akron; 1850-'51, Warren, Pa.**

College; since which time he has ranked among the first and most influential men of the conference, filling our best appointments acceptably and usefully."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 210.)*

"Brother Maltby was a grand specimen of well-rounded Christian character. From the time of his conversion to his death there had been a steady, systematic unfolding, not of brilliant, versatile powers, but of strong, practical piety. Nature, grace and persistent effort united in forming a noble manhood. A fine form, a vigorous constitution, a well-balanced mind, a large heart full of generous impulses, a firm will and moral powers early awakened and ever active, were among the things that made his life eminently successful.

"As a preacher he was strong, logical and convincing, yet tender and persuasive; sometimes bearing down all opposition with his clear arguments, at other times thrilling his audience by his fervid exhortations to righteousness, or by the affectionate pleadings of Calvary constraining the thoughts of his hearers to Christ. In each of his fields of labor souls were converted by his ministry. As a pastor he was faithful to every interest of the church. In the home of wealth or cabin of poverty—wherever good was to be done—he sought entrance and won souls to Christ. He was a safe adviser of the young; a wise counsellor and example to his flock. In conference his brethren trusted him; he had become one of our recognized leaders. He was elected a delegate to the General Conference of 1868. He was elected also a member of the Book Committee. For years he had been a member of the Board of Control of Allegheny College. In his home life he was affectionate, yet firm, ruling in love, and dispensing a generous hospitality to all who came within his house. In the various spheres occupied by him he nobly performed his part, leaving on all the impress of a Christian manhood. His last sickness was intensely painful, but borne uncomplainingly. He believed it his last mortal struggle, and through grace was more than conqueror, joyfully testifying, 'Jesus fully and sweetly saves *me now*."*

*G. W. Maltby—Licensed to preach, 1843; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Cleveland, O., March 27, 1875. Appointments:

JOHN A. YOUNG, JOSEPH UNCLES, MILO BUTLER.

"Rev. John A. Young was born in Adams County, Pa., June 18, 1815, and became a subject of converting grace and power in Springfield, Summit County, Ohio, Dec. 25, 1832. He was licensed to preach by the quarterly meeting conference of the Middlebury Circuit in 1842, and admitted on trial by the Erie Conference at its session in 1843. Mr. Young was a tall, stout, athletic man, with a good constitution for labor of any kind; was also possessed of a large degree of mental power and religious zeal, and with proper culture might have made a successful Methodist preacher. For what cause we know not, he soon retired to the local ranks, where he has tried to make himself useful in that work."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 210-211.)*

Joseph Uncles was born in Ann Arundel County, Md., February 17, 1812. His father dying when he was quite young he was apprenticed to a shoemaker near Ellicott's Mills. He purchased one year or more of his time in order to secure an education. It is believed that he was converted when about eighteen years of age at McKendree's Chapel, Howard County, Md. For some time thereafter he pursued his studies and taught in Eastern Pennsylvania. He came to Meadville in 1834 and entered Allegheny College, from which he graduated in 1838. The following year he married Miss Agnes Smith, of Meadville, who became a devoted companion and efficient helpmeet in all his labors and trials. He taught in Madison College and elsewhere until 1843, when he was admitted to the itinerant ministry in Erie Conference. He labored until 1854, when he was prostrated by disease and superannuated. He received his baptism of suffering and entered upon a more ripened Christian experience. After two years, though still in poor health,

---

1843, Hubbard; 1844, Parkman; 1845-'46, Poland; 1847, Middlebury; 1848, Chardon; 1849-'50, Windham; 1851-'52, Morgan; 1853, Windsor; 1854-'55, Warren, O.; 1856-'57, Meadville; 1858-'59, Saegertown; 1860-'61, Youngstown; 1862, Painesville; 1863-'66, Jamestown District; 1867-'70, Meadville District; 1871-'73, New Castle; 1874, East Cleveland.

***J. A. Young—Licensed to preach, 1842; admitted on trial, 1843; discontinued at his own request, 1845. Appointments: 1843, Sheridan; 1844, Napoli.**

he received a charge which proved to be his last. It was at Sharon, Pa., where he closed his ministerial labors. "At the session of the conference in Meadville, July, 1858, he mingled with his brethren for the last time. We all saw, with hearts full of tenderest sympathy, that our brother had finished his course. For only a little time was he to be superannuated; before the next annual gathering of the toil-worn leaders of our Israel he should put on immortal youth and mingle in the throng of victors crowned at Immanuel's feet. Of all this we felt assured, and our sympathies were not wholly painful. Meadville, the scene of his youthful toils and triumphs, and of his maturer discipline, the place where clustered his holiest memories and deepest joys, was to be the Olivet of his departure. Returning, after a few weeks spent in reunion with old friends in places not far distant, he quietly arranged his temporal affairs and gave himself up patiently to suffer and wait the Master's bidding. The days of waiting were few, but full of untold interest, of seasons of Christian communion never to be forgotten. In the afternoon of November 12, 1858, the hours had fully come—over the dying couch heaven bowed itself to earth and received the weary itinerant home."

Mr. Gregg says: "Mr. Uncles was medium in height, but rather slender, and very well appearing. He possessed good mental powers and preaching abilities, and continued the habit, long previously formed, of close application to study. He soon built up a reputation for piety, intelligence and ministerial ability and usefulness, which, modest as he was, introduced him to a good class of appointments, and secured for him the high esteem of his brethren in the ministry."*

The General Minutes contain a beautiful tribute to the character and worth of Milo Butler: "Brother Butler was esteemed by all who knew him as a quiet, refined Christian gentleman. As a preacher he was clear, scrip-

---

***Joseph Uncles—Licensed to preach, 1840; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Meadville, Pa., November 12, 1858. Appointments: 1843, Clarksville; 1844-'45, Randolph; 1846, Forestville and Villenovia; 1847, Portland; 1848, Jamestown, N. Y.; 1849, Sheridan; 1850, Silver Creek; 1851-'52, North East; 1853, Painesville; 1854-'55, superannuated; 1856, West Middlesex; 1857, Sharon; 1858, superannuated.**

tural and practical, but always tender and impressive. It was evident to all who heard him that he preached Jesus as he knew Him, and because he knew Him. He loved to preach; and even with failing strength and enfeebled body he loved to tell the story of a Savior's love. The internal life shone out in all his sermons; there was no superfluity of words or gestures; he uttered in mild but earnest tones things beautiful and forcible, and success followed in conversions and revivals during all his ministry. In his home life the affections were always bright and sweet, combined with great meekness and simplicity. He maintained in his spirit the freshness of perpetual youth, and was full of a great contentment which was like the dawn of the coming heaven."—*(Minutes of Conference, Vol. XXVIII., 1888, p. 360.)*

Mr. Butler was transferred to the Illinois Conference in 1851, where he was eleven years effective. He had labored eight years in the Erie Conference, having been received on trial in 1843. He was three times superannuated, bracing himself up once and again for active service. In 1869 he retired permanently, moved to Shelbina, Mo., where the good angel called for him November 12, 1887. He was born in Pompey, Onondaga County, N. Y., September 8, 1808; hence he had just entered his eightieth year. His license to preach was dated June 22, 1839, eight years subsequent to his conversion.*

Leander W. Ely.

Leander W. Ely was born at Middlefield, Hampshire County, Mass., April 7, 1815. He came west with his parents in 1817. They settled in Bainbridge, Geauga County, Ohio, where Leander was early put to work assisting in clearing and cultivating the farm. He had "but a small margin of time and means for mental im-

*Milo Butler—Licensed to preach, 1839; admitted on trial, 1843; full connection, 1845; deacon, 1843, Soule; elder, 1845, Hamline; transferred to Illinois Conference, 1851; deceased, Shelbina, Mo., November 12, 1887. Appointments: 1843, Newburg; 1844-'45, Middlebury; 1846-'47, Chardon; 1848, Warren, O.; 1849-'50, Braceville; 1851, Quincy, Ill.; 1852-'53, Columbus, Ill.; 1854, Griggsville, Ill.; 1855-'56, Perry Circuit, Ill.; 1857, Winchester, Ill.; 1858, Urbana, Ill.; 1859-'60, superannuated; 1861-'62, Paxton, Ill.; 1863-'67, superannuated; 1868, Beverly, Ill.; 1869-'87, superannuated.

provement; and a peculiar constitutional diffidence, which has clung to him through life, prevented him from making a thorough improvement of such opportunities as were afforded him. Though early a subject of deep conviction and serious thoughts, with faint presentiments of ministerial duty in coming life, he did not embrace religion until the autumn of 1836, when he became powerfully awakened under the preaching of Rev. J. K. Hallock, and was soon after converted and united with the same class his parents had joined in 1822, when first formed. Soon after this commenced a terrible mental conflict between his consciousness of duty and his unyielding timidity. But grace and the voice of the church came to the rescue, and he accepted a license to preach, given him by the Twinsburg quarterly conference in 1840, Rev. John Chandler, presiding elder. He was employed by the elder one or two years, during which time and indeed for several years after he was received into the conference, he was greatly embarrassed by timidity. Not daring to look a congregation in the face, he formed a habit which has followed him through life, of looking down upon the floor when preaching. He was tall and slim, with large features, spoke too low at the commencement and too high at the close of his sermons. He possessed a mind of more than ordinary strength, was well read in theology, a close thinker, and cogent reasoner. If a little more sociable and familiar he would have been much more popular as a preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 207-208.)*

Mr. Ely was united in marriage with Miss Loretta N., daughter of Rev. Ira Eddy, a preacher of pioneer fame, June 24, 1847. He was admitted on trial in the Erie Conference in 1843, and became a member of the East Ohio Conference at its organization in 1876. He was superannuated in 1882, but continued to labor as his strength would permit until the end, which came at Zanesville, Ohio, May 8, 1887. He was a good man. His life was one of great fidelity, and his end peace.*

***L. W. Ely—Licensed to preach, 1840; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; located, 1846; readmitted, 1850; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Painesville, O., May 8, 1887. Appointments: 1843, Middlebury; 1844,**

Revivals.

Edwin Hull, traveling the Oil Creek Circuit, gives his idea of a revival. He says: "We have held some extra meetings at different places in this charge with good success. We have expelled four for immorality; laid aside for breach of rules, six; dropped some that were on trial; formed four new classes; received thirty into full membership, and eighty have joined on trial."—*(Pittsburg Christian Advocate, February 28, 1844.)*

J. M. Plant and A. G. Miller, writing from Franklin, Pa., say: "We have the happiness to announce to the friends of Zion the pleasing intelligence that God has visited the Hendersonville Circuit with a gracious revival of His work. We have held several protracted meetings, and at all of them the great Head of the Church has been with us, and we have seen signal displays of His power. Sinners have been convicted, mourners have been comforted, and the old veterans of the cross have been greatly refreshed. One hundred and fifty-five persons have joined the church as probationers. A large number of them promise great usefulness to the church. . . . Notwithstanding the hard times, we expect in a few weeks to commence building a very good meeting house 40x50 feet, in the neighborhood of John Henderson's. We have already on subscription near seven hundred dollars, and we expect to get three or four hundred more. On February 19 we commenced a protracted meeting in Hendersonville in a large, commodious and well-furnished house, which was dedicated to the worship of God on the second day of July last. This house stands as a monument of the enterprise and benevolence of the inhabitants of the place and surrounding country.

"God has been with us at this meeting in great power. The altar has been crowded with penitent souls almost every evening for more than two weeks. Many of them

---

Chagrin Falls; 1845, Chardon; 1850, Geneva; 1851, Edinburg; 1852-'53, Franklin, O.; 1854-'55, Twinsburg; 1856, Newburg; 1857, Northampton; 1858-59, Rootstown; 1860-'61, Girard, Pa.; 1862, West Farmington; 1863-'64, Gustavus; 1865, New Wilmington, (did not go to his appointment); 1866, Bazetta; 1867, Bazetta and Johnson; 1868-'69, Girard and Liberty; 1870, supernumerary; 1871, Southampton; 1872, Baconsburg; 1873, supernumerary; 1874-'76, Twinsburg and Hudson; 1877-'78, Mentor; 1879, Madison; 1880, Madison and Unionville; 1881-'86, superannuated.

have had a new song put into their mouths, even praises to God. Thirty-seven have joined the church as probationers, and we believe more will when opportunity is given."—*(Pittsburg Christian Advocate, March 22, 1843.)*

There is good news from Braceville Circuit. Lorenzo Rogers and Thomas B. Tait write: "Some more than five hundred have been born of the Spirit from above. We have received three hundred and forty-one into the church and the glorious work is still going on. Brother Robinson, of the Warren station, has labored with us in his usual spirit a long time, and we doubt not that many in the day of eternity will rise up and call him blessed from this field of labor. Brother Heaton, a local preacher of this circuit, rendered us great assistance in our work. Our extra labors commenced on the last evening of 1842, at the center of Braceville. We continued in that place four weeks, and then removed to Newton Falls, it being the time of our second quarterly meeting. Brother Kinsley, our presiding elder, was with us, and on Saturday dedicated our new Methodist house to the worship of God, a neat little building 38x40. From this place we went to the center of Windham and commenced a protracted meeting which terminated gloriously. We have also had a meeting at the center of Southington, and at McClintocksburg. In all of the above named places, the power of God has been displayed in the conversion of many precious souls.

"At Windham we have a society of ninety-one members where there was no Methodist society until the past winter; we are also building a meeting house in this place; we have raised more than two thousand dollars on subscription, and the workers are at it. What cannot the Lord do? To His name be all the glory forever."—*(Pittsburg Christian Advocate, April 12, 1843.)*

Samuel Gregg writes from Painesville, Ohio, under date of June 25, 1843: "About the first of December last a revival commenced in Willoughby, which spread in quick succession to every appointment on this beautiful and interesting charge. The flame continued to brighten and spread for about four months, penetrating to the most hardened hearts, and consuming the most palpable errors that can poison human society.

"At Painesville about ninety were added to the church. Mentor, a stronghold of Campbellism, was powerfully shaken. Our society and strength in that place have nearly doubled.

"Even Kirtland, poor, forsaken Kirtland, overrun with Mormonism like Egypt with locusts, was not forgotten. We now have a society of about forty members that worship beneath the very brow of iniquity. And several of the deluded followers of Smith and Rigdon have burst their chains and are now 'clothed and in their right mind.'"—*(Pittsburg Christian Advocate, July 12, 1843.)*

At the session of the conference in 1843 the following resolution, signed by John Bain and Hiram Kinsley, was adopted: "Resolved, That in the judgment of this conference instrumental music in our churches is incompatible with our discipline on the subject of singing, and always to be discountenanced."—*(Manuscript Journal of the Eric Conference, Vol. I., 1843, p. 142.)* The churches at Cleveland, Ohio, Jamestown, N. Y., and a few others had introduced instrumental music. In 1845 the conference passed the following: "Resolved, That preachers be required to discourage the use of instrumental music in the performance of public worship."

"The Methodist Episcopal Church was organized at an early day, probably prior to 1840, in the southern part of New Vernon township. A great revival occurred in a school house in the neighborhood in 1843, resulting in securing twenty-three members to the congregation. In 1849, at the suggestion of Robert Beatty, a meeting house was erected, he assisting in the work. The first members of this congregation embraced James Boyd and wife, Thomas Boyd and wife, George Forbes and wife, Joseph Boyd, George Burrows and wife, and Mary Forbes. James Boyd was the first class leader."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 562.)*

A house of worship was erected at Lordstown, Ellsworth Circuit, Ohio, under the labors of Lewis Clark and R. M. Bear, in 1843.

The Tracy Methodist class is in the southern part of Vernon township. Work on the building was commenced in 1843. The church was dedicated in 1846. The class had been organized some years prior, and services held in

the house of John Tracy and elsewhere. Among the leading members were David Tracy, John Tracy and Joseph Kycenceder.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 684.)*

The modest little church called the Skelton Methodist Episcopal Church was built in 1843 at a cost of $600; and the same year a class of twenty-five members was formed, the most prominent of whom were: William Scott, Jacob Wood, Jacob Blystone and Christian Blystone. Services were held for about fifteen years, when the class became so reduced by deaths and removals that it was considered wise to sell the building. It was bought by the cemetery association. The church required the reservation that the privilege to worship therein should be granted to all religious denominations. Under the pastorate of J. H. Vance, of the CambridgeCircuit, the class was reorganized.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 678.)*

III.

HARD AT WORK. 1844-1849.

WHO ARE HOMER H. MOORE AND RICHARD A. CARUTHERS? AND WHO IS JOHN PEATE?

The Ninth Session.

The ninth session of the Erie Conference was held in Erie, Pennsylvania, commencing July 23, 1844, under the presidency of Bishop Beverly Waugh. Alfred G. Sturgis was elected secretary and William F. Wilson, assistant secretary.

The session of the General Conference of 1844 had been a stormy one. Bishop J. O. Andrew was suspended from his office until he should free himself from the entanglements of slavery. As a result the southern members had made it known that they and the constituency they represented might consider it to be their duty to withdraw from the Methodist Episcopal Church and effect a separate organization; and, in such case, would claim their fair share of the property invested in the Book Concerns of New York and Cincinnati. The General Conference had provided a "plan" for the division of the territory, in case the Methodists of the south should separate from us, but could provide no legal plan for the division of the property. A resolution was introduced in the Erie Conference recommending that the annual conferences and the General Conference, by the constitutional method should so change the restrictive rule as to authorize an equitable division of the property to be made. The resolution was passed by a vote of 86 to 26; but it failed in other conferences. G. B. Hawkins resigned the principalship of Juliet Academy, and the trustees em-

ployed Martin R. Atkins who served the institution several years.

The following persons were received on trial: Hiram W. Beers, John Wrigglesworth, Samuel W. Foljambe, Thomas H. Cummings, Josiah Hildebrand, and James B. Hammond.

J. K. Hallock and Stephen Hubbard were supernumeraries.

John Chandler was transferred to the Rock River Conference.

Moses Elkins, J. P. Benn, Theodore Stowe, and J. W. Clock located.

W. B. Lloyd, James Gillmore, Thomas Carr, L. D. Mix, R. A. Aylworth, L. D. Prosser, Goodwin Stoddard, and Caleb Brown were the superannuates.

H. J. Moore "was deprived of his ministerial character"—having left his work without consent. His name does not appear in the "General Minutes."*

*Appointments for 1844: Ravenna District, Billings O. Plimpton, presiding elder; Ravenna, B. K. Maltby; Cleveland, Samuel Gregg; Akron, E. J. Kinney; Middlebury, Aurora Callender, Milo Butler; Painesville, Albina Hall, G. B. Hawkins; Chagrin Falls, D. M. Stearns, L. W. Ely, J. K. Hallock, sup.; Franklin, W. H. Hunter, M. H. Bettes; Newburg, J. E. Aikin, C. P. Henry; Twinsburg, Henry Elliott, Wareham French, Albert Norton; Chardon, Ira Eddy, Peter Burroughs, J. H. Tagg; Cuyahoga Falls, Dillon Prosser; S. C. Thomas, Agent for Allegheny College. Warren District, John C. Ayres, presiding elder; Warren, J. W. Lowe; Braceville, J. J. Steadman, Stephen Heard; Nelson, Allen Fouts; Mesopotamia, Joseph Leslie, W. W. Maltby; Windsor, J. H. Whallon; Parkman, Ahab Keller, G. W. Maltby; Freedom, Lorenzo Rogers, Alden Walker, Stephen Hubbard, sup.; Edinburg, Lewis Clark, E. B. Lane; Ellsworth, Samuel Leech, Hiram Kellogg; Poland, Thomas Stubbs, S. C. Frear; Youngstown, B. S. Hill; Hubbard, P. D. Horton, S. W. Foljambe; Hartford, Asahel Reeves, A. L. Miller. Meadville District, Hiram Kinsley, presiding elder; Meadville, A. G. Sturgis; Conneautville, J. M. Plant, R. M. Bear: Saegertown, John Crum; Rockville, John Graham, Fortes Morse; Williamsfield, W. F. Wilson, John Scott; Morgan, Ira Norris, T. B. Tait; Geneva, Moses Hill, David Preston; Ashtabula, John Luccock, Rufus Parker; Gustavus, J. O. Rich, John Demming; Salem, William Patterson, H. D. Cole, John Bain, Agent for Allegheny College. Erie District, Timothy Goodwin, presiding elder; Erie, Calvin Kingsley; McKean, Matthias Himebaugh; Springfield, Josiah Flower, D. C. Richey; Wesleyville, J. O. Wood, J. W. Wilson; North East, J. F. Hill; Quincy and Westfield, John Prosser, H. W. Beers; Mayville, Alvin Burgess, R. J. Edwards; Harmony, T. D. Blinn, C. R. Chapman; Wattsburg, R. J. Sibley, Daniel Pritchard; Columbus, O. P. Brown; A. G. Miller, Agent for Allegheny College. Jamestown District, Darius Smith, presiding elder; Jamestown, G. W. Clarke, A. M. Reed; Randolph,

Several Preachers.

Josiah Hildebrand—we cannot tell whether his name was Isaiah or Josiah; Gregg has Josiah on one page, and Isaiah on the next; Josiah seems to have the advantage after he transferred to the Baltimore Conference—came from Eastern Pennsylvania, where he had two brothers, members of the Baltimore Conference. He was a young man of excellent character, and of fairly good education and pulpit ability. He withdrew from the Methodist Episcopal Church in 1849, entered the ministry of the Protestant Methodist Church, but was re-admitted to the Baltimore Conference in 1852. His further course is traced in the margin.*

Hiram W. Beers was born in Wesleyville, Erie Co., Pa., and was there converted and united with the Methodist Episcopal Church. He was received on trial in the Erie Conference in 1844. He located in 1853, and afterward withdrew from the connection, and joined the Protestant Episcopal Church and served various parishes in and near Chicago as rector.

Joseph Uncles, one to be supplied; Napoli, D. W. Vorse, J. A. Young; Gerry, W. W. Lake, T. H. Cummings; Ellington, S. A. Henderson; Forestville, Niram Norton; Villenovia, W. S. Worrallo, J. B. Hammond; Sheridan, Isaac Scofield, Alexander Barris; Fredonia, Thomas Graham; Portland, E. J. L. Baker; Warren, J. E. Chapin; Youngsville, H. S. Hitchcock; Kinzua, Alva Wilder. Franklin District, John Robinson, presiding elder; Franklin, H. N. Stearns; Cooperstown, John Abbott; Oil Creek, Edwin Hull, I. H. Tackitt; Henderson, William Monks, G. F. Reeser; Clintonville, S. W. Ingraham, John Van Horn; Shippenville, I. C. T. McClelland, Hiram Luce; Forest, J. W. Davis, John Wrigglesworth; Clarion, J. W. Hill, D. H. Jack; Red Bank, Samuel Churchill, J. K. Coxon; Luthersburg, Thomas Benn, Josiah Hildebrand; Mercer, Israel Mershon, J. L. Holmes; Greenville and Clarksville, J. R. Locke, H. S. Winans; New Castle, John McLean, J. E. Bassett.

*Josiah Hildebrand—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; withdrew from ministry and membership, 1849. Afterwards entered the ministry of the Methodist Protestant Church, but was received again into the Baltimore Conference, 1852; full connection, 1854; became a member of East Baltimore Conference at its organization, 1856; transferred to Baltimore Conference, 1858; located, 1860; readmitted, Missouri and Arkansas Conference, 1865; member of Missouri Conference at its organization, 1868; located, 1871. Appointments: 1844, Luthersburg; 1845, Clintonville Mission; 1846, Harrisville; 1847, Curllsville; 1848, Rockville; 1852, Karthaus; 1853-'54, Green Bank; 1855, Lewisburg Circuit; 1856, Hampstead Circuit and Gunpowder Mission; 1857, Hempstead; 1858, Allegheny; 1859, Wardensville; 1865, Memphis; 1866, Athens; 1867-'70, supernumerary.

It would be interesting to follow our ministers who left us to labor in connection with other religious bodies, but our limits will not permit. Most of them made a noble record, and exerted a wholesome influence, infusing a new spirit and effecting a change in an outgrown theology.*

James B. Hammond, after five days of great suffering, was transferred to his heavenly home, May 12, 1895. He was born in Cambridge, New York, Oct. 5, 1819. Converted in his youth, while attending school at Farmington, Ohio, he spent two years in teaching; was then licensed to preach and admitted to the Erie Conference. This was in 1844, and his appointment was Villenovia, New York. He fell into the East Ohio Conference at the division. He was thirty-five years effective; was supernumerary in 1874 and 1875, and superannuate in 1876 and 1877; and finally superannuated in 1883, maintaining that relation until the close of his life. During his honorable retirement, he made his home in Saybrook for a few years, and then with his family moved to Cleveland where he lived until the death angel called.†

John Wrigglesworth was born in Brandywine Township, Chester Co., Pa., July 30, 1820. He joined the church as a seeker of salvation in Curwensville, August, 1839; in 1842 was licensed to preach, and was admitted on trial in the Erie Conference, July, 1844. He was ordained deacon by Bishop Thomas A. Morris in 1846, and

---

*H. W. Beers—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; located, 1853. Appointments: 1844, Quincy; 1845-'46, Jamestown, N. Y.; 1847, Sheridan; 1848, Fredonia, N. Y.; 1849-'50, North East; 1851-'52, Westfield.

†J. B. Hammond—Licensed to preach, 1844; admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., May 12, 1895. Appointments—1844, Villenovia; 1845, Napoli; 1846-'47, Kinzua; 1848, Wattsburg; 1849, Hartford; 1850, Williamsfield; 1851, New Wilmington; 1852, Waterford; 1853, Youngsville; 1854, Pleasantville; 1855, Sinclairville; 1856, Perrysburg; 1857-'58, Mayfield; 1859-'60, Canfield and Berlin; 1861-'62, Franklin and Hudson; 1863-'64, Charleston; 1865, Huntsburg and Claridon; 1866-'67, Troy; 1868-'69, Euclid; 1870, Saybrook; 1871-'72, Grand River; 1873, Deerfield; 1874-'75, supernumerary; 1876-'77, superannuated; 1878, Montville; 1879-'80, Mayfield; 1881, Mentor; 1882, Mechanicsville; 1883-'94, superannuated.

elder by Bishop Leonidas L. Hamline in 1848. Residing in Ohio when the East Ohio Conference was organized, he became a member of that body.

In 1845 he was united in marriage with Miss Mary E. Bell, of Curwensville, who survives him in feeble old age.

He was in effective service twenty-one years, two years supernumerary, and thirty-six years superannuated. He purchased a farm near Rock Creek, O., on which he lived until he sold it in January, 1903, when he returned to Curwensville, to spend his last days among relatives and friends of his earlier years. He died of the grippe and erysipelas, March 25, 1903, at the home of his brother-in-law, Joseph L. Dale, where the funeral was held March 27. The body was laid to rest in the cemetery near by, to await the resurrection of the just.

During his superannuation he officiated at more than four hundred funerals. He was as innocent and harmless as a child; he was sweet-spirited and saintly, always having a kind word for everybody. He had a strong mind, was a clear thinker, ripe scholar, and eminently gifted in prayer. An upright walk and chaste conversation characterized his whole life, so that he enjoyed the friendship, respect and love of all who knew him. He was always loyal and helpful, and an inspiration to his pastor. His testimony at a love feast a little while before his death was, "I am doing the evening chores of life, waiting for the Master's call."*

Thomas H. Cummings was born in Leesburg, Ohio, July 15, 1823; and fell asleep July 22, 1853. The house of his parents was, from his first recollection, a home for the ministers of Christ, and his earliest attachments were for those who loved the Savior. From a child he knew and loved the holy scriptures. The faith in which he lived and died dwelt not only in his parents but his grand-par-

---

***John Wrigglesworth—Licensed to preach, 1842; admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; became a member of the East Ohio Conference at its organization, 1876; deceased, March 25, 1903. Appointments: 1844, Forest; 1845, Harrisville; 1846, Luthersburg Mission; 1847, Red Bank; 1848-'49, Shippenville; 1850, Clintonville; 1851, Brady's Bend; 1852, Pleasantville; 1853, Columbus; 1854, Mayville and Sherman; 1855-'56, Portland; 1857, Silver Creek; 1858, Leon; 1859-'60, Evansburg; 1861-'62, Rockville; 1863, Bloomfield and Bristol; 1864, Morgan; 1865-'66, superannuated; 1867-'68, supernumerary; 1869, Mentor; 1870-1903, superannuated.**

ents also, and some of the brightest lights which have shone in our Zion in the region of his nativity were of his kindred.

Mr. Cummings found religion at a camp-meeting near Leesburg when about seventeen years of age, and from the day of his conversion gave evidence of his usefulness in the church of Christ. He was licensed to preach in the spring of 1844 and was received on trial by the Erie Conference at its next session. He traveled for two years and a few months when his health failed and he returned home in a prostrate condition. He preached occasionally as health and circumstances would permit until he was attacked with hemorrhage of the lungs.

Mr. Cummings was a man of superior information. As a temperance lecturer, he excelled, and many rescued from intemperance through his influence were able to walk in the ways of sobriety and virtue. He was a Grandworthy Patriarch in the state of Ohio at the time of his death, and was worthy of his office, but his crowning grace was religion. He was a Christian and an able advocate of the divine inspiration of the holy scriptures and their competency to make man wise unto salvation through faith in Christ.

His death occurred in Cleveland, Ohio, his last words being "all is well."

The Carrollton Press in its issue following his death says: "In action, in word, in character, with the world, the church and social circles, publicly and privately he was a good and just man. As a professed Christian he was devotional and faithful; as a temperance advocate he was enthusiastic and persevering; as a citizen patriotic and freedom loving; and in the social circle he was kind, amiable and pleasing, hence he was loved in all his intercourse with others during his whole life."*

Samuel W. Foljambe was a native of England, and was educated and converted in the land of his nativity. Coming to the United States, he resided for some time at Franklin, Ohio—now Kent—where he received license to preach and from which he was recommended to the Erie

*T. H. Cummings—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; located, 1848; deceased, Cleveland, O., July 23, 1853. Appointments: 1844, Gerry; 1845, Forestville and Villenovia; 1846, Sheridan; 1847, supernumerary.

Conference. He was received on trial in 1844, and two years later discontinued because of "a little indiscretion." He "afterwards preached for the Wesleyans and Baptists."*

The Centre Methodist Episcopal Church was organized October 6, 1844, with the following members: John Adams, leader, John W. Walker, Margaret Walker, Daniel Reading, Margaret Reading, David Reagle, Samuel Gildersleeve, Daniel Herring, Robert Herring, Calvin Ward, Emily Ward, Reuben Ward, David Simcox, Adaline Simcox, Amanda Hill, Hiram Kimball, Eliza Kimball, and Eleanor Simcox, many of whom had previously connected with Sandy Creek Church. Services were held in the Adams School House until 1859, when a frame church was built and dedicated by G. B. Hawkins.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 738, 739.)*

The Sunville Circuit.

The Sunville Circuit was formed in 1855, and Benjamin Marsteller appointed pastor. The charge has undergone several changes since its organization. Troy Centre was placed on the Townville Circuit, and East Troy on the Hydetown. At a later date the circuit comprised Sunville, Fairview, Wallaceville, East Randolph, and Chapmanville.

The Fairview—the oldest—class was organized in 1836. Reuben Peck and Daniel Richey were the circuit preachers. There were eight members: Samuel Alcorn, class-leader, John Alcorn, Elizabeth Alcorn, Mary Alcorn, William Alcorn, Andrew Alcorn, Eliza M. Alcorn, and Rebecca Alcorn—the only case of a class of so many members being all of the same name. A church building was erected in 1845 under the pastorate of H. S. Winans. "The growth of this society has been somewhat moderate, but steady. There has been no sweeping revival as in many places, yet under the labors of Jonathan Benn, a local preacher, father of Rev. Thomas Benn, there was quite an ingathering in 1842; and, again, in 1861, S. S. Stuntz had a very successful work." A camp meeting was held in 1841, about half a mile from the site of the church, at

*S. W. Foljambe—Admitted on trial, 1844; discontinued, 1846. Appointments—1844, Hubbard; 1845, Nelson.

which D. H. Jack, later a member of the Erie Conference, was converted.

The Sunville class was formed in 1844 by John Abbott with the following members: Miles McAlevy, Elizabeth McAlevy, George McAlevy, Martha McAlevy, James Burns, Mary Burns, Samuel Foster, Margaret Foster, Elizabeth Foster, Samuel Batten, and Mary Batten. George McAlevy was leader and steward. The first meeting house was built in 1850; and a second church edifice was erected in 1869. "The parsonage was bought in 1854, and rebuilt in 1874, and finished in 1876."

Wallaceville was blessed with the labors of John Abbott who organized a class in 1851. The first members were: Thomas Green, S. A. Thomas, Elizabeth Thomas, Hezekiah Thomas, Elexina Thomas, A. J. Cowan, William H. Cowan, Robert Grove, William Green, Robert P. Green, Robert Redman, Margaret Redman, Obadiah Propst and wife, Nathan Brown, Lydia Brown, and Jonathan Bender. At a revival held by N. C. Brown, in 1858, twenty-nine converts were added to the church. The church building was erected in 1863, G. M. Eberman pastor.

The East Randolph class was organized by Edwin Hull in 1853, and was then a part of the Cooperstown Charge. The following were original members; Mark Bogardus, Sarah Bogardus, Nicholas Bogardus, Sidney Loveless, Jane Loveless, Neal McKay, Lydia McKay, Daniel Houseknecht, Elizabeth Houseknecht, and Joseph Armstrong, Sidney Loveless, the first class leader, afterward became a minister in the Protestant Methodist Church. A house of worship was dedicated in 1867. The cost was about $1,400.

The Chapmanville class was organized by Robert Beatty in 1871 with Hampson Jennings, Rebecca Jennings, Mary Fox, Ann Campbell, Miller Campbell, Jonathan Bender, Mary Bender, Mary Morse, Joseph M. McClelland, and Ketura McClelland as original members. A house of worship, costing about $2,000, was dedicated in 1878 or 1879. There were no special revivals until 1882 when about forty souls were converted or reclaimed.

Our Church at Bristolville.

The Bristolville Methodist Episcopal Church was organized in 1818 by Ira Eddy. When the circuit was organized, shortly after this, it extended from Lake Erie to Warren, and required six weeks to make the round. Meetings were held in barns and school houses. An old log building, which stood near the present house, bought in about 1820, was used as a house of worship until 1844. Under the administration of Joseph Leslie and W. W. Maltby a new church was erected at the date named. Following this, a widespread revival increased the membership to one hundred and three. Bristol and Mecca Circuit was formed in 1856 and Ira Eddy was again appointed pastor. One of the greatest revivals in the history of the church was experienced in 1867, under the pastorate of William Hayes. He notes in the Church Record the reception of twenty-two converts in a single day and adds, "Glory to God! Twenty-two names for Christ; Lord keep them!" In 1879 B. E. Edgell was appointed pastor, and the church building was found to be too small to accommodate the congregations. Mr. Edgell had it so remodeled, enlarged, and beautified that it became practically new. The cost of these improvements was about $3,000. A revival followed, adding seventy-five to the membership. The present membership is 325, the largest in the history of the church. Of this number more than 100 have been added during the pastorate of Elmer S. Smith. About the year 1840, a building was bought, and was used for a parsonage until 1883, when under the pastorate of T. W. Lane the present parsonage was erected at a cost of nearly $3,000.

The names of those composing the first class organized in Bristolville were: John Norton and wife, John and Sarah Hammond, and Magdalena and Margaret Cline. First class leader was Lyman Kibbee.

Dr. Thomas Earl.

"Dr. Thomas Earl was a native of New Jersey, of respectable parentage, and was liberally educated for the medical profession, and entered upon its practice with fine success; but feeling the spirit of adventure moving him, like many others he moved his young family to the west in 1826, and settled in the town of Franklin, (now Kent,)

Ohio, when the country was quite new and sparsely settled, and, combining an extensive medical practice with other business pursuits, soon became a man of wealth and influence.

"But, unfortunately, the doctor had early in life imbibed skeptical views of Bible truth and experimental religion, and as years advanced had become outspoken on the subject, often trying to puzzle Christians by raising questions and pressing arguments too difficult for them to solve, and in his good-natured way making light of serious things.

"The doctor's wife was a noble lady, accustomed to attend church when she could, and in a gracious revival of religion which occurred in the little Methodist Society in that place in the fall of 1839 was soundly converted and joined the Methodist society, and became a very zealous promoter of the revival then in progress, and intensely anxious for the salvation of her husband and children. Not being capable of grappling with the doctor's infidelity, she betook herself to earnest prayer for his conversion. One day, being alone with her two sons, she thought it a good time to interest them on the subject, and in her conversation, which to them was entirely new, she became greatly animated, even to tears. The boys stood and looked and listened with amazement, wondering what strange thing had happened to their mother; soon the mother went upon her knees and commenced praying for them with great earnestness. This but increased the alarm of the boys, and thinking their mother was crazy, they caught their hats, opened the door, and ran. In the rear of the house was a beautiful grove in the midst of which stood the barn, in the rear of which they hid themselves, and occasionally one of them would crawl out carefully and peep around the corner of the barn to see if mother was coming, or if the crazy woman was doing any harm. After Mrs. Earl had closed her prayer, it cost her quite an effort to find her boys, quiet their fears, and get them back to the house again.

"One day during the same winter Dr. Earl came in about the usual time to tea, and being informed by his wife that supper was not quite ready, he stepped into the sitting room and sat down near a table and carelessly picked up a book he saw lying there without knowing

what it was, and opened it for the purpose of amusing himself by reading a few minutes while waiting for tea, and to his great surprise, he found himself reading the parable of the prodigal son in the New Testament. Suddenly his mind became impressed with the similarity between the case of the prodigal and his own. He read on to the close of the parable, by which time his heart was completely broken. Just then his wife entered the room to invite him to supper, and finding his face wet with tears inquired at once the cause of his trouble. He told her that he had just made the discovery of the great sinfulness of his life." Forgetting all about the supper they both went upon their knees and prayed and struggled until God in mercy came to their relief, and they both arose full of joy and hope.

"In 1844 the doctor was licensed to preach, and very soon became a general favorite in the pulpit. His noble personal appearance, pleasant countenance, and clear, forcible delivery made him a very acceptable preacher." —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 243-246.)*

The Tenth Session.

The tenth annual session of the Erie Conference was held in New Castle, Pa., Bishop Leonidas L. Hamline presiding. William F. Wilson was elected secretary, and Albina Hall, assistant secretary. The session was opened July 23, 1845, with the usual religious exercises and an appropriate address by the bishop. Alfred G. Sturgis, who had served as secretary six years with great acceptability, was compelled to retire from active work because of declining health; and was superannuated. "Christ had honored him by making him an accomplished gentleman, scholar and Christian, and by crowning his short but brilliant ministerial career with great success, and by embalming him in the memory and affections of thousands of good people."

The conference for the third time voted unanimously for the restoration of Mr. Wesley's original rule on temperance. This was done at the General Conference of 1848.

H. S. Hitchcock and J. E. Bassett, located.

Aurora Callender and S. W. Ingraham were supernumeraries.

W. B. Lloyd, James Gillmore, Thomas Carr, L. D. Mix, R. A. Aylworth, L. D. Prosser, Goodwin Stoddard, Caleb Brown, Stephen Heard, A. G. Sturgis, D. C. Richey and J. W. Davis were the superannuates.

Martin C. Briggs, Ira Blackford, Potter Sullivan, Ezra Jones, William F. Day, Samuel N. Forest, John N. Henry and Henry M. Chamberlain were admitted on trial.*

---

*Appointments for 1845: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, Samuel Gregg; Cleveland, B. K. Maltby; Akron, E. J. Kinney; Middlebury, Milo Butler, C. P. Henry; Painesville, G. B. Hawkins, Rufus Parker; Chagrin Falls, Peter Burroughs, S. N. Forest; Franklin, M. H. Bettes; Newburg, Albina Hall, D. M. Stearns; Twinsburg, J. E. Aikin, Asahel Reeves, J. H. Tagg; Chardon, Ira Eddy, Albert Norton, L. W. Ely; Cuyahoga Falls, Dillon Prosser; S. C. Thomas, Agent for Allegheny College. Warren District, John C. Ayres, presiding elder; Warren, J. W. Lowe; Braceville, Lewis Clark; Windham, J. J. Steadman; Nelson, E. B. Lane, S. W. Foljambe; Mesopotamia, W. W. Maltby, Alden Walker; Windsor, Allen Fouts; Parkman, J. L. Holmes, Potter Sullivan; Freedom, Lorenzo Rogers, P. D. Horton; Edinburg, Ahab Keller, Israel Mershon; Ellsworth, S. C. Frear, Stephen Hubbard; Poland, W. H. Hunter, G. W. Maltby; Youngstown, Thomas Stubbs; Hubbard, Ira Norris, W. F. Day. Meadville District, Hiram Kinsley, presiding elder; Meadville, Moses Hill, Aurora Callender, sup.; Conneautville, Fortes Morse; Saegertown, D. H. Jack; Rockville, John Graham, Ira Blackford; Williamsfield, John Crum, John Scott; Morgan, Wareham French, J. M. Plant, John Luccock; Geneva, Henry Elliott, H. D. Cole; Ashtabula, Joseph Leslie, David Preston; Gustavus, J. R. Locke, Hiram Kellogg; Hartford, B. O. Plimpton, A. L. Miller; Salem, William Patterson, John Demming. John Bain, Agent for Allegheny College. Erie District, John Robinson, presiding elder; Erie, Calvin Kingsley; McKean, J. H. Whallon, Isaac Scofield; Springfield, Josiah Flower, Matthias Himebaugh; Wesleyville, J. O. Rich, T. B. Tait; North East, J. F. Hill; Quincy, Alvin Burgess; Westfield, John Prosser; Mayville, Thomas Blinn, A. M. Reed; Harmony, Thomas Graham, R. J. Edwards; Wattsburg, R. J. Sibley, J. W. Wilson; Columbus, C. R. Chapman; A. G. Miller, Agent for Allegheny College. Jamestown District, Darius Smith, presiding elder; Jamestown, G. W. Clarke, H. W. Beers; Randolph, Joseph Uncles, J. N. Henry; Napoli, S. A. Henderson, J. B. Hammond; Gerry, D. W. Vorse, Ezra Jones; Ellington, Samuel Churchill; Forestville and Villenovia, W. S. Worrallo, T. H. Cummings; Sheridan, Samuel Leech, Alexander Barris; Fredonia, Niram Norton; Portland, E. J. L. Baker; Warren, J. E. Chapin; Youngsville, O. P. Brown; Kinzua, Alva Wilder. Franklin District, Horatio N. Stearns, presiding elder; Franklin, M. C. Briggs; Cooperstown, I. H. Tackitt; Oil Creek, H. S. Winans, John Abbott; Henderson, William Monks, Daniel Pritchard; Clintonville, John Van Horn, Josiah Hildebrand; Shippenville, I. C. T. McClelland, David King; Washington, Ed-

David King.

David King lived a life governed by the rules of a strict morality, but in the twenty-third year of his age began to think seriously upon the subject of personal salvation. He was then a clerk in a store in Wayne, Ashtabula County, Ohio. He began to read the Bible and to pray earnestly. His whole soul was aroused. He sought the advice of a local preacher of the neighborhood, and while describing his own lost condition fell prostrate on the floor. Friends were called in, and six hours of incessant prayer gave him no relief. He was about to give up in despair, but soon after, while the congregation were singing at a prayer meeting, light broke in upon his soul. He says: "The Holy Ghost fell upon me, and instantly I was caught up in a gale of glory, and all around me became as light as the blaze of a candle; a holy fire ran all through me, making me all light in the Lord. Oh, what a joy I then had in Christ! It was too much for human nature to stand up under, and I fell down as one dead at the feet of Him who had done so much for me."

Mr. King was born at Kinsman, Ohio, August 22, 1810, and died at his residence in Vernon, Trumbull County, Ohio, January 31, 1875. His mother was the daughter of Rev. Obed Crosby, the first Methodist preacher in North Ohio. He supplied Warren Circuit as an exhorter in 1835, "or possibly a year later." He was licensed to preach by Ira Eddy in 1836, and accompanied Alfred Brunson to his Upper Mississippi Mission, having been admitted to the Illinois Conference on trial the same year. In 1843 he located and returned home, and two years later was re-admitted into the Erie Conference, in which he continued to labor until broken health compelled him to retire. Still he labored on as his strength would permit. "His zeal knew no languor. His benevolent activity was only circumscribed by his power of endurance. The generosity of his nature showed itself in acts of kindness, in words of love, and tender sympa-

---

win Hull; Clarion, J. W. Hill, J. K. Hallock; Red Bank, R. M. Bear, Thomas Benn; Luthersburg, J. K. Coxon, H. M. Chamberlain; Mercer, W. F. Wilson; Hendersonville, G. F. Reeser, John Wrigglesworth; Greenville and Clarksville, John McLean, J. W. Clock, S. W. Ingraham, sup.; New Castle, B. S. Hill, Hiram Luce.

thies. He had a heart to weep with the sorrow-stricken, and a hand to help the needy. His death was gloriously triumphant. Not a cloud veiled his setting sun! Not a doubt shook his faith! He had gained the summit! He saw the mighty sweeps of the celestial plains! 'Hallelujah!' burst from his heart and lips as he viewed the promised inheritance. Then turning upon his malignant foe he took up the song of the conqueror, 'O death, where is thy sting? O grave, where is thy victory?' "

Mr. King says of his early experience: "The day after my conversion found me in this house where I am now writing, pleading with my father's family, and others to be reconciled to God, and after spending much of the night in prayer, in the morning found favor in the eyes of the Lord, and four prayed for mercy. The next day found me at the store, sixteen miles from here, and the next day or so found me out with notes and accounts to collect money, but I spent the whole day from house to house pleading with the people to come to Christ at once. Many shed tears, and called on the name of the Lord. That night when I lay down on my couch I could say, 'My cup runneth over with blessing.' A few evenings after this I went to a union prayer meeting in a school house, and such was my desire to save sinners that I got up and began to exhort with my eyes shut, and the power of God came down, and glory shone around. Fifteen arose for prayers. This I think terminated in the conversion of about forty souls. By this time I did not feel much like selling goods, and concluded to set apart six months to read, pray and go to meeting, and could do so by posting up the books, as no one else understood them, I being all alone in the store.

"One day, returning from a quarterly meeting at Clarksville, Pa., I was overtaken by the Rev. A. Brunson, riding a beautiful bay horse, dressed in the primitive round-breasted coat style of a Methodist preacher. He soon got my story, and said, 'You should spend your six months at Meadville. I live there. You can be at meeting every night if you choose.' He told me all about the college. The idea pleased me, and so it did my father, for he had often wished me to go to Jefferson College at Cannonsburg. The next day I was at Meadville, where I first saw Dr. Ruter, H. J. Clark, E. J. L. Baker,

J. W. Lowe and others. I was soon at camp meeting at Waterford, when I saw and felt much of the power of God. One student fell as one dead, and remained so all night, when he came out with 'glory, glory,' on his tongue. He shouted 'glory, glory,' along the road home, in Bro. Goodrich's big Pennsylvania wagon. The next was on the Stoakley farm, near Mercer. While Bro. Cornelius Jones was exhorting the church to holiness, many fell to the earth. One Presbyterian brother fell, too, off the end of a bench and was carried with others to a tent, and in the refining process cried out, 'Lord, make clean work this time,' and so it was this time. This is no hearsay story. The next at Conneaut Lake, where I had heavy duties to perform, but got in return 'good measure, pressed down, shaken together, and running over' of gospel blessing."*—*(Pittsburg Christian Advocate, Sept. 29, 1866.)*

POTTER SULLIVAN, SAMUEL N. FOREST, IRA BLACKFORD.

Potter Sullivan was born in South Kingston, R. I., October 31, 1793, and died in Geneva, Ohio, November 1, 1862. He embraced religion at Mina, N. Y., in 1826. He was baptized and received into the Methodist Episcopal Church by David Preston. In 1832 he moved to Erie County, Pa., and was licensed to preach in 1835. He served under the presiding elder in 1841-'44, and was received on trial in the Erie Conference in 1845. During sixteen years he did effective work, and was superannuated in 1861. Mr. Gregg says: "His undoubted piety, ardent zeal and constant activity in his work, made him a very acceptable and useful minister."†

***David King—Licensed to preach, 1836; admitted on trial, Illinois Conference, 1836; full connection, 1840; deacon, 1840; elder, 1842; became a member of Rock River Conference at its organization, 1840; located, 1843; re-admitted to Erie Conference, 1845; deceased, Vernon, O., January 31, 1875. Appointments: 1836, Prairie Du Chien Mission, Ill.; 1837-'38, Sioux Mission, Ill.; 1839, St. Peters Mission, Ill.; 1840, St. Peters and Sioux Mission; 1841-'42, Sioux Mission, Ill.; 1845, Shippenville; 1846, Clintonville; 1847, Youngsville; 1848, Leon; 1849, Gerry; 1850-'51, Agent Allegheny College; 1852, Hartford; 1853, Agent Allegheny College; 1854, Salem, Mercer Co.; 1855, West Farmington and Bloomfield; 1856, Edinburg; 1857-'59, supernumerary; 1860, Southington; 1861, Hubbard; 1862-'63, superannuated; 1864-'69, supernumerary; 1870-'74, superannuated.**

†Potter Sullivan—Licensed to preach, 1835; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; no record as to

Samuel N. Forest was admitted to the Erie Conference on trial in 1845. He spent fifteen years in the ministry and was successively a member of the Erie, Rock River and Minnesota Conferences. He served Rochester Charge of the Minnesota Conference with great acceptability for eighteen months, was a great sufferer for six months, and died April 5, 1859. His first attack was typhoid fever, followed by inflammatory rheumatism, and finally an abscess, which was the proximate cause of his death. Mr. Forest was of a strong, muscular frame, and never was kept from his work a day in his life because of sickness until seized upon by this mortal malady. "Disease was heavily taxed to push him to the tomb. Our brother was quite successful in his ministry, and held a good position among his brethren. As a man, large-hearted and energetic; as a Christian minister, laborious and faithful; as a preacher, earnest, original and logical; as a husband and father, kind, affectionate and confiding. He died well, leaving a message to the writer to deliver to his brethren at the conference, 'that he died at his post.' When asked the day before his death how he felt, in view of the change that awaited him, he replied in the language of an earthly traveler: 'I am packed up and ready to go.' "*—*(Minutes of Conferences, Vol. VII., 1859, p. 132.)*

"Rev. Ira Blackford was admitted on trial by the Erie Conference in 1845, and spent several years in the hardest fields of toil among us, being well fitted for that kind of work—large in stature, robust in health, and full of zeal. His preaching abilities were good for that kind of work."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 266.)* He was transferred to the Iowa

---

his ordination as elder; deceased, Geneva, O., November 1, 1862. Appointments: 1845-'46, Parkman; 1847-48, Mesopotamia; 1849-'50, Morgan; 1851-'52, Geneva; 1853, Montville; 1854-'55, Mechanicsville; 1856, Mantua; 1857, Mentor; 1858-'59, Thompson; 1860, Perry; 1861-'62, superannuated.

***S. N. Forest—Admitted on trial, 1845; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; located, 1854; readmitted, Rock River Conference, 1855; transferred to Minnesota Conference, 1857; deceased, April 5, 1859. Appointments: 1845, Chagrin Falls; 1846, Mayville; 1847, Harmony; 1848-'49, Spring Creek Mission; 1850, Wesleyville; 1851, Springfield; 1852-'53, Clarksville; 1855, Dover, Ill.; 1856, Picatonica, Ill.; 1857, appointment not named in general minutes; 1858, Rochester, Minn.**

Conference in 1851, and later became a member of the Kansas and Nebraska and Kansas Conferences in 1856. In 1861 he located.*

MARTIN C. BRIGGS.

We take the following from Mr. Gregg: "Rev. Martin C. Briggs was born in Rome, Oneida County, N. Y., January 7, 1823; embraced religion in Concord, Lake County, Ohio, in December, 1842, to which place he had previously moved with his parents, and there united with the Methodist Episcopal Church. He soon after went to reside in the State of Tennessee, where he was licensed to exhort, and then to preach, in June, 1844. Returning to his former home in Ohio, he was recommended to the Erie Annual Conference, when he was admitted on trial in 1845. Mr. Briggs was a good-sized, well proportioned young man, with a fair, open, pleasant countenance, frank and easy in his manners, quite sociable and agreeable in his intercourse with others, and was a very pleasant, forcible speaker, well calculated to please the popular taste of any refined and intelligent congregation. He was ambitious to excel, and studied hard for that purpose. Some would think him rather abundant in words and extravagant in figures, while the majority of hearers were delighted with these peculiarities. He was one of the most popular and promising young men the conference ever contained."

Mr. Briggs located in 1849 and attended the Biblical Institute at Concord, N. H., "where he remained two or three years, studying hard and preaching extensively through the country, delighting and instructing listening multitudes with his eloquent and powerful ministrations. At the end of his theological course, although the best pulpits in the land were open to him, he was attracted to California, not by the glitter of gold, but by the de-

*Ira Blackford—Admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; transferred to Iowa Conference, 1851; located, 1854; re-admitted, Kansas and Nebraska Conference, 1856. Appointments: 1845, Rockville; 1846, Conneautville; 1847, Forestville and Villenovia; 1848, Kinzua; 1849, Leon; 1850, Forestville and Ridgway Mission; 1851, Sabula (Ia.) Mission; 1852, Dewitt (Ia.) Mission; 1853, Hebron, Ia.; 1856, Columbus City, Kas.; 1857, Lawrence, Kas.; 1858, Osawatomie, Kas.; 1859, Topeka and Tecumseh, Kas.; 1860, Topeka; 1861, located.

mand presented by that vast field of labor for ministers of more than ordinary courage and talent. He immediately took rank with the best talent of the Golden State, and held that position for eighteen years, during which time he wielded a powerful influence in giving character to the new state, then balancing between slavery and freedom, and in giving success to the Methodist Episcopal Church in that land and in reforming the manners of the people."—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 263, 357, 358.)*

Mr. Briggs was re-admitted to the California Conference in 1852, transferred to the Cincinnati Conference in 1870, transferred to the Rock River Conference in 1872, and again transferred to the California Conference in 1875. After an active ministry of fifty-three years he passed to his reward in Newark, Cal., January 14, 1902.

In 1876 Moses Hill, who knew Mr. Briggs well, made the statement in public that he was the most eloquent preacher to whom he had ever listened. His memory is fragrant among those who still remain to whom he ministered in his youth.

Near Akron, during the pastorate of M. C. Briggs, lived Gen. Simon Perkins, a wealthy man with an admirable wife and family. They frequently attended the Methodist Episcopal Church. Mr. Briggs says: "The rector of the Episcopal Church was a young man who, I was assured, had been a charity scholar, and of course was very high church. He had a natural desire to draw the Perkins family to his service. There lived near General Perkins a Mrs. Bean (or Bien), a widowed lady of culture and great excellence, with an admirably trained family. The little rector appeared to rack his brain for taking arguments. Finally he hit upon what he thought would certainly win. Very solemnly he said to Mrs. Perkins on one of his visits: 'There are providential differences in society which it appears right to recognize. The proper order of life seems to require it of us. I have observed with not a little regret that you permit your children to associate intimately with the children of the poor widow, your neighbor.' Mrs. Perkins was a daughter of Governor Todd, and endowed with as fine a vein of humor as I remember to have met. Withal she was a

through and through American. Putting on the soberest of faces, she replied: 'The fact you mention has given me a great deal of anxiety. I wish to be a good mother, and to train my children well, but they are so rude compared with Mrs. Bean's children that I have seriously feared that it would injure her charming family to permit mine to spend so much time with them.' That pastoral visit was edifying."*—*(M. C. Briggs in Pittsburg Christian Advocate, May 2, 1895.)*

Henry M. Chamberlain.

"The ancestors of Henry M. Chamberlain were from England and Scotland. His parents were reared in Connecticut, and were devoted members of the Congregational Church. He was the youngest of a large family of children. His father died when he was four years of age. On his death bed he called his family, and taking each by the hand, he asked them to meet him in heaven. Brother Chamberlain's mother was deeply pious, entirely consecrated, and devoted herself to the religious culture of her family. The Sabbath was sacredly observed, and the house of God was a place of delight and of constant attendance.

"His early education was obtained in the common schools, until he was seventeen years of age. Soon after, he entered Troy Conference Seminary, then under the principalship of Jesse T. Peck. By diligence in manual labor and by teaching school from time to time, he se-

*M. C. Briggs—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1849; re-admitted to California Conference, 1852; transferred to Cincinnati Conference, 1870; transferred to Rock River Conference, 1872; transferred to California Conference, 1875; deceased, Neward, Cal., January 14, 1902. Appointments: 1845-'46, Franklin, Pa.; 1847, Agent Allegheny College; 1848, Akron; 1849-'51, student, Garrett Biblical Institute; 1852, Sacramento, Cal.; 1853-'54, San Francisco, Cal., Powell Street; 1855, Maysville; 1856, Sacramento District; 1857-'59, San Francisco District; 1860-'61, San Francisco, Powell Street; 1862, Santa Clara, Cal.; 1863-'65, Sacramento, Sixth Street; 1866-'68, San Francisco, Powell Street; 1869, Agent University of the Pacific; 1870-'71, Cincinnati, O., Trinity Church; 1872-'74, Evanston, Ill.; 1875-'76, Sacramento, Sixth Street; 1878-'80, San Francisco, Howard Street; 1881-'83, Alameda, Cal.; 1884-'86, Napa City, Cal.; 1887-'88, Santa Clara, Cal.; 1889, Pacific Grove, Cal.; 1890-'93, Petaluma, Cal.; 1894, San Jose Mission, Cal.; 1895-1901, Field Secretary California State Sabbath School Association.

cured a good intellectual training for his life-work, having made considerable advancement in classical studies before entering the ministry.

"His conversion occurred in March, 1838, when he was fourteen years of age, in Bristol, Vermont. On his return from a service held in a school house, where he had requested the prayers of the church, he wrote: 'Praying at the time, I caught sight of a flash as from heaven, and immediately I was filled with rapture and praise, and cried out "Hallelujah!" although I had never seen nor heard anyone shout. I knew God had manifested himself to me.' After some days of earnest study and fervent prayer, he obtained a clear witness of the spirit that he was converted, and hence a child of God.

"He was licensed as an exhorter by the Rev. John T. Foster, of the Troy Conference. Some time after, he moved to Twinsburg, Ohio, where he conducted services on the Sabbath in school houses and churches. In November he was licensed to preach by the Twinsburg Quarterly Conference, the Rev. B. O. Plimpton, presiding elder. Brother Chamberlain felt his call to the ministry in his early childhood; he had not a shadow of a doubt in regard to it. When eighteen years of age he could refrain no longer, feeling, 'Woe is me, if I preach not the gospel!' Being recommended by the Twinsburg Charge, he entered the Erie Conference in 1845. . . . . .

"After his superannuation, he resided in Meadville, Pa., eight years, where he was respected and honored as a Christian minister. During the last five years of his life he resided with his son-in-law, Mr. A. C. Nicholas, in Youngstown, Ohio. He was regarded here with high esteem, and occasionally preached in the pulpits of the city with the old-time unction, to the great satisfaction and edification of the people. Our departed brother was loyal to Christ, and ever true to his church. While a Methodist in theology, in experience and in life, he was not a bigot. He loved all who loved Christ. He hailed with great joy the tokens of progress, though he was unable to lead in the van. To the last, he kept his heart and soul in sympathy with the victories of the cross in our own and in other lands. He rejoiced at the good tidings coming from afar.

"Brother Chamberlain was truly a man of God. He

was a consecrated minister. He was ever on the alert to win souls. It was the one work of his life to preach the 'unsearchable riches of Christ.' He was a plain preacher —in the true Biblical sense, a scholarly preacher. Often a divine unction attended the word, swaying the congregation as a forest bends before a mighty wind. During his extended work of forty years, of sacrifice and toil incident to pioneer life in the ministry, large numbers were brought to Christ and safely garnered in the church. He was earnest, 'in season, out of season,' and hence an efficient gospel minister. His work is done; and yet, not done; for, 'he, being dead, yet speaketh.'

"His personal experience in the things of God was unique, was peculiar. He had no doubts. He had no fears. He was ever buoyant in hope. His spiritual vision was clear. He walked by faith. He did not live, but Christ lived in him. As Enoch, so he was in companionship with God.

"He was born August 6, 1824; he was 'born again' in 1838; and November 26, 1898, he passed to his eternal home. His life and character are a rich legacy to his surviving kindred and to the church of God.

"The ministerial association of Youngstown passed a highly appreciative paper on the occasion of his death. The obsequies were held in Trinity Church, Youngstown, Drs. John Peate, A. J. Merchant and S. H. Prather, of the Erie Conference, and the resident pastors of the churches of Youngstown participating in the services, and the interment was in the beautiful cemetery at Cleveland."

Mr. Chamberlain writes of his travels on his first circuit: "We were in the saddle almost every day, frequently riding twenty and sometimes forty miles per day; often in the dense woods, following cow paths and deer paths or marked trees for a guide, sometimes seeing a herd of deer coming as near as the range of pistol shot. We often slept in the log cabin, in the loft where we could count the stars through the logs, and in the morning step out of bed into the snow, sometimes when the thermometer was thirty degrees below zero."—*(Pittsburg Christian Advocate, July 1, 1886.)*

Fifty-one years after the experience, Mr. Chamberlain relates the ever-fresh story: "From twelve to fourteen I lived a careless life. I felt I was a great sinner,

lost to God and heaven, often resolving to turn to God, but neglecting. Finally, greatly alarmed at my situation, I resolved to seek God. I was now some fourteen years old. I went to a school house in the edge of Bristol, Vt., where I heard S. D. Brown, of the Troy Conference, preach. I went forward for prayer, and on my way home on horseback, as I was entering a little valley between two hills in the road, lifting up my heart, struggling against great temptation to unbelief, I cried out, 'Get behind me, Satan! Lord, I believe; help Thou my unbelief.' As quick as a spark from the smitten steel a flash of light passed before my eyes. I was filled with rapture of joy. Although I had never heard any one shout, I praised God with a glad 'hallelujah!' making the hills and valleys resound with my voice."*—*(Pittsburg Christian Advocate, January 3, 1889.)*

William F. Day.

William F. Day was born in West Springfield, Mass., November 11, 1821. In 1827 the family moved to Kent, Portage County, Ohio. His father died in 1838, and at that time he was deeply impressed with the need of a religious experience, and his heart was prepared to receive the gospel. In 1840, under the labors of an evangelist, Rev. Mr. Avery, he earnestly sought the pearl of great price. He found no relief, and was almost ready to give up in despair. A. G. Sturgis and William F. Wilson learned of his condition, and accompanied him to his boarding place, and spent with him a night in prayer. He was not converted that night, but early in the morning he went out into the forest to pray and while pleading there, kneeling by a fallen tree, light broke into his soul. During the next five years he spent

---

***H. M. Chamberlain—Licensed to preach, 1843; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; deceased, Youngstown, O., November 26, 1898. Appointments: 1845, Luthersburg Mission; 1846, Curllsville; 1847, Hendersonville; 1848, Clintonville; 1849, Salem; 1850, Conneautville; 1851, Espyville; 1852-'53, Clarksville; 1854, Wesleyville; 1855-'56, McKean; 1857-'58, Jefferson; 1859, Morgan; 1860-'61, Thompson; 1862-'63, Montville; 1864-'65, Troy; 1866, Braceville; 1867-'68, Edinburg; 1869, Tallmadge; 1870, West Farmington; 1871-'72, New Wilmington; 1873, Waterloo; 1874-76, Rockville; 1877-78, Albion; 1879-'80, Wattsburg; 1881-'83, Mill Village; 1884, Linesville; 1885-'98, superannuated.**

the winters in teaching, and two summers were spent at an academy, where he perfected his English education and laid the foundation for a thorough knowledge of the Greek and Latin languages. He was licensed to preach in 1844, and received on trial in the Erie Conference in 1845. After four years spent in circuit work he filled acceptably the best stations in the conference. His work was so highly appreciated that the people kept him as long as the polity of the church would permit; and he served three churches a second term. He was the means, in the hands of God, for the conversion of about three thousand souls. He became a good classical scholar. He left fifteen hundred written sermons, and always had several on hand which he had never used. Baldwin University conferred on him the degree of Doctor of Divinity. In 1860, after serving several years as assistant secretary, he was elected secretary of his conference and held this office until his decease, which occurred in Titusville, Pa., October 23, 1882. His work as secretary was characterized by its great accuracy. He was uniformly courteous and affable, and always solicitous for the good reputation and character of his brethren in the ministry. He was companionable, communicative, and confiding. He was a genuine man. A delegate to the General Conferences of 1868 and 1872, twenty-three years secretary of Erie Conference—he was abundantly worthy of these exceptional honors.

Germanicus, writing for the Pittsburg Christian Advocate, says: "They who knew his habits of study, and the laborious diligence with which he never failed to make his preparations for the pulpit, the amount of reading that he did with reference to it, and of writing, and the time given to meditation and prayer, could only have been amazed at the abundance of work of every kind which he still found leisure to perform everywhere—along the street, in men's offices and places of business, at the bedsides of the sick, among the poor and afflicted, and in the regular visitation of families from house to house. Not many, however, knew, or even imagined, how, in the husbandry of his time, wherever he might be, or in whatsoever way employed, his thoughts were still occupied with his preaching, and how eager his outlook was for materials to be used in the building

of his sermons. He always had a sermon on hand, at which, except when he was asleep, he never ceased to work until he felt that he had done, for the present, his very best with it; and when that was laid aside, another took its place. We should be very much surprised to learn that there was not found lying upon his study table after his death an unfinished sermon, upon which he was engaged when his fatal sickness fell upon him. We do not think a Sunday ever passed, up to the very last which he appeared in the pulpit, that he did not give his people at least one entirely new discourse, fresh and glistening as a new coin from the mint. He often used his old sermons, but never without a thorough re-cast of them, and so much re-writing as to make them virtually new. He said he could not preach an old sermon until he had given it a new heating at the forge, and a new hammering on the anvil; and that really he had no motive to use the old sermons at all, except that there were always some that had in them the best thought that he felt himself capable of, and that were worthy of a resurrection. So far as labor was concerned, he declared that he had gained nothing by using them, for it cost him quite as much to put them in preaching order as to make new ones, and the process wanted the peculiar charm which he never failed to find in original composition. He left fourteen hundred and seventy-two discourses fully written out. This number is probably exclusive of the original sermons which he undoubtedly destroyed, preserving them only in their renovated forms. It is more than likely the number actually composed by him, first and last, did not fall short of two thousand. This is most remarkable, considering the brief pastorate of Methodist preachers, who, in passing from charge to charge, have so many temptations in their new fields to rely on former labors. We doubt if there could be found amongst us another man who, in the same number of years, has produced as many elaborately studied sermons, or many in the denominations which boast of permanent pastorates who have surpassed him. We have some konwledge of men in other denominations, and have never known one, either there or amongst ourselves, who trusted so little on the results of previous labor. It was nothing less than a passion with him to work in what,

for himself, was new ground, driving his ploughshare where he had never urged it before. It was a positive joy to his soul, and he never wearied of it or had enough; and this we can say of the impression made upon us by innumerable conversations and letters, in which he always spoke freely of his occupations, that he cared literally nothing for any assumable excellence of a sermon which did not promote its adaptability to serve the true end of preaching. He had supreme contempt for all the sophomorical ambitions of mere style and oratorical display. His sermon was only a net to catch men for Christ; and the best net, of whatever material it was made, or after whatever fashion, was that which drew to land the greatest number of fishes, and allowed the fewest to escape."*—*(Pittsburg Christian Advocate, December 7, 1882, p. 3.)*

E. B. Cummings relates the following incident in illustration of a peculiar type of what he calls "stage fright:"

"If memory serves me correctly, Rev. W. F. Day was our pastor in Poland, Ohio, in 1857. There was a camp meeting in the neighborhood of Mercer, Pa., and it was my privilege to carry Brother Day to attend it. We got there Friday evening and Brother Day was put up to preach at 11 A. M., Saturday. Now, of all the preachers I have heard regulary W. F. Day comes the nearest to my ideals of an all round feeder of the flock. During his two years in Poland I literally sat at the feet of this Gamaliel. He was an omniverous up-to-date reader. It was his habit to write two sermons every week in full. These he would place in that little black portfolio and this he would lay in the seat behind him in the pulpit without opening, and then in quiet conversational tones would always give his people something new, helpful and satisfying. He was a popular preacher, but sensitive, unassuming, and non-combative. His Saturday sermon cap-

*W. F. Day—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; deceased, Titusville, Pa., October 23, 1882. Appointments: 1845, Hubbard; 1846, Ellsworth; 1847-48, Newburg; 1849, Mercer; 1850, Clarion; 1851-'52, Franklin, Pa.; 1853-'54, North East; 1855-'56, Akron; 1857-'58, Poland; 1859-'60, Cleveland, St. Clair Street; 1861-'62, Ravenna; 1863-'65, Meadville; 1866-'67, Jamestown, N. Y.; 1868-'70, Akron; 1871, Ravenna; 1872-'73, Warren, O.; 1874-'76, Meadville, First Church; 1877-'79, New Castle, First Church; 1880-'82, Titusville.

tured the camp and it was soon understood that Brother Day was booked for the 11 o'clock sermon on Sunday. My person acquaintance with Jonathan Whitely was very limited. I would call him a typical English preacher as they have appeared in American pulpits. He was of attractive presence. He was fervid, fanciful and magnetic. The elder understood the occasion and the man when he appointed Jonathan Whitely to preach at 8 o'clock Sunday morning. There were about twenty preachers and fully five hundred veterans in camp. The sun came up clear and was greeted with prayer and praise from every tent. The chariot swung low, and 'heaven came down our soul to greet, while glory crowned the mercy seat.' Boy like I crawled from the preachers' tent to the space under the pulpit, whence I could see the congregation before me, and the preachers above me. The militant hosts were ready for either service or sacrifice. And Jonathan Whitely was ready. His text was Paul's triumphal death song. He had barely opened on the 'good fight' when a venerable man leaning against a tree gave a shout of 'glory' which was the signal for an almost constant wave of emotional response. I was there at the beginning, but not at the ending of that wonderful scene. It happened in this way. Not more than fifteen minutes had passed when I felt a tug at my foot, and Brother Day whispered, 'Ed, where is the horse?' Without comprehending the question, I replied, 'Down in the barn just outside the grounds.' And I returned to the most astonishing exhibition of the power of oratory I had up to that time ever witnessed. The preacher had not more than reached the 'wherefore,' when I felt a more vigorous pull, and the sharp command, 'Ed, come out here, quick.' A few steps from the tent my horse stood nervously waiting. Strangely, not an eye of that tumultuous throng was turned our way. He hurried me into my carriage, and with, 'Now drive hard,' we were off. Up hill and down with my whip in his hand, he would urge my good horse, until about noon he said: 'Turn in at this gate, I know these people.' He frankly told them his story, saying: 'I never could have stood on my feet in the face of that audience.' After a good dinner he regained his composure, and we reached home Sunday evening, and I never heard him refer to the strange experience.

"Some years later the elder told me the aftermath. Whitely held the swelling congregation in frenzied excitement up to the close of the great service. 'Where is Brother Day?' began to pass among the preachers. Oh, he has probably gone out in the woods for meditation and prayer, and the elder directed some brother to open with singing. Who tried to preach I do not remember."

Ezra Jones was born in Jamestown, N. Y., where he grew up to manhood. His parents were members of the Presbyterian Church, and he was educated in this faith. When converted, he united with this church and entered upon a course of study preparatory to the work of the ministry. His studies led him to a change of view concerning certain important points of doctrine. This resulted in his transference of membership to the Methodist Episcopal Church. He was licensed to preach by the Jamestown quarterly conference, and admitted on trial by the Erie Conference in 1845. "Mr. Jones was moderate in size, an easy and pleasant speaker, a pious and devoted young minister of more than ordinary promise, filling acceptably some of our most important appointments, until a complication of painful diseases rendered it necessary for him to retire from the itinerant ministry."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 266.)* He superannuated in 1854, and located in 1866. After his location he removed to Lansing, Mich. Here he became an influential public citizen to whom was committed important trusts—"deputy auditor general, assistant assessor of internal revenue, member of board of directors of reform school, member of board of directors of city schools." He was an esteemed local preacher and useful Christian until his death which occurred at Lansing, Mich., October 5, 1899.*

Dayton Methodism.

The Cottage Methodist Episcopal Church in Dayton was incorporated October 31, 1845, at a meeting over

---

***Ezra Jones—Licensed to preach, 1845; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1866; deceased, Lansing, Mich., October 5, 1889. Appointments: 1845, Gerry; 1846, Cleveland; 1847-'48, Mercer; 1849, Erie; 1850-'51, Akron; 1852, Greenville; 1853, Ravenna; 1854-'65, superannuated.**

which Daniel Prosser and John H. Blish presided; and Giles Johnson, William Howlet and John B. Reed were elected trustees. At that time W. S. Worrallo and T. H. Cummings were the circuit preachers—on the Forestville and Villenovia Circuit—and the membership numbered about sixty. A church edifice was erected in 1846 in West Dayton, which was replaced in 1872 by a new structure costing about $2,500. A parsonage for the Dayton Circuit was secured in West Dayton about 1859, valued at $1,500.

In the eastern part of the town a church was incorporated March 8, 1848, with the following trustees: Avery Park, Nelson Hillibert, Norman L. Bacon, Esek B. Nash, Aaron P. Knowles, Jonathan Price and Benjamin J. Allen. No church was built and the society was allowed to disorganize, but a Methodist class continued to hold meetings, preaching being supplied by pastors of neighboring churches. A meeting of this class was held April 21, 1875, in the school house at Howard's Corners, the pastor, J. H. Whallon, presiding. The East Dayton Methodist Episcopal Church was here organized with B. J. Allen, O. J. Nash, Ansel A. Nash, Esek K. Park, Charles W. Hall, L. O. Hall and A. G. Park were elected trustees. The same year a church was erected at Howard's Corners at a cost of $2,000, and in January, 1876, it was dedicated by J. T. Edwards, of Chamberlain Institute.

In Dayton village, a class was organized in 1864 by W. W. Warner, then in charge of the circuit. In 1870 a comfortable church edifice was erected at a cost of nearly $3,000, and was dedicated by Richard A. Caruthers, presiding elder of the district.—*(History of Cattaraugus County, L. H. Everts, 1879, pp. 234-235.)*

Several Classes Formed.

A Methodist Society was organized at Townville in 1845, among the original members being J. A. Pond, Harvey Hull and Gamaliel Phillips. Soon afterwards Dr. William Nason, Dr. Luther Pearse and Mr. Langworthy united with the society and became permanent members. Until 1849 the meetings were held in the school house, when a frame church was erected on Main street. In 1877 a larger and handsomer structure was

erected on the opposite side of the street, which cost about $5,000.—*(Bates, Our County and Its People, 1899, p. 621.)*

Prior to 1845 a Methodist class had been formed at Garland, Pa., the leader of which was John McCray. Among other early members the following may be mentioned: John McCray and wife, Mrs. Catherine Mandeville, Samuel Sanford and John Mead and wife. They worshiped in the old school house about a mile south of Garland, and at a later date in the new Presbyterian Church. Their first church edifice was erected in 1853. —*(History of Warren County, D. Mason & Co., 1887, p. 576.)*

The old Washington Circuit was organized in 1845, and included Sheffield, Balltown, Marienville, Tylersburg, Scotch Hill, Helen Furnace, Cooksburg, Mile Stone, Sigel, Calvary and several other points. The first quarterly conference, of which we can find a record, was held in 1854, J. E. Chapin, presiding elder; George Moore, circuit preacher.

Sherrett Charge has, at times during its history, included Sherrett, Rimerton, Wattersonville, Phillipston, Stewardson Furnace, Gray's Eddy, Mahoning and Duncanville. The society at Sherrett was organized in 1845 and was then known as the McClatchey class and belonged to the Brady's Bend Circuit. Among the first members were: Michael Frick, class leader; Lucinda Frick, Margaret Frick, Elizabeth Yerty, Sarah Gambel, Sanil Phillips, Rachel Phillips, William Leedom and Sarah Leedom. The first meeting house was built about the year 1854—George Henworthy, David Hays and A. N. Chilcott, trustees. A revival under Thomas Graham about 1858 added forty converts to the church membership. In 1876 J. Boyd Espy, assisted by Prof. E. O. Excell, had a glorious revival in the old McClatchey church. The next year a neat and substantial church building was erected. In 1879 the society was taken from Brady's Bend and a new circuit formed, consisting of Sherrett, Rimerton and Gray's Eddy. A parsonage was built at Sherrett and a church at Rimerton. The latter class was formed in 1849—Jacob Rimer, Peter Mobley, Sanil Crow and A. N. Chilcott being among the original members. Stewardson Furnace class be-

longed to Putneyville charge until 1883, when it was attached to Sherrett. Phillipston belonged to Rimersburg until 1883, when it also was attached to Sherrett.

Wattersonville church stands opposite Red Bank. Among its first members were Squire Carr, William Leedom and wife, and George Steen.

The Conference of 1846.

The conference for 1846 met on the twenty-ninth of July in Akron, Ohio, Thomas A. Morris, presiding bishop, William F. Wilson, secretary, Milo Butler, assistant secretary.

Mr. Gregg says: "From this time forward the journals of the Erie Conference show a very great improvement, both in penmanship, in arrangement, and in the amount of materials recorded. Up to this time scarcely a report of a committee, adopted by the conference, or a resolution, in the form in which it passed the conference, was placed in the journal—they were bundled up and lost—so that all such documents found in these pages, with but few exceptions, we have, at much trouble and expense, hunted up elsewhere."

L. W. Ely located but was re-admitted in 1850.

J. K. Coxon located and entered upon the profession of law.

John Luccock located, moved west, and was re-admitted in the Rock River Conference in 1847.

J. F. Hill located on account of health, went west and settled on a farm, and entered the army during the Civil War in which he lost his life.

R. J. Sibley located, settled with his family in Erie, Pennsylvania, engaged in business but did not meet with success, and moved west.

Samuel Leech located, and settled on a farm in Salem.

Israel Mershon located, and after a time moved west.

John O. Wood was expelled.

Lester Janes was transferred from the Ohio to the Texas Conference in 1843 to preside over "Wesleyan College" founded by Dr. Martin Ruter. At the organization of the Methodist Episcopal Church, South, he returned north, and in the spring of 1846 was employed to fill the pulpit at Erie made vacant by the resignation of Calvin Kingsley to resume his work in Allegheny College.

At the session of the conference, he was re-admitted, but during the year withdrew from the Methodist Episcopal Church and united with the Protestant Episcopal Church. Mr. Janes again entered the Methodist Episcopal Church and its ministry, and, after successful pastorates in several conferences, closed his useful career in the Illinois Conference in 1897.

Ashbel Parcell came to us from the Kentucky Conference in the second year of his probation, and served Ellington one year. He was then received into full connection and ordained deacon, and was granted a location at his own request.

The action of this conference on abolition, culminating this year in a complete victory for the abolitionists, has been presented in another chapter.

The following persons were admitted on trial: Homer H. Moore, William McCormick, David M. Stever, William M. Bear, Thomas W. Browning, Samuel Hollen, and John R. Lyon.

Thomas W. Browning had been a local preacher for a number of years. He was but one year with us, when he was discontinued, and settled in Ravenna, Ohio, and spent many years of useful service in the local ranks.*

Appointments for 1846: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, S. C. Thomas; Cleveland, W. K. Maltby, Ezra Jones; Akron, Samuel Gregg; Middlebury, J. R. Locke, T. B. Tait; Painesville and Willoughby, E. J. Kinney, Ira Eddy; Chagrin Falls, C. R. Chapman, C. P. Henry; Franklin, D. M. Stearns; Newburg, Albina Hall, J. H. Tagg; Twinsburg, Peter Burroughs; Hudson, Dillon Prosser; Chardon, M. H. Bettes, Milo Butler; Cuyahoga Falls, supplied by Mr. Hagar. Warren District, John C. Ayres, presiding elder; Warren, W. H. Hunter; Braceville, J. W. Lowe; Windham, H. H. Moore; Nelson, E. B. Lane, P. D. Horton; Mesopotamia, J. J. Steadman, Alden Walker, J. W. Clock, supernumerary employed as a supply; Windsor, Allen Fouts; Parkman, Lorenzo Rogers, Potter Sullivan; Freedom, Lewis Clark; Edinburg, Ahab Keller, Thomas Stubbs; Ellsworth, S. C. Frear, W. F. Day; Poland, Ira Norris, G. W. Maltby; Hubbard, J. L. Holmes, Albert Norton. Meadville District, Billings O. Plimpton, presiding elder; Meadville, Moses Hill; Conneautville, A. L. Miller, Ira Blackford; Saegertown, John Graham; Rockville, D. H. Jack; Williamsfield, Willliam

---

*Ashbel Parcell—Admitted on trial, Kentucky Conference, 1844; upon the secession of that conference to the Methodist Episcopal Church, South, transferred to the Erie Conference, 1846; full connection, 1847; deacon, 1847, Janes; located at his own request, 1847. Appointment—1846, Ellington.

T. W. Browning—Admitted on trial, 1846; discontinued, 1847. Appointment—1846, Portland.

Patterson, Hiram Kellogg; Morgan, Wareham French, William McCormick; Geneva, G. B. Hawkins, H. D. Cole; Ashtabula, Joseph Leslie, Henry Elliott; Gustavus, J. M. Plant; Hartford, J. E. Aikin, John Demming; Salem, John Crum, Aurora Callender. Allegheny College, G. W. Clarke, Calvin Kingsley, professors; John Bain, Hiram Kinsley, agents. Erie District, John Robinson, presiding elder; Erie, Lester Janes; McKean, Josiah Flower, John Scott; Springfield, A. G. Miller, Rufus Parker; Wesleyville, Alexander Barris, D. M. Stever; North East and Quincy, J. H. Whallon, I. H. Tackitt; Westfield, T. D. Blinn; Mayville, Alvin Burgess, S. N. Forest; Harmony, E. J. L. Baker, Alva Wilder; Wattsburg, Matthias Himebaugh, J. W. Wilson; Columbus, Isaac Scofield; Mill Creek, John Prosser. Jamestown District, Darius Smith, presiding elder; Jamestown, H. W. Beers, R. J. Edwards; Randolph, J. O. Rich; Cold Springs, S. A. Henderson; Napoli, W. S. Worrallo, J. N. Henry; Gerry, D. W. Vorse (the quarterly conference minutes give also the name of "H. Martin"); Ellington, Ashbel Parcell; Forestville and Villenovia, Joseph Uncles, Samuel Churchill; Sheridan, T. H. Cummings; Fredonia, J. E. Chapin; Portland, T. W. Browning; Warren, Niram Norton; Youngsville, O. P. Brown; Kinzua, J. B. Hammond. Franklin District, Horatio N. Stearns, presiding elder; Franklin, M. C. Briggs; Cooperstown, William Monks; Oil Creek, John Abbott; Pleasantville, John Van Horn; Hendersonville, H. S. Winans, J. R. Lyon; Clintonville, G. F. Reeser, David King; Shippenville, R. M. Bear, Daniel Pritchard; Wilmington, Edwin Hull; Clarion, J. K. Hallock, Curllsville, Thomas Benn, H. M. Chamberlain; Red Bank, I. C. T. McClelland; Luthersburg, John Wrigglesworth, Samuel Hollen; Mercer, W. F. Wilson; Harrisonville, Josiah Hildebrand, W. M. Bear; Greenville and Clarksville, John McLean, Hiram Luce; New Castle, B. S. Hill, J. W. Hill.

William M. Bear was born near Harrisburg, Pennsylvania, Nov. 1, 1820, and moved with his parents to Mount Jackson, Lawrence County. In 1838 a camp meeting was held near the mouth of Big Beaver by Joshua Monroe, the presiding elder. Here young William was soundly converted. He was licensed to preach in 1843 by Hiram Kinsley, and did supply work for three years when he joined the traveling connection in the Erie Conference. "Mr. Bear was a tall, stoutly-built young man, of a modest, unassuming disposition, with fair preaching talents and a well-balanced mind, which he strove to cultivate. He possessed an even temper, sound judgment, and was a very acceptable preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 282.)* After twenty-six years of effective work, Mr. Bear was transferred to the Minnesota Conference. Here he was seven years effective and three supernumerary; and was superannuated in 1882. He was a noble man, and did hard work on circuits—of which our church has furnished

so vast a number—where the salary received seemed to be in inverse ratio to the work required.

He died at Worthington, Minnesota, August 27, 1892.*

William McCormick was born in Greene County, Pennsylvania, Dec. 5, 1817. His parents were earnest Methodists, and William was converted on the Gustavus Circuit under the labors of Stephen Hubbard and E. J. L. Baker in 1835. His license to preach bears the signature of Hiram Kinsley and is dated in 1844. He was employed as a supply on Conneautville Circuit in 1845, and in 1846 was admitted on trial in the Erie Conference. "He possessed talents and intelligence that were respectable, but did not succeed well as a pastor. His presiding elder attributed his failure to spending too much time in his study. This remark, with a slight admonition from the bishop, afflicted him, and, his health being poor, he asked to be located at the end of his fourth year, which was granted." He settled in Linesville, Crawford Co., Pa.†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 284, 285.)*

John R. Lyon, David M. Stever.

John R. Lyon was born in Brighton, Canada West, Feb. 25, 1823; and fell asleep in Jesus, March 15, 1885. He was converted at the age of fourteen. He attributes his early conversion to the godly example, earnest prayers, and faithful instruction of his pious mother. Soon after his conversion he felt that some day it would be his duty to preach, but felt a great aversion to the performance

*W. M. Bear—Licensed to preach, 1843; admitted on trial, 1846; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; transferred to Minnesota Conference, 1872; deceased, Worthington, Minn., August 27, 1892. Appointments: 1843, Henderson (supply); 1846, Harrisville; 1847-'48, Greenville and Clarksville; 1849-'50, Franklin, O.; 1851, Middlebury; 1852, Freedom and Charlestown; 1853-'54, Edinburg; 1855-'56, Parkman; 1857-58, West Farmington; 1859-'60, Windsor; 1861-'62, Gustavus; 1863, Clarksville; 1864, Edinboro; 1865-'67, Wattsburg and Mina; 1868-'69, Panama; 1870-'71, Delanti; 1872, Worthington, Minn.; 1873-'75, Bigelow; 1876, Heron Lake; 1877-'79, supernumerary; 1880, Rushmore; 1881, Heron Lake; 1882-'91, superannuated.

†William McCormick—Licensed to preach, 1844; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; discontinued at his own request, 1850. Appointments: 1845, Conneautville (supply); 1846, Morgan; 1847, Clintonville; 1848, Shippenville; 1849, Freedom.

of that duty. He was finally induced to accept a license to exhort; and in 1845 was licensed to preach, and assisted D. H. Jack on the Saegertown Circuit until the session of the Erie Conference in 1846, by which he was received on trial.

"Mr. Lyon was a good-sized, well-appearing young man; modest, social, and of good report among men, and as a minister and pastor has stood among the most reliable, successful, and useful men, steadily advancing in his position in the conference and in the confidence and esteem of his brethren.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 288.)*

Brother Lyon was effective thirty-six years, and four years presiding elder on the Clarion and Brookville Districts. He was a member of the General Conference of 1876. The last months of his life were full of suffering, yet without a murmur he endured all. During one of his attacks of severe pain, he said to a brother minister: "I am on the border, but there is no darkness there." After singing the hymn, "Jesus, Lover of my soul," he said: "What a refuge! I say, what a refuge"—and his soul went out in praise to God.*

David M. Stever was born in Columbia County, New York, May 26, 1819; and died in Butler, Missouri, May 10, 1899. His parents were members of the German Reformed Church. His father died while he was yet young, and his religious education devolved upon his mother. While a student in Troy Conference Seminary, he was converted at a great revival in 1840; the same evening gave his name to the church, and received from Rev. Zebulon Phillips a verbal license to exhort. He labored zealously among the students, and was made happy by the conversion of about one hundred of their number. Failing health caused him to leave school, and he went to re-

---

***J. R. Lyon—Licensed to preach, 1845; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; elder, 1850, Janes; deceased, Sheridan, N. Y., March 15, 1885. Appointments: 1846, Hendersonville; 1847-'48, Mahoning; 1849-'50, Curllsville; 1851, Mahoning; 1852, Brookville; 1853-'54, Clarion; 1855-'56, Mayville; 1857, Fredonia; 1858, Westfield; 1859-'60, Forestville and Sheridan; 1861-'62, Villenovia; 1863-'65, Panama; 1866, Franklin, Pa.; 1867-'68, Cuyahoga Falls; 1869-'70, Newburg; 1871, Sharon; 1872, Clarion District; 1873-'75; Brookville District; 1876-'77, Emlenton; 1878-'80, Ripley; 1881, Sheridan; 1882-'83, supernumerary; 1884, superannuated.**

side in Bangor, Maine. In 1845 he came to Erie, Pennsylvania, and the following year was licensed to preach by the Quarterly Conference of the Wattsburg Circuit, and received on trial in the Erie Conference. He was thirty years effective, and nine years presiding elder on the Fredonia, Warren, and Erie Districts.

"Mr. Stever was quite tall, straight, and rather firmly built; quite original and a little eccentric in his manners and style of address, especially when anything embarrassed him, but as he advanced in the ministry he made constant and valuable improvement."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 286.)*

During the years of his retirement he lived in Oil City, Pennsylvania, and Wichita, Kansas. His remains were brought to Erie for interment.

"As a man he was genial and companionable, full of wit and humor; as a neighbor, none could be more delightful; in his own home, none could be more beloved. His last days were his best. His last hours were beautiful, triumphant." His last words were: "All is well; all is well."*

Samuel Hollen, Homer H. Moore.

Concerning his early religious experience, Samuel Hollen says: "I was a child of early religious instruction and have no recollections reaching beyond a consciousness of sin and desire to be saved. At times, conviction was deep and pungent, and when but a child I formed the habit of secret prayer. Among my earliest recollections is my mother's closet, where she used to take me and, with her hand on my head, pray for her little boy. And very many times, when but a child, I received answers to prayer, and, as I now recognize it, sweet communion with God." But in his youthful days he wandered from duty,

---

***D. M. Stever—Licensed to preach, 1846; admitted on trial, 1846; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Butler, Mo., May 10, 1899. Appointments: 1846, Wesleyville; 1847, Conneautville; 1848, Saegertown; 1849, Shippenville; 1850, Hendersonville; 1851, Clintonville; 1852, Brady's Bend; 1853-'54, Curllsville; 1855-'56, Wattsburg; 1857, Randolph; 1858, Sherman; 1859, Mayville; 1860-'61, Fredonia District; 1862, Mayville; 1863, Titusville; 1864, Ashtabula; 1865, Agent Willoughby Collegiate Institute; 1866-'68, Warren District; 1869-'72, Erie District; 1873, Jamestown, six months, Erie, Tenth Street, six months; 1874-'75, Sherman; 1876-'98, superannuated.**

virtue, and peace, alternately repenting and sinning, until the fourth of January, 1836, in the old Pine Street Church, on the Driftwood branch of the Sinnemahoning, belonging to the Smethport Mission, he was wonderfully converted to God. Brother Hollen was born in Lycoming County, Pennsylvania, July 4, 1815. In 1828, with his parents, he moved into the town of Shippen, McKean County. He was licensed to preach in 1839, and admitted to the Erie Conference on trial in 1846. He was united in marriage with Miss Cordelia White in 1840. In 1868 he moved to Iowa, and subsequently to Republic County, Kansas, where he died of pneumonia, Dec. 8, 1881. "Brother Hollen was a faithful, humble, devoted minister and pastor; a man conscientious, even tempered; a cheerful and happy-spirited Christian." As he came to the borders of the stream, he said: "The joys of this day are worth a whole life of service!"*

Homer H. Moore was born in Mantua, Ohio, March 10, 1820, and received his name from a highly esteemed deceased cousin of his father's. He worked on the farm till he was twenty, and, in the autumn, attended a select school at Shalerville, doing "chores" morning and evening for his board. The winter following he taught school in the same place at $14 per month. In 1841 he entered the academy at Chagrin Falls where he remained two years, engaged in the study of mathematics, literature, Latin and Greek. In 1843 he went to Kentucky where he spent two years in teaching, "wiping out" all his debts preparatory to entering the Erie Conference. He entered conference in July, 1846, and, as the successor of the truly great John J. Steadman, received Windham as his first charge. On February 22, 1850, he married Miss Philena Burnell of Charlotte, New York, daughter of Judge Joel Burnell. Actuated by an intense desire to see Kansas a

---

***Samuel Hollen—Licensed to preach, 1839; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; located, 1850; re-admitted, 1852; elder, 1854, Scott; deceased, Republic Co., Kas., December 8, 1881. Appointments: 1846, Luthersburg Mission; 1847, Ridgway; 1848-'49, Red Bank; 1852, Curllsville; 1853, Pleasantville; 1854-'55, Ashville; 1856, Frewsburg; 1857-'58, Youngsville; 1859-'60, Edinboro; 1861, Jefferson; 1862-'63, Evansburg; 1864, Rockville; 1865, Harmonsburg; 1866, Columbus; 1867, Pine Grove and Farmington; 1868, Sheffield; 1869, superannuated; 1870, Jackson; 1871, Richmond; 1872-'81, superannuated.**



REV. H. H. MOORE, D. D.

free state, in 1857 he asked to have his membership transferred to the Kansas Mission Conference, and in 1861 entered the army as chaplain of the Third Kansas Volunteers. In 1863 he went, by request of the Col., James Montgomery, to South Carolina to aid him in the organization of colored troops, and became recruiting officer, and rejecting the appointment as lieutenant colonel, he accepted the chaplaincy of the Thirty-fourth Regiment of Colored Volunteers.

In 1864 he spent some time with Gov. Marvin, whilst canvassing the state preparatory to reconstruction, reporting for the New York Tribune his speeches. He also traveled through a large part of the state lecturing to whites and blacks on the dispensation of free labor. In 1864 he was appointed superintendent of education for Florida, and opened schools among whites and blacks, cooperating with the Freedmen's Bureau and various Northern Aid Societies. He resigned this service in May, 1865, returned north, and in its next session, received work in the Erie Conference.

In 1869, noticing that Chautauqua lake was likely to become a summer resort, he on his own motion and at his own expense, attended a national camp meeting at Round Lake, New York, to study the situation as an aid to the formation of a better judgment in regard to the propriety of establishing a permanent national camp ground at the lake. The following week he attended a camp meeting at Dayton, New York, and explained to the preachers and principal laymen the superior facilities the lake afforded for a national encampment. A committee was appointed, the lake surveyed, fifty acres of land purchased for $10,000, and the following September a little camp-meeting was held, aided by Dr. Palmer and his celebrated wife, the evangelist. Thereafter camp meetings were held annually, cottages constantly going up and improvements moving forward rapidly till 1876—seven years—when the grounds were transferred to another corporation—"The Chautauqua Sunday School Assembly."

It is no detraction from what afterwards occurred under the masterly leadership of Lewis Miller and Bishop John H. Vincent, to say that Homer H. Moore took the first step and spent the first money to found the little city in the Chautauqua woods which, having passed through

various modifying forms, has become a waymark of progress throughout the Christian world. Mr. Moore was vice president of the camp-ground association and a trustee of the assembly for more than twenty years. At different times he has occupied the Chautauqua platform as lecturer, questions of speculative philosophy or theology always engaging his attention. He has always disdained to present to an audience in a lecture matter which every intelligent reader could find better stated in his own library. From the first number, for some eighteen years, he was one of the editors of the "Chautauqua Herald."

Besides many contributions to church papers and to different magazines, he is the author of five volumes. "Ida Norton: Or Life at Chautauqua," a story; "Matter Life and Mind," "Sickness as a Profession," "The Anatomy of Atheism," "The Republic to Methodism, Debtor," and has about ready for the printer "A Study of Mind and Man."

In 1887 Allegheny College conferred upon him the degree of doctor of divinity. He was a member of the General Conferences of 1876 and 1888, and for a term of four years a member of the Book Committee, a body having general conference powers over the literature of the church between one general conference and another. In 1892, his wife's health failing, he asked for supernumerary relation.*

The following resolution was adopted at the session of the Erie Conference, and is instructive as read in the light of the subsequent history of the Church:

"Resolved, That we affectionately advise our brethren as they value their influence and usefulness in the com-

---

*H. H. Moore—Licensed to preach, 1841; admitted on trial, 1846; full connection, 1848; deacon, 1846, Morris; elder, 1850, Janes; transferred to Kansas and Nebraska Conference, 1857; transferred to Erie Conference, 1861. Appointments: 1846, Windham; 1847, Jamestown, N. Y.; 1848, Gerry; 1849, Randolph; 1850, Ashville; 1851, Wesleyville; 1852, Mayville; 1853-'54, Warren, Pa.; 1855, Franklin, Pa.; 1856, New Wilmington; 1858, Wyandot and Quindaro, Kas.; 1859-'60, Lawrence, Kas.; 1861, Chaplain U. S. A.; 1862, Frewsburg; 1863-'65, Chaplain U. S. A.; 1866, Pleasantville; 1867-'68, Ellington; 1869-'70, Springfield; 1871, Parker's Landing; 1872, Panama and Grant Station; 1873, Sinclairville; 1874-'75, Salamanca; 1876, Hamlet; 1877, Silver Creek; 1878, Girard; 1879-'80, North East; 1881-'82, Wattsburg; 1883-'85, Chautauqua; 1886, Pleasantville; 1887-'89, St. Petersburg; 1890, Emlenton; 1891-'99, supernumerary; 1900-'07, superannuated; present residence, Chautauqua, N. Y.

munity to desist from any participation in the doings of secret societies and use their influence in a prudent and kindly manner to dissuade others from the same." The resolution was offered by G. W. Clarke, and M. H. Bettes. --*(Manuscript Journal of the Erie Conference, Vol. I, 1846, p. 263.)*

The Conference Session of 1847.

Edmond S. Janes was the presiding bishop at the twelfth session of the Erie Conference which met in Meadville, Pennsylvania, July 21, 1847. W. F. Wilson was made secretary, and Milo Butler assistant secretary.

C. P. Henry, Ashbel Parcell, and Daniel Pritchard located.

John Tribby, Samuel B. Sullivan, William Sampson, John D. Norton, John Whippo, and Charles S. Jennes were admitted on trial.

John C. Ayres, John J. Steadman, John Bain, Billings O. Plimpton, George W. Clarke, and Hiram Kinsley were elected delegates to the General Conference; and Bryan S. Hill, and Calvin Kingsley, reserve delegates.

A committee on Sunday Schools—Samuel Gregg, J. E. Chapin and Dillon Prosser—presented the following resolutions which were adopted:

"Resolved, That we will hold a Sabbath School Anniversary this evening in the Methodist Episcopal Church in this place, commencing at 8 o'clock.

"Resolved, That Bishop Janes and Rev. Dr. Bond are hereby respectfully invited to address us in behalf of the Sunday School cause.

"Resolved, That after the addresses we will proceed to organize ourselves into a Sabbath School Society auxiliary to the Sunday School Union of the Methodist Episcopal Church, requiring those who become members to pay annually fifty cents each into the treasury of the society."

The meeting was held according to appointment, and G. W. Clarke and Samuel Gregg were appointed to draw up a constitution for the Sunday School Society. This was subsequently adopted. It was amended at the conference session of 1853. We give the amended constitution in this connection:

"Article I.—The title of this association shall be the

Erie Conference Sunday School Society, auxiliary to the Sunday School Union of the Methodist Episcopal Church.

"Article II.—The object of this society shall be to promote the cause of Sunday Schools in the Methodist Episcopal Church, and thus, by careful religious training of those who may be brought within its influence, seek to promote the glory of God and the happiness of mankind.

"Article III.—The members and probationers of the Erie Conference shall constitute the members of this society.

"Article IV.—The officers of this society shall be a president, vice president, secretary, treasurer, and as many managers as there are conference districts.

"Article V.—The annual meeting shall be held during the session of the conference, when officers shall be elected. There shall also be held an anniversary meeting of the society at such time and place as the managers may appoint. It shall be the duty of the managers to provide and notify speakers, and make all necessary arrangements as far as practicable a year in advance.

"Article VI.—The funds of this society shall be paid over to the treasury of the society.

"Article VII.—This constitution may be amended at any annual meeting, two thirds of the members being present and voting in favor."

Appointments for 1847: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, S. C. Thomas; Cleveland, J. W. Lowe; Cleveland Mission, B. K. Maltby; Akron, J. R. Locke; Middlebury, T. B. Tait, G. W. Maltby; Painesville, E. J. Kinney; Willoughby, Ira Eddy; Chagrin Falls, Lorenzo Rogers; Franklin, D. M. Stearns; Newburg, Samuel Gregg, W. F. Day; Twinsburg, Albina Hall; Hudson, Dillon Prosser; Chardon, M. H. Bettes, Milo Butler; Cuyahoga Falls, A. M. Brown; Asbury Seminary, G. B. Hawkins, principal. Warren District, H. N. Stearns, presiding elder; Warren, John Bain; Braceville, E. B. Lane; Windham, J. H. Tagg; Nelson, J. W. Clock, P. D. Horton; Mesopotamia, J. C. Ayres, Alden Walker; Freedom, Peter Burroughs; Charlestown, Lewis Clark; Edinburg, C. R. Chapman; J. L. Holmes; Ellsworth, Albert Norton, William Sampson; Youngstown and Poland, Ira Norris, John Tribby; Hubbard, Ahab Keller, Stephen Hubbard; Hartford, John McLean, Hiram Kellogg. Meadville District, Billings O. Plimpton, presiding elder; Meadville, Thomas Graham; Conneautville, A. L. Miller, D. M. Stever; Saegertown, John Graham, Moses Hill; Rockville, D. H. Jack; Williamsfield, William Patterson, J. M. Plant; Geneva, Joseph Leslie, Wareham French; Ashtabula, J. J. Steadman, J. E. Aikin; Gustavus, Caleb Brown, Stephen Heard; Salem, Aurora Callender, John Crum; Morgan, H. D. Cole, J. D. Norton; Greenville and Clarksville, B. S. Hill, W. M. Bear; Alle-

gheny College, G. W. Clarke, Calvin Kingsley, professors; M. C. Briggs, agent. Erie District, John Robinson, presiding elder; Erie, Thomas Stubbs; McKean, Josiah Flower; Springfield, Hiram Kinsley, John Prosser; Wesleyville, L. D. Prosser; North East, Rufus Parker; Quincy, T. D. Blinn; Westfield, A. G. Miller; Mayville, J. H. Whallon, S. B. Sullivan; Harmony, W. B. Lloyd, S. N. Forest; Wattsburg, Matthias Himebaugh, Alexander Barris; Spring Creek Mission, J. W. Wilson; Columbus, Isaac Scofield; Mill Creek Mission, W. S. Worrallo; Sunday School Agent, David Preston. Jamestown District, Darius Smith, presiding elder; Jamestown, E. J. L. Baker, H. H. Moore; Randolph, J. O. Rich; Cold Spring Mission, S. A. Henderson; Leon, O. P. Brown; Gerry, J. N. Henry, C. S. Jennes; Ellington, I. H. Tackitt; Forestville and Villenovia, Alvin Burgess, Ira Blackford; Sheridan, H. W. Beers; Fredonia, J. E. Chapin; Cortland, Joseph Uncles; Warren, Niram Norton; Youngsville, D. W. Vorse, David King; Kinzua, J. B. Hammond. Franklin District, William H. Hunter, presiding elder; Franklin, W. F. Wilson; Cooperstown, Hiram Luce; Oil Creek, John Van Horn; Pleasantville, William Monks; Hendersonville, H. S. Winans, H. M. Chamberlain; Clintonville, G. F. Reeser, William McCormick; Shippenville, J. K. Hallock, John Whippo; Washington, Alva Wilder; Clarion, R. M. Bear; Curllsville, Josiah Hildebrand; Red Bank, John Wrigglesworth, Edwin Hull; Tionesta Mission, John Abbott; Brookville, I. C. T. McClelland; Ridgway, Samuel Hollen; Mercer, Ezra Jones; Harrisville, Thomas Benn; New Castle, R. J. Edwards; Mahoning, J. W. Hill, J. R. Lyon.

Charles S. Jennes died at El Dorado Springs, Mo., March 9, 1904, at the age of eighty-three years. He was admitted on trial in the Erie Conference in 1847, and in 1855 withdrew from the ministry and membership under charges. He moved to Iowa County, Iowa, where he spent some time on a farm. He was admitted on trial in the Iowa Conference in 1859, and located in 1862, admitted on trial again in 1866, in 1880 was transferred to the South Kansas Conference of which he remained a member until his death. He enlisted in the Eighty-seventh Iowa regiment—known as the "Governor's Graybeards," because the men were all over age—and served as first lieutenant, and later as captain.

He was twice married. His first wife died in the first year of his ministry, and there is a record in the minutes of the Gerry Quarterly Conference, March 11, 1848, of the appointment of a committee to purchase a tomb-stone for her grave in the Sinclairville cemetery. His second wife died in Pittsburg, Kansas, where he was pastor at the time of the building of the first Methodist Episcopal Church of that place. He moved to El Dorado Springs

in 1900 where he lived with a daughter until his death.* —*(Central Christian Advocate, April 13, 1904.)*

John Whippo, John D. Norton.

John Whippo was born in Centre County, Pennsylvania, Oct. 18, 1818. He was licensed to preach on Warrior's Mark Circuit, Baltimore Conference, in January, 1845, and soon afterward removed within the bounds of the Erie Conference, and was employed by the presiding elder, H. N. Stearns, to travel the Shippenville Circuit until the session of the Erie Conference in 1847, when he was admitted on trial. "Mr. Whippo's early advantages were extremely limited, but by subsequent assiduous application he acquired a large amount of valuable information, and became a very holy and useful minister, and many were the souls converted through his instrumentality. After a few years spent in the ministry Mr. Whippo became severely afflicted with a neuralgic affection in his face, and while submitting to a surgical operation for its removal, under the influence of chloroform, he died almost instantly." His death occurred in Hubbard, Ohio, May 18, 1853—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 312, 313.)*

He was kind, courteous, and Christian-like in all his conduct. "An honesty and oneness of purpose, connected with great industry and zeal, and an humble dependence upon divine grace and power, characterized him in all the duties of his ministry. He was emphatically a plain working man; and was not so anxious to know what would gratify the people, as what was right in the sight of God; and when, in his judgment, this was ascertained, he failed not

*C. S. Jennes—Admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; withdrew from ministry and membership under charges, 1855; admitted on trial, Iowa Conference, 1859; located, 1862; again admitted on trial, 1866; deceased, Eldorado Springs Mo., March 9, 1904. Appointments: 1847, Gerry; 1848, Ashville; 1849, Wattsburg; 1850, Quincy; 1851, Mayville; 1852, supernumerary; 1853, Mayville; 1854, left without appointment; 1859, Millersburg; 1860, West Liberty; 1861, Grinnell; 1862, located; 1866, Marengo Circuit; 1867, Sigourny; 1868-'69, Brooklyn; 1870, Centerville; 1871, Washington; 1872, Wilton; 1873-'74, Sweetland Center and Durant; 1875, Victor; 1876-'77, Lone Tree and Cedar Valley; 1878-'79, Blue Grass; 1880, Pittsburg and Oppolis; 1881-84, supernumerary; 1885-1903, superannuated.

to urge the practical attention in a plain, forcible, fervent, and frequently very powerful manner."*—*(Minutes of Conferences, Vol. V, 1853, p. 248.)*

John D. Norton was born at Homer, Cortland Co., N. Y., Aug. 26, 1824. While John was quite young, the family moved to Erie County, Pennsylvania. Here he received the best literary advantages the circumstances could furnish. "Our young friend was greatly favored with one of the best of Christian mothers, to whose untiring efforts, more than to any other human agency, he was indebted for his early convictions of duty, and happy conversion to God in the fifteenth year of his age, which occurred in the township of Amity, Erie County, Pa., in 1839." He was naturally timid and only the clearest conviction of duty induced him to enter the ministry. He was licensed to preach by B. O. Plimpton in 1846, and was admitted on trial in the Erie Conference in 1847. He became a member of the East Ohio Conference at its organization.

"Mr. Norton was tall and slim, and in the first years of his ministry had delicate health, but gradually became more fleshy and stout. He was particular, tidy, and gentlemanly in appearance, and dignified in his manners both in and out of the pulpit, except in social circles with his friends, where dignity had to yield to right hearty pleasantry. His sermons were usually carefully studied, and delivered with a good deal of energy and pathos."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 310; 311.)* He took high rank among his brethren, serving such churches as Youngstown, Ravenna, Erie, Akron, and New Castle. The delicate health of Mrs. Norton caused him to retire somewhat early from the active ministry. He was made supernumerary in 1873, and superannuated in 1894. He moved to Brooklyn, New York, where he lived in a pleasant home; but he was induced to take charge of a small mission in Cleveland, and Grace Church stands as a beautiful memorial of his last labors. "On December 30, 1896, about noon, he returned to his home from an errand in the city, talked with

---

***John Whippo—Licensed to preach, 1845; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Hubbard, O., May 18, 1853. Appointments—1847, Shippenville; 1848, Tionesta Mission; 1849, Red Bank; 1850, Mahoning; 1851, Curllsville; 1852, Hubbard.**

his family, and then seated himself to read. In a few moments his head fell forward, and he had gone to his reward. He had anticipated such a death as this, and was ready."*—*(Minutes of Conferences, Vol. XXVII, 1897, p. 441.)*

William Sampson, superintendent emeritus of the Children's Aid Society, of Cleveland, Ohio, died August 9, 1905, at the advanced age of ninety-one years. He was born in Wiltshire, England, Feb. 20, 1814, and emigrated with his parents to Erie, Pennsylvania, in 1833. He entered the Erie Conference in 1847, and, with few interruptions, continued in the effective relation from that time until his death, a period of fifty-eight years. He became a member of the East Ohio Conference at its organization. During his ministry he served a number of the important charges, and did very acceptable work. At the end of his first week in the Waring Street Methodist Episcopal Church, Cleveland, Ohio, he was made superintendent of the Children's Aid Society, which position he filled with great devotion and efficiency for a period of twenty-five years. This is the work that distinguished his life.

He was twice married. His first wife, Lois Sullivan Sampson, died in 1890. His second wife, Kate Bishop Sampson, survives him. Both were eminent in their usefulness in his chosen work. More than three thousand children were successfully cared for during his superintendency.

William Sampson "was of striking personal appearance, his countenance giving more than ordinarily full and correct expression of his character. In his relations with people, he was genial, considerate, courteous, while thoroughly frank and unconventional. His religious characteristics were most conspicuous. He was entirely

---

***J. D. Norton—Licensed to preach, 1846; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., December 30, 1896. Appointments: 1847, Morgan; 1848, Ashtabula; 1849-'50, Mesopotamia; 1851, Windham; 1852, Hudson; 1853-'54, Greenville; 1855, Youngstown; 1856, Cleveland, Perry Street; 1857-'58, Ravenna; 1859, Erie; 1860-'61, Akron; 1862-'63, New Castle; 1864, Painesville; 1865, Chardon; 1866-'69, Agent American Bible Society; 1870, Cleveland, Waring Street; 1871, Cleveland, First Church (second preacher); 1872, Cleveland, Erie Street (second preacher); 1873-'93, supernumerary; 1894-'96, superannuated.**

consecrated to God and the religious life, had his supreme interest in religious things, valued things by a spiritual standard, took great delight in and was faithful to the means of grace, made the Bible and religious literature his hourly companion, and fulfilled the scriptural injunction to 'pray without ceasing.' He was magnanimous and generous to a remarkable degree. Few men have enjoyed the confidence and friendship of a larger number of all classes of people." His remains rest in the beautiful Riverside cemetery, Cleveland.—*(Minutes of East Ohio Conference, 1905.)*

Mr. Sampson was transferred to the Upper Iowa Conference in 1860 but returned to the Erie Conference in 1867. We find him in the list of superannuates in 1862 and 1864; and in 1865 and 1866, he held a supernumerary relation.*

John Tribby was born in Brookfield, Ohio, Sept. 14, 1816; and was converted in 1825, at a protracted meeting held in his native place by the presiding elder, William Swayze. He was licensed to preach by the Quarterly Conference of the Youngstown and Hubbard Circuit, March 9, 1844. In 1846 he was employed by B. O. Plimpton, presiding elder, to travel the Gustavus Circuit as a supply, and in 1847 was admitted on trial in the Erie Conference. He successfully served several important charges, and was presiding elder of Akron District for four years. He fell into the East Ohio Conference at the division. He was made supernumerary in 1883, superannuated in 1884, and promoted to a place in the City of God, Dec. 23, 1893. "Never self-seeking, he aimed only to glorify Christ. As a theologian he was profound;

***William Sampson—Admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; transferred to Upper Iowa Conference, 1860; transferred to Erie Conference, 1867; became a member of the East Ohio Conference at its organization, 1876; deceased, August 9, 1905. Appointments: 1847-'48, Ellsworth; 1849, Parkman; 1850-'51, Kingsville; 1852-'53, Chardon; 1854-'55, Windsor; 1856-'57, Hartford and Brookfield; 1858-'59, Gustavus; 1860-'61, Independence, Ia.; 1862, superannuated; 1863, Waterloo, Ia.; 1864, superannuated; 1865-'66, supernumerary; 1867-'68, Tidioute; 1869, Ridgway and Wilcox; 1870-'71, Meadville, State Street; 1872-'73, Hubbard; 1874, Cleveland, Waring Street; 1875-'77, Chaplain Children's Aid Society, Cleveland, O.; 1878-'97, superintendent Children's Aid Society, Cleveland, O.; 1898-'99, Superintendent Children's Home, Cleveland, O.; 1900-1904, Superintendent Emeritus, Children's Home and School, Cleveland, O.**

as a preacher, chaste, clear, and logical; as an executive officer he was kind and wise. Everywhere he was gentle and meek, yet courageous and loyal to the right as God gave him to see it. In his daily life he was a Christian gentleman, his mere presence preaching Christ with an irresistible eloquence. The last words to his pastor were: 'Everything is all right, more than right.' "*—*(Minutes of Conferences, Vol. XXV, 1894, p. 422.)*

Samuel B. Sullivan.

Samuel B. Sullivan is described as "a tall, straight, spare young man, with a mind of great power and richly stored, and thoroughly consecrated to his work. He had a strong, clear voice, which he used unsparingly. He possessed a clear, towering imagination, with a ready flow of excellent language. Erie Conference has seldom contained a more promising young minister, or one more successful in bringing souls to Christ. But his zeal was too great for his strength, and after a few years of incessant and very successful toil he began to decline, and no inducement on the part of his numerous anxious friends could slacken his efforts until death caused the wheels of life to stand still.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 312.)*

Mr. Sullivan was born, Jan. 21, 1825; and died at Silver Creek, New York, April 9, 1853. His father was for many years a local preacher in the Methodist Episcopal Church, and Samuel had the advantage of Christian teaching. He was made savingly acquainted with Jesus when eleven years of age, in Monroe, Ohio, under the ministry of John Chandler. He was licensed to preach in 1846, and admitted on trial in the Erie Conference in 1847.

His bereaved companion said of him: "His whole heart was in the great work to which he was called. He did

---

***John Tribby—Licensed to preach, 1844; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Ravenna, Ohio, December 27, 1893. Appointments—1846, Gustavus (supply); 1847, Youngstown; 1848-'49, Charlestown; 1850-'51, Hudson; 1852-'53, Akron; 1854-'55, Cuyahoga Falls; 1856-'57, Youngstown; 1858-'59, Warren, O.; 1860-'61, Painesville; 1862-'63 Poland; 1864-'66, Ravenna; 1867-'68, Geneva; 1869-'70, Painesville; 1871-'72, North East; 1873-'76, Akron District; 1877-'79, Kent; 1880, Newton Falls; 1881-'82, Windham; 1883, supernumerary; 1884-'93, superannuated.**

not regard toil, or care, or trials, so he might but win souls to Christ." In his diary were found these words: "It was God's truth, as proclaimed by his servant, that touched my young heart; and from that time to the present, I have endeavored to love and serve him." His presiding elder says of his last work on Silver Creek Station: "Brother Sullivan was more efficient and powerful in his last efforts than ever before. The brilliancy of his thoughts and communications seemed quite superhuman. He fell in the midst of a blaze of gospel glory, surrounded by the shouts of redeemed sinners brought into the liberty of the gospel through his instrumentality." He said to his presiding elder; "I wish you to say to my brethren of the Erie Conference, I have preached the gospel as well as I could. My attachment to my brethren and work is strong. I would love to meet you in our coming session; but our next meeting will be in heaven. I will love to meet you then. I am dying. God took care of me in life—he will take care of me in death."*

Several Revivals.

Thomas Benn and H. M. Chamberlain meet with success on the Curllsville circuit, having held protracted meetings at Washington Furnace, Rose Church, Curllsville, the Stone School House, Freedom, and Myers School House, and receiving fifty-one converts into the several churches or classes.—*(Pittsburg Christian Advocate, March 17, 1847.)*

Springfield circuit has been visited with gracious outpourings of the Holy Spirit at all its appointments. A. G. Miller and R. Parker write: "At a meeting held in the village of Girard, for the space of seventy-two days, one hundred and eighteen joined the church on probation. At Randall's, at Thompson's, at West Springfield, at the State Line, at Lockport, and on some other parts of the circuit, numbers have been converted and joined, making in all two hundred and three in the last three months."—*(Pittsburg Christian Advocate, April 14, 1847.)*

***S. B. Sullivan—Licensed to preach, 1846; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Silver Creek, N. Y., April 9, 1853. Appointments—1847, Mayville; 1848, Springfield; 1849, Wesleyville; 1850, Youngsville; 1851-'52, Silver Creek.**

B. O. Plimpton reports from Meadville District: "The following places have been watered with the dew of Heaven: Geneva, say one hundred conversions; Harpersfield, numbers not known; Ashtabula, some conversions and additions; Gustavus, a fine revival at the State Line and at Wesley Chapel, say fifty conversions; Hartford circuit, a small cloud broke upon Fowler—a few valuable accessions to the society of the Methodist Episcopal Church. Salem circuit is white to the harvest—fifty sheaves already gathered—two of our old reapers are in the field full of expectation of future success. Meadville is doing well—twenty-five or thirty sound conversions—having a beloved Moses to guide them in their journeyings towards their hopeful Canaan. Rockville circuit is not a whit behind the chief—at one appointment they witnessed the conversion of a least one hundred souls. Saegertown, I believe, is rising—I am told they are being visited with some refreshing. Of the other appointments I can only say, to the best of my knowledge they are in a comfortable state."—*(Pittsburg Christian Advocate, April 21, 1847.)*

Rockville enjoys a gracious revival. D. H. Jack and C. S. Jennes are in charge of the circuit. They write: "We held our second quarterly meeting in Rockville, which we have just closed, after protracting it thirty-two days. Over one hundred souls, who were in the worst of slavery, were brought by faith into the light and liberty of God's people—ninety gave us their names on probation." —*(Pittsburg Christian Advocate, March 17, 1847.)*

The Conference of 1848.

Ashtabula, Ohio, was the seat of the Erie Conference in 1848. The session commenced under the presidency of Bishop Leonidas L. Hamline, July 26. William F. Wilson was elected secretary and Milo Butler, assistant.

T. H. Cummings retired to the local ranks.

Richard A. Caruthers, Roderick Norton, Thomas Peacock, Dean C. Wright, Thomas G. McCreary, and George Stocking were received on trial.

Appointments for 1848: Cleveland District, Timothy Goodwin, presiding elder; Cleveland, J. W. Lowe, B. K. Maltby; Newburg, Ira Eddy; Chagrin Falls, Lorenzo Rogers; Willoughby, S. C. Thomas; Painesville, Dillon Prosser; Chardon, D. M. Stearns,

G. W. Maltby; Concord, E. J. Kinney; Geneva, J. E. Aikin; Ashtabula and Conneaut, Thomas Graham, Wareham French, J. D. Norton; Harpersfield, H. D. Cole; Morgan, Josiah Flower; Asbury Seminary, G. B. Hawkins, principal. Ravenna District, John C. Ayres, presiding elder; Ravenna, John Bain; Franklin, T. B. Tait; Cuyahoga Falls, A. M. Brown; Akron, M. C. Briggs; Middlebury, Lewis Clark; Hudson, Samuel Gregg; Twinsburg, Albina Hall; Cuyahoga Mission, W. F. Day; Freedom, Stephen Heard; Edinburg, C. R. Chapman, J. L. Holmes; Charlestown, John Tribby; Parkman, Asahel Reeves, Alden Walker, J. J. Steadman, supernumerary, employed as a supply. Warren District, Horatio N. Stearns, presiding elder; Warren, Milo Butler; Braceville, E. B. Lane; Windham, J. H. Tagg; Nelson, J. W. Clock; Mesopotamia, Potter Sullivan, Peter Burroughs; Windsor, S. C. Frear; Ellsworth, J. W. Hill; Youngstown and Poland, J. R. Locke, Roderick Norton; Hubbard, Ahab Keller, Hiram Kellogg; Hartford, John McLean, Stephen Hubbard; Gustavus, William Patterson, Albert Norton; Williamsfield, Joseph Leslie, J. M. Plant. Meadville District, Billings O. Plimpton, presiding elder; Meadville, M. H. Bettes; Rockville, Aurora Callender, Josiah Hildebrand; Saegertown, Moses Hill, D. M. Stever; Conneautville, John Graham, A. L. Miller, sup.; Salem, D. H. Jack, George Stocking; Greenville and Clarksville, B. S. Hill, W. M. Bear; Mahoning, H. S. Winans, J. R. Lyon; New Castle, R. J. Edwards; Mercer, Ezra Jones; Harrisville, Thomas Benn; Cooperstown, Hiram Luce; Allegheny College, G. W. Clarke, Calvin Kingsley, professors. Erie District, John Robinson, presiding elder; Erie, Thomas Stubbs; McKean and Girard, Darius Smith; Springfield, Hiram Kinsley, S. B. Sullivan; Wesleyville, O. P. Brown; North East, Matthias Himebaugh; Quincy, S. A. Henderson; Westfield, A. G. Miller; Mayville, Rufus Parker, J. W. Wilson; Harmony, J. H. Whallon; Ashville, C. S. Jennes; Wattsburg, Alexander Barris, J. B. Hammond; Spring Creek Mission, S. N. Forest; Columbus, W. B. Lloyd; Sabbath School Agent, David Preston. Jamestown District, William H. Hunter, presiding elder; Jamestown, Joseph Uncles, Thomas Peacock; Randolph and Cold Spring Mission, Alvin Burgess; Leon, Isaac Scofield, David King; Gerry, H. H. Moore, John Scott; Ellington, T. D. Blinn; Forestville and Villenovia, J. E. Chapin, J. N. Henry; Sheridan, Niram Norton, I. H. Tackitt; Fredonia, H. W. Beers; Portland, J. O. Rich; Warren and Tionesta Mission, J. K. Hallock; Youngsville, D. M. Vorse; Kinzua, Ira Blackford. Franklin District, E. J. L. Baker, presiding elder; Franklin, W. F. Wilson; Hendersonville, John Abbott, T. G. McCreary; Clintonville, Edwin Hall, H. M. Chamberlain; Oil Creek Mission, John Van Horn; Pleasantville, William Monks; Tionesta Mission, John Whippo; Washington, Alva Wilder; Shippenville, John Wrigglesworth, William McCormick; Clarion, R. M. Bear; Curllsville, G. F. Reeser; Red Bank, I. C. T. McClelland, Samuel Hollen; Brookville Mission, D. C. Wright; Ridgway Mission, R. A. Caruthers.*

---

*George Stocking was admitted on trial, 1848; full connection, 1850; deacon, 1850, Janes; elder, 1852, Simpson; located, 1858. Appointments—1848, Salem; 1849, Harrisville; 1850, Clintonville; 1851, New Lebanon; 1852, Wesleyville; 1853-'54, McKean; 1855-'57, supernumerary.

Thomas Peacock was admitted on trial, 1848; discontinued, 1849. Appointment—1848, Jamestown, N. Y.

Thomas G. McCreary, Dean C. Wright, Roderick Norton.

Thomas G. McCreary was born in Fairview, Erie Co., Pa., June 19, 1808; and was "born again" at Mill Creek in 1828. In 1830 he moved to Beaver County. He received his license to preach from Simon Elliott in 1840, and labored eleven years in the local ranks as exhorter and local preacher. He was received on trial in the Erie Conference in 1848. He was a good preacher, and in exhortation and prayer possessed remarkable power.

In the early part of the ministry of Thomas G. McCreary, he often doubted his call, and even contemplated retiring from the work. The following, as related by Mr. Gregg, effected a permanent cure: "While on the Hendersonville circuit he was called out to visit a sick person, and when returning home, brooding over his case and resolving to resign his charge and retire, as he was passing up a lane there came on a sudden storm of wind. Two trees stood near to the road, one seemed dangerous, and while watching it closely the other tree came crashing down diagonally across the road, and so near to him that, with a spasmodic jerk of the bridle, he threw his horse upon his haunches and raised one hand to protect his head from the descending trunk. The tree fell upon the very spot the horse had occupied, tearing ont one of the animal's eyes, filling the road with broken branches, but leaving him entirely unharmed. This event convinced him that God had a work for him to do, and in the fear of the Lord he has tried to do it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 328.)*

Mr. McCreary was a moderate-sized and modest appearing man, naturally very diffident, especially when called upon to preach before his brethren, and yet would face a regiment of preachers of another denomination without trepidation if called out in defense of his church.

"He is every inch a man, and for twenty-seven years did among us a man's work in a true man's way, with singleness of purpose and zeal that many waters could not quench."

He passed from earth Sept. 26, 1874. "He spoke not to us from the Jordan on whose stormy banks he stood. nor left for sorrowing friends any dying testimony. They

needed none; the record of a long life so well spent, gave to the dark cloud a silver lining. Nor had we a fear for him while standing under its shadow."*

"Dean C. Wright was for many years a sailor on the high seas, of the rough, wild drinking kind, who was converted on shipboard on the opposite side of the globe. Returning to America, he abandoned sailing and commenced preaching; came within the bounds of the Erie Conference in the spring of 1848, and was admitted on trial at its next session. He was a large, fleshy man, very impulsive, could cry or laugh easily, and possessed a large amount of ready, useful talent. He retained some of his rough sailor habits and ways, which greatly diminished his usefulness."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 329.)* He was located in 1850, and re-admitted the year following; again located in 1863, and re-admitted by the Detroit Conference one year later; and finally located in 1866.†

The work of Roderick Norton was successful in all the departments of church activity. "Everywhere the conversion of souls and the quickened and deepened piety of the church attested the genuineness of his call of God, his faithfulness to that call, and the blessing of God upon his labors. But special opportunity and special fitness for the opportunity made his work on some of these charges worthy of special mention." His work as president of Upper Iowa University was crowned with success

---

*T. G. McCreary—Licensed to preach, 1840; admitted on trial, 1848; full connection, 1850; deacon, 1845, Hamlin; elder, 1853, Baker; deceased, West Middlesex, Pa., September 26, 1874. Appointments—1848, Hendersonville; 1849-'50, Pleasantville; 1851-'52, Washington; 1853-'54, New Bethlehem; 1855, Hendersonville; 1856-'57, Harrisville; 1858, Mt. Jackson; 1859-'60, Hartford and Brookfield; 1861-'62, Clarksville; 1863, Canfield; 1864, Hubbard; 1865, supernumerary; 1866, Eastbrook and Harlansburg; 1867, Eastbrook and Shenango; 1868, supernumerary; 1869, Northfield; 1870-'71, West Dayton; 1872-'73, Hamlet; 1874, superannuated.

†D. C. Wright—Admitted on trial, 1848; full connection, 1850; deacon, 1850, Morris; located, 1850; re-admitted, 1851; elder, 1853, Baker; located, 1863; re-admitted, Detroit Conference, 1864; located, 1866. Appointments—1848-'49, Brookville; 1851, Hubbard; 1852, Sharon and Brookfield; 1853, Dunkirk Mission; 1854, Cleveland, City Mission; 1855, Chagrin Falls; 1856-'57, Cuyahoga Falls; 1858, Erie; 1859-'60, Newburg; 1861, Cleveland, Erie Street; 1862, Chaplain U. S. A.; 1864, Clifton, Mich.; 1865. Tecumseh, Mich.

—the financial condition improved, the number of students quadrupled, and the institution started upon a career of usefulness in which all its friends rejoiced, and one hundred and fifty conversions in the church at Fayette: all this in a single year.—*(Minutes of Conferences, Vol. XX, 1884, pp. 342, 343.)*

Mr. Gregg says; "Mr. Norton is a man of medium size, and has a pleasant manner and genial spirit, an earnest, chaste style, and is an effective, interesting preacher, bold and fearless in controversy."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 331.)*

Roderick Norton was born at Southington, Trumbull Co., Ohio, March 20, 1819. He was the brother of Albert Norton, and was blessed with pious parents. He was converted at a prayer-meeting when eleven years of age. He immediately became active in the service of his Master, and his exhortations were blessed to the salvation of souls. He was licensed to preach in 1844; graduated at Allegheny College in 1846; was two years Principal of Cottage Hill Academy; was received into the travelling connection in 1848; after three years in the regular work of the pastorate, was the two succeeding years Principal of Asbury Seminary; and was transferred to the Upper Iowa Conference in 1860. He fell asleep at Nelson, Ohio, Sept. 30, 1884.*

Richard A. Caruthers.

Richard Alexander Caruthers was born in Westmoreland county, Pa., March 19, 1819.†. Mr. Gregg says; "His parents were of Scott and Irish descent, and both connected with ancestors of very respectable stand-

---

***Roderick Norton—Licensed to preach, 1844; admitted on trial, 1848; full connection, 1850; deacon, 1848, Hamline; elder, 1852, Simpson; transferred to Upper Iowa Conference, 1860; deceased, Nelson, O., September 30, 1884. Appointments—1848, Youngstown; 1849, New Wilmington; 1850, Harrisville; 1851-'52, Principal, Asbury Seminary; 1853-'54, Mentor; 1855-'56, Willoughby; 1857-58, Chardon; 1859, Perry; 1860-'61, Clinton City, Ia.; 1862-'63, Marion, Ia.; 1864-'65, Cedar Falls, Ia.; 1866, Mt. Vernon, Ia.; 1867, Manchester, Ia.; 1868, Agent, American and Foreign Christian Union; 1869-'70, Osage, Ia.; 1871-'72, Fayette, Ia.; 1873-'75, Janesville, Ia.; 1876-'77, Bellevue, Ia.; 1878-'79, Center Grove, Ia.; 1880-'81, Quasqueton, Ia.; 1882-'83, supernumerary; 1884, superannuated.**

†The General Minutes says he was born in Armstrong County and make the date March 21.

ing both in Church and State. But Richard, like most of our great and good men, commenced life under rather unpromising circumstances. When eleven years old his parents, with a family of twelve children, ten of whom were at home, moved into the unbroken forest of the northeastern part of Armstrong County, Pennsylvania, where all hands had to battle hard for a living. He was converted when seventeen years old at his 'father's fireside', and felt that he was called to preach; but his parents, who were Presbyterians and had one son in college for the ministry already, could not sustain another; consequently Richard became discouraged and backslid. He left home with the positive command from his father to 'attend church every Sabbath wherever he went, of any denomination except the Roman Catholic and Methodist, but which he did not strictly obey. He rambled about the country, working a while in one place and then in another, until twenty-five years of age, when he went to a wedding party one night in Indiana County, Pennsylvania, where the party engaged in playing and dancing. There were two young ladies present who could not be induced to join in the hilarities of the occasion, which greatly surprised Mr. Caruthers, who turned to one of his comrades and inquired of him if he knew the reason. 'O', said he, 'they are Methodists!' The thought of their religious integrity in contrast with his own unfaithfulness and the conduct of those around him, who were most of them members of the Presbyterian and Seceder Churches, sank deep into his heart; God made use of it as an arrow to his soul. He said to himself, 'If these are Methodists, with the help of God I'll be a Methodist too.' He then deliberately took his hat and left the house. About two weeks from that time he went to Rev. J. Ray, of the Pittsburgh Conference, then in charge of that circuit, and gave in his name as a seeker of salvation, and a probationer for membership in the Methodist Episcopal Church; and at a 'love-feast' held in Elderton he was powerfully reclaimed from his backsliding. In about two months after he received license to exhort, and in May, 1846, he received license to preach by the authority of the Quarterly Conference of the Washington Circuit, H. N. Stearns, presiding elder, and was admitted on trial by the Erie Conference in 1848. Mr. Caruthers is quite tall and stout-

built, manifesting in his features and general appearance more characteristics of the Scotch than of the Irish; and while the want of early literary advantages has greatly embarrassed him, his unyielding energy in overcoming difficulties, and close and constant application to study, have raised him to the first rank of Methodist preachers. Mr. Caruthers soon became a successful revivalist, gathering hundreds into the church each year. He also in a few years became a noted champion in defense of Methodist doctrine and discipline. In 1851, soon after arriving upon the Shippenville circuit, Rev. Mr. M'Michael, a Presbyterian minister, made a very rough and defiant assault upon the Church government, doctrines and usages of the Methodist Episcopal Church, to which Mr. Caruthers replied in their defense. Mr. M'Michael then preached a series of sermons, running through the year, to each of which Mr. Caruthers replied, gaining signal advantage of his opponent in the estimation of the public. Mr. M'Michael, thinking, perhaps, that Mr. Caruthers might not be able to grapple with him as successfully with the pen as in the pulpit, wrote a pamphlet against the government of the Methodist Episcopal Church, to which Mr. Caruthers replied as sharply with his pen as he had done with his tongue; and then, supposing that the time had come to turn the tables upon his opponent, Mr. Caruthers wrote and published a pamphlet attacking the doctrines of the Decrees and Foreknowledge of God, as held by the Presbyterians in their Confession of Faith. These two pamphlets were scattered like leaves in autumn all over that mountainous region, and read by old and young, and contributed largely toward the great success Methodism has experienced in that part of the Erie Conference ever since that day. In 1854 Mr. Caruthers was sent to Wilmington Circuit, where he found a ready opponent in Professor M'Lean of 'Westminster College', with whom he discussed the doctrines of the 'necessary final perseverance of the saints', each preaching a series of discourses on the subject, and then Mr. M'Lean resorted to the pen, and wrote and published a pamphlet, to which Mr. Caruthers replied in the same way. That community being mostly of the United Presbyterian faith, Mr. Caruthers did not perceive as perceptible a victory as before, yet intelligent men of that faith admitted without hesi-

tancy that he was more than a match for his opponent." —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 224-227.)* He gave himself with all earnestness and all diligence to the thorough study of the Bible and the standards of Methodism, and developed a strong Christian character. In 1848, he was received on trial in the Erie Conference, and appointed to the Ridgway Mission, and industriously tilled this hard field. During several years he traveled circuits over the mountains of Western Pennsylvania. His Conference reports were always encouraging. He was twelve years presiding elder of the Clarion, New Castle, and Fredonia Districts. He was transferred to the Kansas Conference in 1874. He was presiding elder of the Kirwin District in 1878-1881, and was abundant in labors. He was four times elected a delegate to the General Conference. In 1887 he contracted a cold which developed into hemorrhage of the lungs and cancer of the stomach. He had been effective thirty-nine years. He was patient during his long illness, exclaiming as he neared the end, "I am almost home." "Though not emotional or demonstrative in his religious exercises, he had a firm faith and a well-grounded hope of eternal life. He excelled as a preacher, not so much in elegance of language or flights of oratory as in great truths clothed in plain, forceful English. He was a wise counsellor, a firm friend, and had the confidence of his brethren." He died at Brestow, Osborne Co., Kansas, May 27, 1889.*—*(Minutes of Conferences, Vol. XXIII, 1890, p. 94.)*

R. A. Caruthers describes the Ridgway Mission in 1848: "This mission is situated at the extreme southeast point of the conference, or rather beyond the point; being, as far as membership is concerned, almost entirely

---

***R. A. Caruthers—Licensed to preach, 1846; admitted on trial, 1848; full connection, 1850; deacon, 1850, Janes; elder, 1852 Simpson; transferred to Kansas Conference, 1874; became a member of the North West Kansas Conference at its organization, 1882; deceased, Bristow, Kas., May 27, 1889. Appointments—1848, Ridgway Mission; 1849-'50, Washington; 1851-'52, Shippenville; 1853, Curllsville; 1854-'55, New Wilmington; 1856, Mercer, 1857-'58, Clarksville; 1859, Wattsburg; 1860-'63, Clarion District; 1864-'67, New Castle District; 1868, Oil City; 1869-'72, Fredonia District; 1873, Erie, Tenth Street; 1874, Baldwin City, Kas.; 1875, North Lawrence; 1876-'77, Tecumseh; 1878-'81, Kirwin District; 1882-'83, Bristow; 1884-'85, Osborne; 1886, Agent Kansas Wesleyan University; 1887-'89, superannuated.**

within the bounds of the Baltimore Conference; and in regard to territory, about equally divided between them. Bounded on the east by Sinnamahoning mission, Baltimore Conference—on the north by a natural wilderness of some forty miles extent—on the west by a moral wilderness of considerable extent; the inhabitants being few in number, and deeply impregnated with the doctrine of Universalism, against whom the dust of Brother Benn's feet has been a witness for some years—on the north by a land not inhabited for the space of sixty or seventy miles, except by wild beasts, and perhaps a few settlers along the turnpike that passes through this place, who are so far scattered that I doubt whether a Methodist preacher could find more than one at a time. . . . The mission itself is divided into two parts, by Boom's mountain stretching from east to west, some eight or ten miles in breadth, covered by nothing but burnt timber, briars, deer, wolves and bears. Living at the very edge of the barren waste, we have been favored with a sight of the deer; while the wolves gave us an intimation of their whereabouts by their howling, which, to our unaccustomed ears, was not very agreeable.

"When we came on the circuit we could find but three classes; one of which, containing five members, is on the Erie Conference side of the mountain; the other two, containing some sixteen or eighteen members each, are on the waters of Sinnamahoning, which is in the Baltimore Conference. Other classes there have been, but they are buried; the place, however, remains; and we, by the grace of God, will either raise them to life, or preach their funeral sermon. . . . To the best of my knowledge there has not been a conversion on this mission for some years; on some parts of it never."—*(Pittsburg Christian Advocate, Dec. 5, 1848.)*

The Revival Spirit.

B. O. Plimpton reports from the Meadville District several encouraging revivals:

"Saegertown circuit has been more especially favored of the Lord. I think some seventy-five were hopefully brought to the knowledge of sins forgiven between the first and second quarterly meetings; and to the best of my

knowledge, the work is progressing. Brother John Graham will never die with rust on his soul."

"Meadville has more *thunder* and *lightning* than any other portion of my district. Should it be followed by a proportionate rain, it will have such a flooding as it never experienced before. Infidelity may look for a succession of *avalanches* from Zion's towering heights. Thomas Graham is Sinai's mouth piece."

"On Greenville and Clarksville Circuits the glory of God has shone most resplendently. I imagine that few of us have ever witnessed a more powerful revival than the one at Clarksville."

"Morgan circuit is coming up gloriously. Brothers H. Cole and Bowers are pushing the battle to the gates. The most successful siege has been held at Harpersfield, after which they took a running fire upon the enemy in Trumbull."

"Tidings are most favorable from Perry, on the Geneva circuit. Numbers have come over on the Lord's side, and shouts of victory are proclaimed at every touch of the coal of fire to the *telegraphic conductor* to the penitent heart."

"Ashtabula, the seat of our next conference, appears to be preparing for the future. You know we have stationed here some of the heaviest *ordnance* in the gift of the Erie Conference; and I regret to say, by either *over-charging* or *constant use,* that at almost every report it gets out of repair."—*(Pittsburg Christian Advocate, March 1, 1848.)*

A new church was dedicated at Jackson on the Ellsworth circuit, February 24, 1848. A good revival was held at the Ashburn School House, and nineteen received on probation, the working having been "carried on mostly, by father Kinnear and brother Stogdill." The "Cottage Hill Academy" at Ellsworth shared largely in the revival at that place.—*(Pittsburg Christian Advocate, March 1, 1848.)*

Meeting of Erie Conference in 1849.

The Conference for 1849 met in Fredonia, New York, July 11, under the presidency of Bishop Beverly Waugh; W. F. Wilson, Secretary, and Milo Butler, Assistant.

The following persons were admitted on trial: Thomas

Guy, William A. Matson, George L. Little, Ransom L. Blackmar, Benjamin F. Langdon, Thomas Radcliff, Robert S. Moran, John Peate, Samuel Baird, Samuel Reynolds, James Greer, Oreb D. Parker, Fauntly Muse, Eliezer C. Latimer, William N. Reno, Elisha T. Wheeler, and Parker W. Sherwood.

B. K. Maltby, S. C. Churchill, Aurora Callender, and M. C. Briggs located.

Joseph H. Creighton appears as a probationer in the second year, but was re-transferred to the Ohio Conference —having had no appointment in this Conference.*

Appointments for 1849: Cleveland District, John C. Ayres, presiding elder; Cleveland, Thomas Stubbs; Newburg, Lewis Clark, Ira Eddy; Chagrin Falls, S. C. Frear; Willoughby, J. W. Lowe; Painesville, Dillon Prosser, Samuel Reynolds; Chardon, H. D. Cole, Alden Walker; Concord, D. M. Stearns, Thomas Radcliff; Geneva, Josiah Flower, Thomas Guy; Ashtabula, E. J. Kinney, W. W. Maltby; Conneaut, E. C. Latimer; Harpersfield, J. E. Aikin; Morgan, Potter Sullivan; Asbury Seminary, G. B. Hawkins, Principal. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, A. M. Brown; Charlestown, John Tribby; Franklin, W. M. Bear, W. A. Matson; Cuyahoga Falls, Albina Hall; Akron, R J. Edwards; Middlebury, Allen Fouts, James Greer; Hudson, Samuel Gregg; Twinsburg, Lorenzo Rogers; Freedom, T. B. Tait, William McCormick; Edinburg, Stephen Heard, J. W. Hill; Parkman, William Sampson, J. J. Steadman. Warren District, Timothy Goodwin, presiding elder; Warren, Hiram Kinsley; Braceville, Milo Butler; Windham, G. W. Maltby; Nelson, Asahel Reeves; Mesopotamia, J. W. Clock, J. D. Norton; Windsor, Henry Elliott; Ellsworth, C. R. Chapman, Hiram Kellogg; Youngstown and Poland, J. R. Locke, J. H. Tagg;

---

*Fauntly Muse was admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; located at his own request, 1854. Appointments—1849, Ashville; 1850, Leon; 1851-'52, Tionesta; 1853, Pleasantville.

Samuel Baird was admitted on trial, 1849; discontinued, 1850. Appointment—1849, Clintonville.

G. L. Little was admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; transferred to Rock River Conference, 1851; transferred to Erie Conference, 1853; elder, 1853, Baker; withdrawn, 1856. He died in the west after several years of service in the ministry of the Presbyterian Church. Appointments—1849, Greenville; 1850, Painesville; 1851-'52, Principal, Peoria Wesleyan Seminary; 1853, Franklin, Pa.; 1854-'55, Cleveland, St. Clair Street.

R. S. Moran was licensed to preach by the Wesleyan Methodists in Ireland, date unknown; admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; located, 1853. After locating he attended the Biblical Institute at Concord, N. H., where he graduated. Subsequently he entered the ministry of the Methodist Episcopal Church South, in which he rose to eminence, for many years serving as presiding elder of important districts. Appointments—1849, Mayville; 1850, Conneautville; 1851, Randolph; 1852, Warren, Pa.

Hubbard, J. M. Plant, W. N. Reno; Hartford, Ahab Keller, J. B. Hammond; Gustavus, Joseph Leslie, J. L. Holmes; Williamsfield, Albert Norton, John Demming. Meadville District, William Patterson, presiding elder; Meadville, John Bain; Rockville, M. H. Bettes; Waterford, Hiram Luce, E. T. Wheeler; Saegertown, William Monks, Thomas Benn; Conneautville, John Graham, B. F. Langdon; Salem, John McLean, H. M. Chamberlain; Greenville, G. L. Little; Clarksville and Sharon, D. H. Jack, Stephen Hubbard; Mt. Jackson, H. S. Winans, R. M. Bear; Wilmington, John Crum, Roderick Norton; New Castle, E. B. Lane; Mercer, W. F. Day; Harrisville, George Stocking; Allegheny College, G. W. Clarke, Calvin Kingsley, Professors. Erie District, Billings O. Plimpton, presiding elder; Erie, Ezra Jones; McKean and Girard, Darius Smith, O. P. Brown, D. W. Vorse sup.; Springfield, B. S. Hill, J. W. Wilson; Wesleyville, Matthias Himebaugh, S. B. Sullivan; North East, H. W. Beers; Quincy, Wareham French; Westfield, J. H. Whallon; Mayville, J. K. Hallock, R. S. Moran; Harmony, John Robinson; Wattsburg, C. S. Jennes, P. W. Sherwood; Spring Creek Mission, S. N. Forest, Alva Wilder; Columbus, Alexander Barris; Sabbath School Agent, David Preston. Jamestown District, William H. Hunter, presiding elder; Jamestown, Niram Norton; Ashville, Alvin Burgess, Fauntly Muse; Randolph, H. H. Moore; Leon, Isaac Scofield, Ira Blackford; Gerry, David King, John Scott; Ellington, John Peate; Forestville and Villenovia, J. E. Chapin, J. N. Henry; Sheridan, Joseph Uncles; Perrysburg, I. H. Tackitt; Fredonia, S. C. Thomas; Portland, T. D. Blinn; Warren, J. O. Rich; Upper Tionesta and Ridgway Mission, R. L. Blackmar; Youngsville, S. A. Henderson, O. D. Parker; Kinzua, John Van Horn. Franklin District, E. J. L. Baker, presiding elder; Franklin, Moses Hill; Hendersonville, John Abbott, Peter Burroughs; Clintonville, Edwin Hull, Samuel Baird; Curllsville, G. F. Reeser, J. R. Lyon; Red Bank, Samuel Hollen, John Whippo; Brookville Mission, D. C. Wright; Clarion, W. F. Wilson; Shippenville, John Wrigglesworth, D. M. Stever; Washington, R. A. Caruthers; Pleasantville, T. G. McCreary; Cooperstown, I. C. T. McClelland.

Morgan, Ohio, appears among the names of charges in 1842. In the fall of 1821, William Latimer moved from the state of Massachusetts into Ohio, and settled on Rock Creek where the village of Morgan was founded. He was a member of the Methodist Episcopal Church, and soon invited Alfred Brunson and Henry Knapp, of the Grand River Circuit, to preach in his log-cabin. A class was formed consisting of William Latimer—leader—and wife, Hugh Monteith and wife, Hiram Latimer, and Lorin Latimer—six persons. It was not long before there was a gracious revival, and William Latimer, Jr., Zalmun Sperry, John Chandler, and Elijah Field were added to the class. The last two became eminent preachers in the Methodist Episcopal Church.

Thomas Guy, E. C. Latimer.

Thomas Guy was born in Tandrayer, Armagh County,

Ireland, March 11, 1813. He was trained from childhood in the knowledge and fear of the Lord, and his parents gave him the advantage of the best common schools. In 1833 he was deeply convicted of sin, and began to seek God with his whole heart. In April, 1834, he was gloriously converted, and received such a blessed assurance of pardon that he could not doubt his acceptance with God. He identified himself with the Primitive Methodist Connection to which his parents belonged, and was soon appointed class-leader. He began his career as an itinerant preacher in 1836, and continued until he came to America in 1843, accompanying Bishop Soule on his return from England. He attended the convention in Utica, New York, where the Wesleyan Methodist Church in America was organized and joined this new denomination. He filled some of the best appointments in that body until admitted on trial in the Erie Conference in 1849. "Mr. Guy was of more than ordinary height, and otherwise well-proportioned: a man of a good deal of dignity in his appearance. He sought to become Americanized in his manners and tastes, and succeeded well, for he rose steadily in popularity with our people, and has filled acceptably many of our best appointments. His preaching is not of the showy, but the substantial kind, accompanied with a good degree of earnest zeal, and attended by much of the divine Spirit."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 355, 356.)*

Mr. Guy became a member of the East Ohio Conference by the division of territory. His work in the active ministry covered forty-five years. He superannuated in 1882. While attending the Conference in Painesville, "a disease which had been preying on him for years suddenly prostrated him, and necessitated a dangerous surgical operation. That retired him to the superannuated list, where he remained till death. He was a good man, full of faith and the Holy Ghost; a plain, sound, earnest, practical preacher, and powerful in prayer. He had many seals to his ministry. His end was that of the righteous. His sun set in a clear sky."*—*(Minutes of Conferences, Vol. XXVI, 1884, p. 324.)*

***Thomas Guy—United with the Irish Conference, 1836; united with Wesleyan Church of America, 1842; admitted on trial, Erie Conference, 1849; full connection, 1851; deacon, 1851, Morris;**

Eliezer Curtis Latimer was born in Windsor township, Connecticut, Jan. 10, 1810. In 1835 he removed with his family to Rome, Ashtabula Co., Ohio. He was converted to God in 1843. "So definite and vivid was his conversion, that ever afterward he could give the time and point out the pew where God, for Christ's sake, forgave his sins." He was licensed to preach in 1848, and one year later entered the Erie Conference on trial, falling into the East Ohio Conference at the division. He died at Chardon, Ohio, Sept. 28, 1883.

Mr. Latimer was a devoted and faithful minister and pastor, a pure and single-hearted man of God. "When first attacked with the sickness which ended his earthly life, he was possessed by a strong conviction that his end was near. Toward the close paralysis destroyed the power of speech, but while it lasted his testimony was clear to a personal acceptance with God."*

William A. Matson, Oreb D. Parker.

William A. Matson was born in Ellsworth, Mahoning Co., Ohio, August 16, 1827. His mother, a descendant of the Rev. John Robinson, of Mayflower fame, and a member of the Congregational Church, died when he was

---

elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., December 18, 1884. Appointments—1836-'37, Lisbon, Ireland; 1838, Charlemont, Ireland; 1839-'40, Queen's County Mission, Ireland; 1841, did not have an appointment; 1842-'43, Wesleyan Church, Pittsburg; 1844, Leesburg; 1845-'46, Cuyahoga Falls; 1847, President, Wesleyan Conference; 1848 (M. E. Church), supply at Geneva; 1849, Geneva; 1850-'51, Chardon; 1852, Willoughby; 1853-'54, Youngstown; 1855, Mercer; 1856-'57, New Castle; 1858-'59, Chagrin Falls; 1860-'61, East Cleveland; 1862-'63, Ashtabula; 1864-'65, Willoughby; 1866-'68, North East; 1869-'70, Mayville; 1871-'73, Girard and Liberty; 1874, Niles; 1875-'76, Canfield; 1877-'79, Jefferson; 1880-'81, Andover and Cherry Valley; 1882-'84, superannuated.

*E. C. Latimer—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; deceased, Chardon, O., September 28, 1883. Appointments—1849, Conneaut; 1850-'51, Newburg; 1852, Chagrin Falls; 1853, West Farmington; 1854-'55, Chardon; 1856-'57, Geneva; 1858-'59, Mentor; 1860, Kingsville; 1861, Agent, Willoughby Collegiate Institute; 1862, Chardon; 1863, Willoughby; 1864-'65, Mayfield; 1866-'67, supernumerary; 1868, Mayfield; 1869-'70, Bainbridge; 1871-'72, Twinsburg; 1873, supernumerary; 1874-'75, Grand River; 1876 Huntsburg and Claridon; 1877-'82, superannuated.

eight years old, but had left deep and lasting impressions on the tender mind of her little son, though the loss of her guiding hand was a great misfortune. His father, who was of Scotch descent, died when William was about fourteen years of age. He was naturally of a skeptical mind, but the influence of the Sunday School kept him from fatal errors and sinful habits. In the spring of 1843, at a revival held by Lewis Clark and R. M. Bear, he was awakened to a sense of his need of salvation, and, after earnest seeking, found the Savior to the great joy of his heart. In 1848 he was licensed to exhort, and employed by J. C. Ayres to fill a vacancy on the Freedom Circuit. At the close of the year he was licensed to preach by the Ellsworth Quarterly Conference, and in 1849 he was admitted on trial in the Erie Conference. "He was small in stature, and very timid and self-distrusting, which greatly embarrassed his ministry, and rendered it less efficient than it otherwise would have been."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 343, 344.)* He was supernumerary in 1855, and superannuated in 1860-1884; he was then made effective and transferred to the North West Kansas Conference—from the East Ohio Conference of which he had become a member at its organization—and did effective service in this new field eight years, superannuating in 1893.*

We have little information concerning the early life of Oreb D. Parker. He received religious instruction from pious parents, and embraced religion while yet young. He was licensed to preach about 1849, and received into the Erie Conference on trial in 1849. In 1851 he was located on account of feeble health. "He remained in a local relation three years, at the end of which his health was so far restored, that he desired to enter again into the effective work. Accordingly he was re-admitted, and

*W. A. Matson—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; transferred to Northwest Kansas Conference, 1885. Present residence, Concordia, Kas. Appointments—1849, Franklin, O.; 1850, Kingsville; 1851, Morgan; 1852-'53, Concord; 1854, supernumerary; 1855, East Cleveland Mission; 1856, Chardon; 1857, Montville; 1858, Perry; 1859, McKean; 1860-'84, superannuated; 1885, Seapo, Kas.; 1886, Scottsville, Kas.; 1887-'88, Scandia, Kas.; 1889-'90, Rice, Kas.; 1891-'92, Solomon City, Kas.; 1893-1907, superannuated.

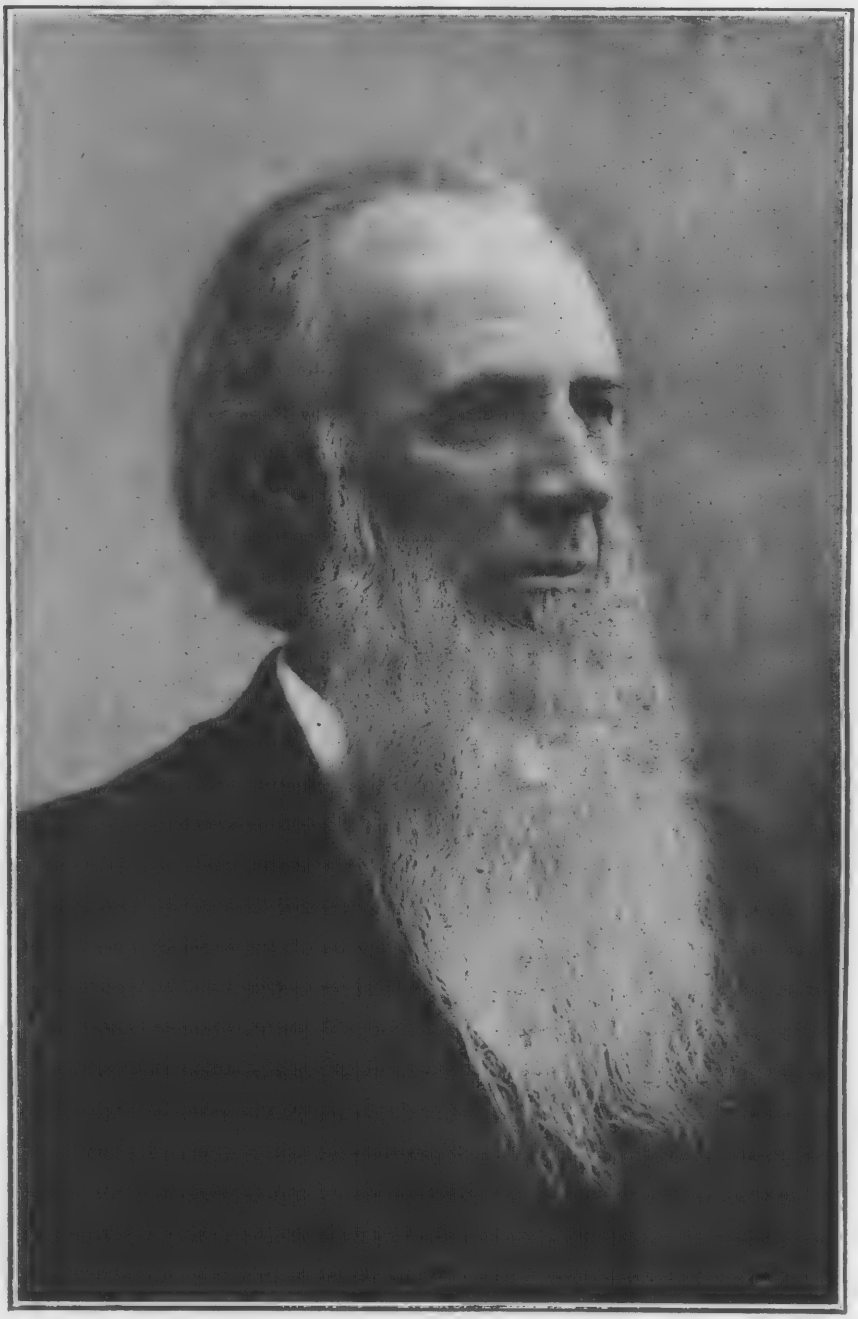
appointed to the Riceville Circuit. In 1855 he was appointed to Columbus Circuit. Here his health failed again, and he was compelled to discontinue his labors before the close of the year. At the ensuing Conference he was granted a superannuated relation. Being advised by his physician so to do, he went to California in quest of health, but became worse on his journey thither, and died shortly after his arrival there. Although we have no specific information relative to the state of mind in which our brother closed his earthly career, we entertain no doubt but his end was peaceful. He was a man of kind and genial spirit—a faithful, devoted, and esteemed minister of the Lord Jesus." He died in San Francisco, California, Dec. 25, 1856.*

John Peate.

"Who has not heard of John Peate? Bricklayer, preacher, traveller, scientist! Coming from a land of rich peculiarities, of strong convictions, of tremendous personalities, John Peate inherits all the varied qualities of emotion, wit, humor and genius that characterise an Irishman, and yet his father was of English descent. Born May 6th, 1820, in the town of Drumskelt, parish of Ahbog, county of Monaghon in the north of Ireland. When John was but seven years of age, his father, Thomas Peate, brought his wife and family, of whom he was the oldest, to America, landing in Quebec, July, 1827. They remained in the Dominion until the following spring, at which time they removed to Vergence, Vt. At the end of the year they moved to Wilsborough, Vt. Here he spent some of the happiest years of his life. In the fall of 1832 they moved to Kingston, Canada, living there for three years, after which they moved to Oswego, N. Y. and in 1836 moved again, coming to Buffalo. Here began his life of usefulness.

"His father, being by trade a mason, he accepted the same profession and worked at it to the time of his entering into the ministry. To his mother, however, be-

*O. D. Parker—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; located on account of ill health, 1851; re-admitted, 1854; deceased, San Francisco, Cal., December 25, 1856. Appointments—1849, Youngsville; 1850, Kinzua; 1854-'55, Columbus; 1856, superannuated.



REV. JOHN PEATE, D. D.

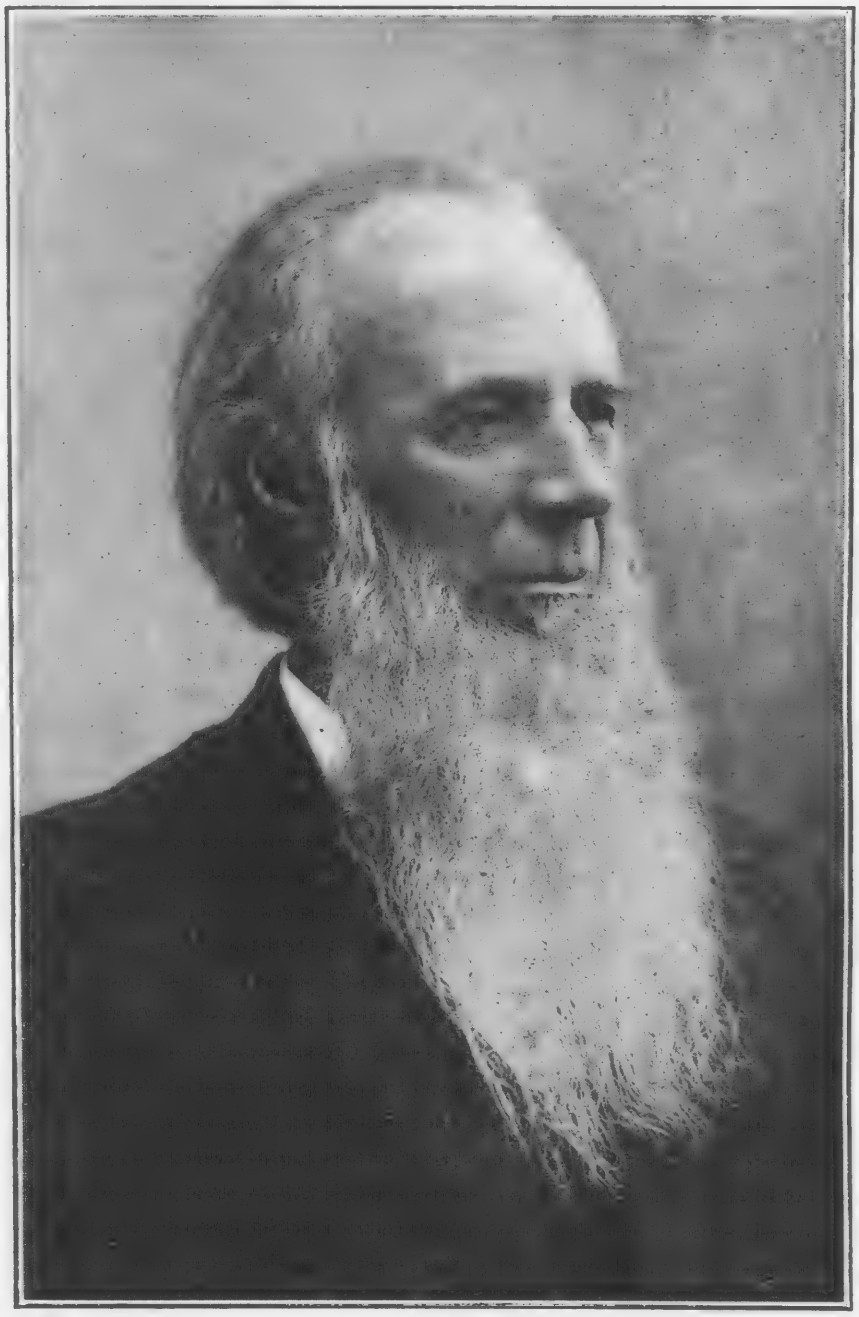
appointed to the Riceville Circuit. In 1855 he was appointed to Columbus Circuit. Here his health failed again, and he was compelled to discontinue his labors before the close of the year. At the ensuing Conference he was granted a superannuated relation. Being advised by his physician so to do, he went to California in quest of health, but became worse on his journey thither, and died shortly after his arrival there. Although we have no specific information relative to the state of mind in which our brother closed his earthly career, we entertain no doubt but his end was peaceful. He was a man of kind and genial spirit—a faithful, devoted, and esteemed minister of the Lord Jesus." He died in San Francisco, California, Dec. 25, 1856.*

John Peate.

"Who has not heard of John Peate? Bricklayer, preacher, traveller, scientist! Coming from a land of rich peculiarities, of strong convictions, of tremendous personalities, John Peate inherits all the varied qualities of emotion, wit, humor and genius that characterise an Irishman, and yet his father was of English descent. Born May 6th, 1820, in the town of Drumskelt, parish of Ahbog, county of Monaghon in the north of Ireland. When John was but seven years of age, his father, Thomas Peate, brought his wife and family, of whom he was the oldest, to America, landing in Quebec, July, 1827. They remained in the Dominion until the following spring, at which time they removed to Vergence, Vt. At the end of the year they moved to Wilsborough, Vt. Here he spent some of the happiest years of his life. In the fall of 1832 they moved to Kingston, Canada, living there for three years, after which they moved to Oswego, N. Y. and in 1836 moved again, coming to Buffalo. Here began his life of usefulness.

"His father, being by trade a mason, he accepted the same profession and worked at it to the time of his entering into the ministry. To his mother, however, be-

*O. D. Parker—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; located on account of ill health, 1851; re-admitted, 1854; deceased, San Francisco, Cal., December 25, 1856. Appointments—1849, Youngsville; 1850, Kinzua; 1854-'55, Columbus; 1856, superannuated.



Rev. John Peate, D. D.

longs the credit of guidance and direction at this period of his life. Her memory has grown more precious to him all through his eventful life.

"In her girlhood, Mother Peate had come into a rich experience under the godly preaching of the Rev. Gideon Ousley, a man singularly gifted in prayer and preaching, a very Barnabas in carrying the gospel through the length and breadth of Ireland. Under his soul-stirring ministry she was brought to know the full favor of God, by which she carried, all through her life, the sweetness of communion with her loving Savior. Her radiant life made a deep impression on John, and in a revival which took place in Buffalo in 1840, the boy accepted his mother's faith and his mother's church, which was the Methodist, though his father adhered to the Protestant Episcopal Church.

"His own conversion was of that marked character which fired his soul with a zeal, that the Church well understood and fostered, encouraging him to the exercise of those talents which eventually led him to offer himself for the ministry. Opportunities came to him, which decided his course, and he entered Oberlin College with a view to better qualify himself for the work before him.

"By the death of his father, August 15th, 1844, he was called home to take charge of affairs. Through this event his plans were changed and he returned without completing his college course.

"Four years later he married a gifted young lady, amiable, refined, cultured and pious. They opened up life with a joy of purpose that was a tower of strength to the young man. Having removed to Warren, Pa., he steadily grew in excellence so that the Church deemed it wise to license him to preach. At the Conference of 1849 he was admitted into the Erie Conference, of which he has been a distinguished member ever since, receiving from the hands of his brethren every position of honor at their disposal, representing them in General Conference, acting for many years as presiding elder, as also while in the pastorate occupying the best of pulpits in the Conference.

"Gifted with large perception and a keen observer of human nature; possessed of a vivid imagination; quick in his appreciative faculties, he could portray and make real anything he ever saw, describing with a masterly mind

any subject that came under his observation. This quality served him well in his pulpit preparation. Glowing with creative thought, his imagination gave expansion to his feeling, swelling in emotion until his audience were swept beneath his mighty power. His pulpit ability was of the highest order; his genial countenance giving force and charm won its way to the heart of his hearers. A rigid interpreter of truth, he dealt sledge-hammer blows against shams and intrigues, but behind the rough exterior of sternness and abhorrence of sin, there was a majestic tenderness pathetic to behold. Great tears of sympathy would gush from his eyes, as his awakened soul grasped the conflict between evil and goodness. His impassioned nature took in at a glance the consequence of sin, and his anxiety for souls to be freed from its yoke, took on that yearning solicitude which placed him, as belonging to the days of the prophets. Especially was this the case in his early ministry. In 1857, while stationed on the Jamestown, N. Y. charge, his labors were wonderfully blessed of God. Here a great revival took place in which some 500 people came under conviction. People in every walk of life, came under the direct influence of the Spirit of God, and great fear came upon all. John Peate was prepared for it. Men sunk in vice and sin, almost beyond redemption, trembled beneath the power of his preaching, while his all-absorbing passion for souls is yet referred to as indicative of the earnestness of the young preacher.

"The opening up of his mind to Bible truth begat a thirst to see the land where all the marvelous events of sacred love transpired. He became a traveller. At that time facilities were not so opportune as now, and a journey to the far East was almost an unheard-of event. To Egypt, Syria and the Holy Land however he was bent on going and his determined will made him conquer. Here he came into personal touch with customs and places which fired his ambition with a greater regard for New Testament truths. Nor was this the only advantage of travel. By contact with nature, other truths opened up to him, and his quickened intellect aspired to other revelations of God. Astronomy presented a rich field for his research, and to this he came with a sublimity of faith that took him more and more God-ward. This research

called for fine mechanical skill, but nothing daunted he applied himself to the work, with a courage born of success. His fertile brain produced the helps needed and the starry heavens soon became as familiar to him as the word of God in the preparation of his pulpit work. Entranced by the wonders above, for years astronomical science has become so interesting as to almost eclipse his other work. His genius in this line has placed the preacher on the highest elevation of applied science, and given him a world-wide recognition as a maker of telescope reflectors. In this relation he maintains an unique position, while his loyalty to God and his Church stands unimpaired.

"In 1887, Allegheny College, Pa., recognizing the growing influence of the man conferred on him the honorary degree of D.D., and at the last term, Harriman University, Tenn., presented him with the degree of LL.D. Both are expressions of value and are evidence of intellectual merit."*—*(Edward Appleyard, Communication to the Author.)*

The author had occasion to consult Mr. Peate on some matter of conference history, and in the communication replying to his inquiries were the following characteristic passages:

"You have entered upon a hard, thankless, and I may say profitless enterprise, to be classed with some of the polar expeditions, not that preachers are icebergs, but the average preacher has good sense enough to know that earthly oblivion is his inevitable fate and cares little when it comes. More than ninety-five per cent of all those who join our ranks as travelling preachers are very commonplace men, with a very imperfect education, with but few books and no real love for study or investigation and in

---

***John Peate—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; deceased, Greenville, Pa., March 23, 1903. Appointments—1849, Ellington; 1850, Ashville; 1851-'52, Portland; 1853, Fredonia; 1854-'55, Forestville; 1856-'57, Jamestown, N. Y.; 1858, Cleveland, St. Clair Street; 1859, supernumerary; 1860-'61, Erie, First Church; 1862'63, Akron; 1864-'65, Warren, O.; 1866-'67, Youngstown; 1868, Meadville, First Church; 1869-'71, Franklin; 1872-'74, Youngstown; 1875-'78, Meadville District; 1879-'82, Franklin District; 1883, Greenville; 1884-'86, Jamestown; 1887-89, Erie District; 1890-'92, New Castle District; 1893, Greenville (second preacher); 1894-'98, supernumerary; 1899-1902, superannuated.**

four or five years reach and pass the zenith of acceptability. What can an average writer do with all these common-place men except to string them up in a most common-place way—'A. B. born—converted—joined Conference—died.'—and this sort of *tomb-stone* record is for the most part the work you have before you. Well, there are 'sermons in stones.'

"When I joined the Conference in 1849, we had on our list 143 names in all; only two of them had received a college education, and we had not one D.D. in the number. I do not think we suffered in influence on that account, or that in our effective men we suffered in comparison with other denominations. At the time of my advent in the Conference, the long continued and successful pulpit assaults on Calvinism were subsiding to a large extent, except in the case of some old warriors who had got into the habit so much that on nearly every occasion they had a chance to preach, 'they shouldered the crutch to show how fields were won.' I think that at the date mentioned every man in the Conference believed that the book of Genesis gave a scientific statement of the creation. The doctrine of an endless hell for the wicked was constantly preached. Not a few held to the doctrine of *fire and brimstone,* and often preached with great vehemence after the Henry B. Bascom style, thus: 'Listen to the noise and shaking of the primaeval elements, the stormy commotion of the hoary deep, the thunder shaft trembling in mid heaven, the eternal wheels of nature standing still or rolling back at the suspension of her laws, the watch-fires of the skies extinguished, the beacon lights of eternity gone out, while darkness grows more dark and dreadful amid the rustling of angel wings and sights and sounds never heard or seen before'—as in his sermon on the final judgment. We seldom hear a sermon on hell or the final judgment at the present day. We are living in the *drift-period* of our church and in some things it is well, and in some not so well. Our protracted meetings are not so commanding as they were fifty or sixty years ago. Preaching is not so forceful and earnest, and conversions are not so clear and full of demonstration. Changes have come to our common Methodism, and must come in the future, for change is the only thing that never changes.

"I have been acquainted with about 600 Methodist min-

isters, most of whom have passed away. Most of them were honest and brave men of medium talent but who by their flaming zeal in the Master's cause brought our church out of obscurity and nothing into popular pre-eminence in the past century. They died poor in this world's wealth but rich in faith and manly character.

"Fifty years ago there was not one man in the Conference who wore a beard, long or short. Myself, Dr. W. F. Day, and Rev. Hammond were the first and we had to endure many offhand, cheap lectures for what some called 'black-legs' custom of letting hair grow on our faces and on one occasion—it was at the Conference in Erie in 1860—one devout brother, in opening the Conference prayed for the 'brethren who were adopting Jewish customs'. But in a few years, the preachers became the most bearded men in all the land."

Many anecdotes are in circulation concerning Brother Peate. One or two samples must suffice this history:

In the early years of his ministry he was called to conduct a funeral service at a home some miles in the country. Having received no information concerning the deceased, he inquired of the deeply afflicted widow, and was pleased to hear a good word which he elaborated into a very fair eulogy of the dead. The little "God's acre" was but a short distance from the house and Mr. Peate led the procession on foot. On the way, a very friendly looking Irishman approached and accosted him thus; "Your riverence, would you object to my walking with you?" "Certainly not," said Mr. Peate, "I would be glad of your company." "Well, your riverence," said his companion, "they just imposed on you there at the house. That was the meanest man in the whole neighborhood. I have known him for seventeen years, and he had not a friend in the whole community. They just imposed on you, sir." "Then I saw," said Mr. Peate, in his characteristic way, in relating the story, "that I had been lying about the man all the time."

There is one incident in the life of Mr. Peate which has become a classic. It is known and repeated beyond the bounds of Methodism, and has served to enliven many a social gathering. It has been related in several forms, not infrequently with many additions and embellishments, not perhaps exceeding poetic license. The most generally

followed version is this. While Mr. Peate was serving his first pastorate at Jamestown, he was eminently popular. And this popularity was well earned, for he attracted great congregations, had glorious and widely extended revivals, and mightily built up the Church. But if he was popular and beloved at Jamestown, he suffered in proportion at his very next appointment, St. Clair street, Cleveland, Ohio. Here, he failed to win the hearts of the people, and the year was one of toil and sacrifice and seeming failure. Remembering his triumphs at Jamestown, where he may have been unduly exalted—he was a young man—it is not unnatural that he should have referred, perhaps more often than he was aware, to the scene of his former victories, the success of his work, and the way they did things on his former charge. This is always unwise, and on that occasion, as might have been expected, resulted in still greater uneasiness and opposition. One evening at the prayer meeting, in the course of his remarks, Mr. Peate made reference to his favorite theme—the manner in which he was received at Jamestown—his successful work there, and the beautiful character and Christian lives of the people—and having completed his address, gave an opportunity for Christian testimony. Among others, there spoke an old woman who was a veritable saint of God. Her christian experience was somewhat like this: "Brothers and sisters, I have been traveling the way to heaven for many years. Through good and evil report, I have never lost my hope. Sometimes, the sky has been clear and sometimes dark. I am sometimes discouraged. I have had my share of trials. I feel my utter unworthiness." And now, her eyes filled with tears, and in broken sentences, she continued: "I shall be unspeakably happy —if I—reach—the heavenly—land—but—if I fail—in this—I do hope—that the good Lord—will—at least—let me get—as far as—Jamestown!" It is but just to say that Mr. Peate, while not denying the substance of this story assured the author that the incident occurred at a meeting of the Ladies' Aid Society while the remark was made by a sharp maiden lady. The medicine was good; it was doubtless needed; Dr. Peate took it, and was cured.

JAMES GREER, W. N. RENO, SAMUEL REYNOLDS.

"When a good man leaves this life for the heavenly, his

richest bequest is the good name he bore, and how he came by it. How fondly friends cherish, and even strangers share their interest in such a legacy! The genuine wealth of this world is enhanced by every such life, making all of us the richer for its benefactions. Many, very many witnesses arise to thus claim their share in the inheritance left by the late James Greer. Tell us not so much of the perishable goods and chattels a man has accumulated, as how much of happiness he has strewn along life's pathway for others to enjoy as they pass. The value of fifty years so passed is not to be expressed in gold."

James Greer was born in Stark County, Ohio, Dec. 16, 1823; united with the Methodist Episcopal Church in his fourteenth year; graduated from Allegheny College in 1849; and was called to his reward, June 18, 1874. He occupied circuits and stations eleven years, was principal of Western Reserve Seminary eight years, and presiding elder five years. He married Miss Cornelia Tubbs, preceptress of the Seminary in 1854. This estimable wife died in November, 1857, leaving a daughter, only a month old to the father's care. In 1860, Mr. Greer married Miss Olive S. Jerome, a graduate of the Seminary. Brother Greer was a hard worker. His discourses were clear and forcible, his exhortations to holy living and appeals to sinners were earnest, and his conversation chaste. He was faithful as a pastor in visiting and administering to the poor, the aged, and the sick. As an educator he was wholly devoted to his work. He taught, lectured, preached, and organized and led institutes—indeed, overtaxed his physical powers so as to induce that insidious disease which so early crippled his energies, and so manifestly shortened his life. For several years he had been subject to occasional hemorrhages of the throat, and a tendency to disease of the lungs. An attack of hemorrhage a few days before his death was pronounced "fatal." His devoted wife writes; "He lay so quiet and easy through the day, (June 18), I almost began to hope he was better, but about four o'clock, p. m., I saw signs of death so plainly that the children were called. As he saw them gathering around he suspected the cause. He beckoned us close; then said slowly and distinctly, 'It is the Lord, we will not be afraid.' After a little he said, 'Can they

not sing Rock of Ages?' We sang the best we could; when through, he said 'Amen.' His breath came shorter and at longer intervals, until the last. Thank the Lord; it was so peaceful, it was like his life."*

William Newton Reno was born in Sharon, Pennsylvania, July 26, 1819; and entered into rest at Brocton, New York, Sept. 24, 1896. He graduated at the Cleveland Medical College, and for some years practiced medicine in his native place. His mother had died in his infancy, and his father, an excellent member of the Baptist Church, gave William careful Christian training. But while yet a young man he revolted from some of the dogmas of that faith. He was led into pronounced skepticism, doubting the truth of revelation, the future life, and even the existence of God. Gregg relates the story of his spiritual struggles: "But such was the state of unrest his mind was in he resolved to enter upon the careful investigation of the rational evidences of Christianity as a 'divine system of religion.' This examination resulted in a 'firm belief that the Bible had God for its author,' and with this belief he resolved to 'enter earnestly upon a Christian life,' and gave his name to the Methodist Episcopal Church as a 'seeker of salvation and probationer for church membership.' But 'hope did not burst upon his spiritual vision with overwhelming effulgence. The transition, however, though gradual, like the spreading beams of morning, was decidedly marked and satisfactory'; it was a transition from darkness to light, from bondage to liberty, from anxiety and perturbation of soul to calm trust and sweet peace in believing."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 349-350.)* From the time of his conversion, he felt his divine call to preach the gospel. Bryan S. Hill called him forth into the ministry. He was admitted on trial in the Erie Conference in 1849. In 1853 he located and took a course of study at Wesleyan University, and was re-admitted in 1858. Mr. Gregg says; "Dr. Reno was a small, sprightly, pleasant man,

---

***James Greer—Licensed to preach, 1849; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; deceased, Akron, O., June 18, 1874. Appointments—1849, Middlebury; 1850-'51, Youngstown; 1852-'60, Principal, Western Reserve Seminary; 1861-'62, Mercer; 1863, Painesville; 1864-'65, New Castle; 1866-'68, Cleveland District; 1869-'72, Ravenna District; 1873, Akron, Second Church.**

and made a very correct, tasteful, instructive preacher." He continued in the active work twenty-one years. From 1876 he was supernumerary or superannuated. He became a member of the East Ohio Conference at its organization, and was transferred to the Erie Conference in 1882. After his retirement, he engaged in the drug business in Spartansburg, Pennsylvania, where he ever manifested a most lively interest in the various departments of Church work.

Brother Reno was a thoughtful, undemonstrative, quiet Christian, yet he was pure-hearted and spiritual-minded, a man good and true, reliable, equable.*

Samuel Reynolds was born at Little Mountain, Lake Co., Ohio, Jan. 18, 1822. He was converted in a revival in that neighborhood in the spring of 1843, and was received in the Methodist Episcopal Church by S. Gregg then traveling the Painesville Circuit. He was licensed to preach in 1848 and admitted on trial in the Erie Conference in 1849. In 1856 he located and moved west where he was re-admitted by the Iowa Conference, and in 1866 was transferred to the Wisconsin Conference. He withdrew under charges in 1885. He died at Little Mountain, Ohio, April 8, 1904.

He was united in marriage with Miss Mary Ann Hurd, at Southington, Ohio, in 1851.

Mr. Gregg says; "Mr. Reynolds was a tall, slim man, of respectable though not superior abilities for preaching."†—*(Gregg, History of Methodism, Eric Conference, Vol. II, p. 348.)*

---

*W. N. Reno—Licensed to preach, 1849; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1882; deceased, Brocton, N. Y., September 24, 1896. Appointments—1849-'50, Hubbard; 1851, Poland; 1852, Windham; 1853, located; 1858, re-admitted; 1858-'59, President, Poland Female College; 1860-'61, New Wilmington; 1862-'63, Silver Creek; 1864-'65, Kingsville; 1866-'67, Girard; 1868, supernumerary; 1869, Dunkirk; 1870-'71, Randolph; 1872-'73, Frewsburg; 1874-'75, Chardon; 1876-'81, superannuated; 1882-'93, supernumerary; 1894-'96, superannuated.

†Samuel Reynolds—Admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; located, 1856; re-admitted, Iowa Conference, 1856; transferred to Wisconsin Conference, 1866; withdrew under charges, 1885; deceased, Little Mountain, O., April 8, 1904. Appointments—1849, Painesville; 1850, Concord; 1851, Geneva; 1852, Newburg; 1853, Chag-

PARKER W. SHERWOOD, THOMAS R. RADCLIFF.

Parker W. Sherwood prepared for the ministry under circumstances of almost unsurmountable difficulties. He was born in Tompkins County, New York, April 30, 1814. About two years later his father with his family moved to Erie County, Pennsylvania, where Parker was brought up amid privations and hardships of the severest kind. He says; "I remember distinctly of learning the alphabet from a leaf torn from one of Webster's elementary spelling-books, while my older brothers were at school three miles distant; and when I could call the letters by name at sight, I used to take the Bible and spell the words by calling the names of the letters, and then asking mother to pronounce for me. In this way I learned to read, and could read well before I ever went to school." The Bible became ever afterward a very precious book to Mr. Sherwood. He may well say! "I thank God for the Bible, for by its help I learned to read and was taught to 'know God, and Jesus Christ whom he hath sent'. O how my heart was moved, as I read for the first time the history of the sufferings and death on the cross for sinners! Here I received my first religious impressions, and formed my first resolution to forsake sin." He was converted at a protracted meeting held in Cambridge, Crawford Co., Pa., June 10, 1834. He returned home, and began family worship. After the labors of the day, it was his custom to retire to a grove to read, pray, and meditate in the evening twilight. It was during one of these hours of private meditation and communion with God that he felt his call to the ministry. He was licensed to preach in 1847, and admitted to the itinerancy in 1849, joining the Erie Conference on trial. "Finding it impossible to become learned, he has sought to become good, and has succeeded in uniting a mature Christian experience with an extensive knowledge of the Holy Bible, upon which he draws largely in his public ministrations, and sometimes with great power."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 354, 355.)*

---

rin Falls; 1854, Concord; 1855, Chardon; 1856-'57, Burlington, Ebenezer Church; 1858-'71, Agent, American Bible Society; 1872-'75, District Superintendent, American Bible Society; 1876, North Prairie and East Troy, Wis.; 1877-'79, Wauwatosa, Wis.; 1880, Sharon, Wis.; 1881, Shopiere, Wis.; 1882, Oconto, Wis.; 1883, supernumerary; 1884, name not on minutes.

Mr. Sherwood became a member of the East Ohio Conference at the division. He was twenty-nine years effective, in the meantime superannuating for two years. His final superannuation was in 1880. He spent the remnant of his life at Ray's Corners, Ohio. The weary pilgrim reached home Sept. 5, 1896.*

Thomas R. Radcliff was born in Kirk Andreas, Isle of Man, March 7, 1808.† He was converted when about eighteen years of age, and united with the Wesleyan Methodist Church on the Ramsey Circuit. In 1836 he was licensed to preach, emigrated to America in 1848 and was employed part of the year by Elder Goodwin on the Concord Circuit. He was received on trial in the Erie Conference in 1849, and remained a member until the formation of the East Ohio Conference. "Mr. Radcliff was a man of about middling size, possessed a fine imagination and rich flow of words in the pulpit, and could preach fine, tasty, well-arranged sermons that pleased his auditory."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 346.)* "His preaching showed that his sermons were well studied, and had the gleam that could be produced only by a brilliant mind." He was superannuated in 1876, and in his last days his intellect became clouded; he passed to the land of clear vision where we shall all see face to face—November 6, 1888.§—*(Minutes of Conferences, Vol. XXII, 1889, p. 370.)*

---

*P. W. Sherwood—Licensed to preach, 1847; admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Ray's Corner, O., September 5, 1896. Appointments—1849-'50, Wattsburg; 1851, New Wilmington; 1852, Hendersonville; 1853-'54, Washington; 1855, Punxsutawney; 1856-'57, Luthersburg; 1858, Shippenville; 1859-'60, Rockville; 1861-'62, Saegertown; 1863, New Lebanon; 1864, Cochranton; 1865-'66, superannuated; 1867-'68, McKean; 1869, Riceville; 1870-'71, Wayne; 1872-'73, Gustavus; 1874-'75, Edinburg and Atwater; 1876-'77, Nelson and Southington; 1878, Lenox; 1879, Montville and Hampden; 1880-'95, superannuated.

†Gregg says April 16, 1813. "History of Methodism, Erie Conference," Vol. II., p. 345.

§Thomas Radcliff—Licensed to preach, 1836; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Claridon, O., November 6, 1888. Appointments—1849, Concord; 1850, Chagrin Falls; 1851, Kingsville; 1852, Chardon; 1853, Montville; 1854, Newburg; 1855, Geneva; 1856-'57, Windham and Nelson; 1858-'59, Edinburg; 1860-'61, Charlestown; 1862-'63, Mt. Jackson; 1864, Southington and Nel-

Benjamin F. Langdon, Elisha T. Wheeler.

Benjamin F. Langdon passed away on the eighteenth day of February, 1852, in the thirty-third year of his age. He had been admitted on trial in the Erie Conference in 1849. He was an indefatigable laborer, and everywhere acceptable, useful, and greatly beloved. "An ardent temperament, and absorbing interest in his subject, affected his manner of speaking; and his efforts in the pulpit were often beyond his physical strength, and doubtless hastened his early descent to the grave."

The history of our conference has furnished many martyrs to the cause of religion. The demands made upon physical strength are too great for any except the most robust constitutions. This explains the large number who have located after but a few years of service.

The "General Minutes" contain the following appreciative memoir of Benjamin F. Langdon, one of the choice young men of the Conference: "This excellent and devoted brother, whose loss we mourn, fell near the commencement of his ministerial career. Having traveled a few months as a supply, he was received on probation, and at the expiration of the second year was ordained deacon, and sent to Salem Circuit with Brother Joseph Leslie."

Few men have accomplished so much in a career so brief.

"A notice furnished by his colleague states, that in company with the presiding elder, brother Patterson, and several local preachers, he had the mournful pleasure of meeting at the parsonage with our afflicted brother and sister Langdon, to partake of the sacrament of the Lord's Supper. It was a solemn, glorious time, and our afflicted brother and sister were greatly blessed—enabled to rejoice, even in view of their anticipated trying hour of separation—in the strong assurance that Jesus 'doeth all things well.' As we supported his feeble tottering frame while he kneeled at the Lord's table, he said, 'Fear not for me, all is well; I am happy—bless the Lord, O my soul.' About the time of his exit, though suffering severely, he exclaimed, 'Pain is nothing—I am borne above it. O, the bliss of dying! I never before realized so clearly the

---

son; 1865, supernumerary; 1866, Huntsburg and Clarldon; 1867, Charlestown; 1868-'69, Warrensville; 1870, Hudson; 1871-'75, supernumerary; 1876-'88, superannuated.

necessity, the importance of the life, the death, the merit of the Savior, as I do now. But O, *he is mine!'* In this happy frame he passed away on the 18th of February, 1852, in the thirty-third year of his age."*—*(Minutes of Conferences, Vol. V, 1852, p. 88.)*

Elisha T. Wheeler was born in Athens, Crawford Co., Pa., June 25th, 1820. His parents were devoted members of the Methodist Episcopal Church. In the thirteenth year of his age, while listening to an address by his teacher at the close of a term of school, he was awakened to the need of salvation; and several weeks later, at a two days' meeting held in a barn by Abner Jackson and Samuel Gregg, he experienced pardon and peace. Having fallen into a partially backslidden state, he renewed his covenant at a camp-meeting held near Blooming Valley, Crawford Co., Pa. He was licensed to preach by the Quarterly Conference of Rockville Circuit in 1847, labored the following winter as a supply on the Saegertown circuit and in 1848 on the Conneautville Circuit, and in 1849 was admitted to the Erie Conference on trial. He became a member of the East Ohio Conference at its organization.

"Mr. Wheeler was tall and slim, a very modest, unassuming, and inoffensive Christian man; and in the pulpit, if not embarrassed, there was more of him than his outside appearance would lead many to expect, and his candid, upright deportment gave his hearers the utmost confidence in his ministrations. Putting all his good qualities together, he was an excellent Methodist minister."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 353.)* His work was blessed with some remarkable revivals. He died of pneumonia, near Anthony, Kansas, March 5th, 1902. His last moments, though filled with intense suffering, were cheerful and peaceful.†

***B. F. Langdon—Admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; deceased, South Salem, Pa., February 18, 1852. Appointments—1849, Conneautville; 1850, Cussewago; 1851, Salem.**

†E. T. Wheeler—Licensed to preach, 1847; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1870, Clark; became a member of East Ohio Conference at its organization, 1876; deceased, near Anthony, Kas., March 5, 1902. Appointments—1849, Waterford and Cussewago Mission; 1850, Cooperstown; 1851, Shippenville; 1852, Luthersburg; 1853-'57,

Drops of Mercy.

W. F. Day, writing from the Newburg Circuit, says: "God who at sundry times and divers places hath appeared unto others, hath in these last days visited this portion of his heritage, and hath taken away our reproach from among men. Between one hundred and one hundred and twenty-five have been converted on this circuit within the last two months—most of whom have joined the Methodist Episcopal Church. Bedford, East Cleveland, and Warrensville have mutually shared in the revival. Christians of different denominations have lent us their efficient aid and sympathies."—*(Pittsburg Christian Advocate, May 2, 1849.)*

Painesville is reported by Dillon Prosser: "God is still carrying on his work on this charge. Twenty have united with the Methodist Episcopal Church at Richmond, and forty-seven at Fairport. These villages are near this and are now on this charge. The glorious work of God is still going on. Two hundred and sixteen have united with the church on this charge within a short time, and we think two hundred and forty have experienced religion without about four months. Many of the boat captains and mates have obtained a good hope through faith, and many of the sailors have been converted."—*(Pittsburg Christian Advocate, March 21, 1849.)*

G. F. Reeser writes of the work on Curllsville circuit: "The societies at Curllsville, Cherry Run, Freedom, Madison Furnace, and Rimersburg have shared most largely in the outpouring of the Holy Spirit. About seventy persons profess to have been translated from the thraldom of sin and Satan into the marvellous light and liberty of the sons of God; and between seventy and eighty have united with the Methodist Episcopal Church, and there are many more on the circuit who at the present time are awakened to a sense of their need of Jesus and his salvation; and the prospect of a more general diffusion of the revival spirit is brightening every day."—*(Pittsburg Christian Advocate, Feb. 7, 1849.)*

B. O. Plimpton reports the work on his district. We present a few items from his report:

---

supernumerary; 1858, Jamestown, Pa.; 1859, New Lebanon; 1860, supernumerary; 1861-1902, superannuated.

"New Castle station is in a healthy condition, under the continued watchcare of the indefatigable Reuben J. Edwards."

"Our quarterly meeting was protracted at King's Chapel, and some sixteen persons professed faith in Christ to justification of life during the week."

"Mercer station is nearly motionless, with a most excellent preacher constantly willing to move the machinery."

"Harrisville has been a prey to 'vultures' for several years. Perhaps no circuit within the limits of the district has suffered more than this by disaffected 'croakers'; but we think a better day is dawning."

"Greenville is ripening to the harvest—good preachers and good people, good meetings and good prospects."

"Conneautville is greatly favored of the Lord."

"Cooperstown is pensive and passive, and I judge will do no harm."

"Meadville is looking up, smiling as you would smile at the brightening sun, after a weary night."—*(Pittsburg Christian Advocate, Feb. 7, 1849.)*

From the Willoughby circuit we have good news. S. C. Thomas writes: "We have been favored with a gracious outpouring of the Divine Spirit on this charge. In this village about eighty-five have been converted; at Mentor Plains, fifteen; and at the Ridge, about forty; making in all about one hundred and forty within the last eight weeks."—*(Pittsburg Christian Advocate, Jan. 3, 1849.)*

Edwin Hull writes from Clintonville under date of December 24, 1848: "Simsbury, a new appointment, has received a gracious shower. We commenced a meeting there one week ago last Friday night, which continued until Wednesday night. The brethren and sisters of the North Washington class came up to the help of the Lord against the mighty; and the Lord laid to his mighty hand, and there was a shaking among the dry bones. It was the first meeting of the kind ever held in the place. Some of the converts shouted aloud the praise of God, and deep solemnity pervaded the crowded assembly." There were revivals also on other parts of the charge.—*(Pittsburg Christian Advocate, January 3, 1849.)*

IV.

A FIVE YEARS' TRIP AMONG CHURCHES AND PREACHERS—1850-1854.

Fifteenth Session of Erie Conference.

The fifteenth session of the Erie Conference was held in Painesville, Ohio, July 10, 1850, Bishop Edmund S. Janes presiding, W. F. Wilson, Sscretary.

There were received on trial: Russell H. Hurlburt, David E. Day, John H. Vance, Benjamin D. Himebaugh, Valorus Lake, Samuel K. Paden, Henry M. Loud, and John J. McArthur.

Ignatius H. Tackitt, John Van Horn, Dean C. Wright, and Samuel Hollen located.

Thomas Graham withdrew from the connection.

Matthias Himebaugh was transferred to the Wisconsin Conference and appointed to the Sheboygan Mission.

David Preston, David W. Vorse, and Billings O. Plimpton were supernumeraries.

There were nineteen superannuates.*

Appointments for 1850: Cleveland District, John C. Ayres, presiding elder; Cleveland—St. Clair Street, Thomas Stubbs;

---

*B. D. Himebaugh was admitted on trial, 1850; discontinued, 1853; re-admitted, Rock River Conference, 1857; full connection, 1859; deacon, 1859, Ames; 1860, located; elder, 1861; 1871, re-admitted; located, 1872. Appointments—1850 Randolph; 1851, Gerry; 1852, Youngsville; 1857, High Prairie, Ill.; 1858, Pawpaw, Ill.; 1859, Wyanet, Ill.; 1871, Asbury, Ill.

H. M. Loud was admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; located, 1853, and during the succeeding four years was a student at the Biblical Institute, Concord, N. H., where he graduated, 1857; re-admitted, New England Conference, 1857; located, 1868. Appointments—1850-'51, Hartford; 1852, Braceville; 1857, Watertown, Mass.; 1858-'59, Lowell, Mass., St. Paul's; 1860-'61 Fitchburg, Mass.; 1862, Leominster, Mass.; 1863-'64, Medford, Mass..; 1865-'67, supernumerary.

J. J. McArthur was admitted on trial, 1850; discontinued at his own request, 1852. Appointments—1850, Brookville; 1851, Mahoning.

Erie Street, Dillon Prosser; Newburg, Alden Walker, E. C. Latimer; Chagrin Falls, W. W. Maltby, Thomas Radcliff; Willoughby, J. W. Lowe; Painesville, G. S. Little; Chardon, S. C. Frear, Thomas Guy; Concord, Ira Eddy, Samuel Reynolds; Geneva, Josiah Flower, L. W. Ely; Ashtabula, Darius Smith; Kingsville, William Sampson, W. A. Matson; Morgan, Potter Sullivan, Valorus Lake, R. H. Hurlburt; Asbury Seminary, to be supplied. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, A. M. Brown; Franklin, W. M. Bear; Cuyahoga Falls, Albina Hall; Akron, Ezra Jones; Middlebury, Allen Fouts; Charlestown, J. H. Tagg; Hudson, John Tribby; Twinsburg, Lorenzo Rogers; Freedom, T. B. Tait; Edinburg, Stephen Heard, J. W. Hill; Parkman, H. D. Cole, Hiram Kellogg. Warren District, Timothy Goodwin, presiding elder; Warren, Hiram Kinsley; Braceville, Milo Butler; Windham, G. W. Maltby; Nelson, C. R. Chapman; Southington, J. M. Plant; Mesopotamia, J. W. Clock, J. D. Norton; Windsor, E. J. Kinney; Ellsworth, Henry Elliott; Youngstown, James Greer; Poland, J. J. Steadman; Hubbard, Asahel Reeves, W. N. Reno; Hartford, R. M. Bear, H. M. Loud; B. O. Plimpton, sup.; Gustavus, Joseph Leslie, J. L. Holmes; Williamsfield, H. S. Winans, J. B. Hammond. Meadville District, William Patterson, presiding elder; Meadville, John Bain; Rockville, O. P. Brown; Waterford, John Demming; Cassewago, B. F. Langton; Saegertown, Hiram Luce, S. K. Paden; Conneautville, William Monks, H. M. Chamberlain, R. S. Moran; Salem, John McLean, Thomas Benn; Clarksville, D. H. Jack, J. H. Vance; Greenville, J. R. Locke; Mt. Jackson, John Graham; Wilmington, John Crum, Stephen Hubbard; New Castle, E. B. Lane; Mercer, G. B. Hawkins; Harrisville, Roderick Norton; Allegheny College, G. W. Clarke, Calvin Kingsley, Professors; David King, Agent. Franklin District, William F. Wilson, presiding elder; Franklin, Moses Hill; Hendersonville, Peter Burroughs, D. M. Stever; Clintonville, John Wrigglesworth, George Stocking; Curllsville, Ahab Keller, J. R. Lyon; Mahoning, John Whippo; Brookville, G. F. Reeser, J. J. McArthur; Clarion, W. F. Day; Shippenville, Edwin Hull; Washington, R. A. Caruthers; Pleasantville, T. G. McCreary; Cooperstown, John Abbott, E. T. Wheeler. Jamestown District, William H. Hunter presiding elder; Jamestown, Niram Norton; Ashville, H. H. Moore, John Peate; Randolph, J. E. Chapin, B. D. Himebaugh; Leon, John Scott, Fauntly Muse; Gerry, J. N. Henry, R. L. Blackmar; Ellington, Alvin Burgess; Forestville and Villenovia, J. O. Rich, S. A. Henderson; Silver Creek, Joseph Uncles; Perrysburg, Isaac Scofield; Fredonia, S. C. Thomas; Portland, T. D. Blinn; Warren, R. J. Edwards; Youngsville, S. B. Sullivan, one to be supplied; Kinzua, O. D. Parker; Tionesta and Ridgway Mission, Ira Blackford. Erie District, E. J. L. Baker, presiding elder; Erie, Samuel Gregg; McKean and Girard, B. S. Hill, Albert Norton, D. W. Vorse, sup.; Springfield, M. H. Bettes, J. W. Wilson; Wesleyville, S. N. Forest, D. E. Day; North East, H. W. Beers; Quincy, C. S. Jennes; Westfield, J. H. Whallon; Harmony, John Robinson; Wattsburg, J. K. Hallock, P. W. Sherwood; Spring Creek, I. C. T. McClelland; Columbus, Alexander Barris; Mayville, Wareham French; Sunday School Union, David Preston, (supply) Agent.

David E. Day was born in West Springfield, Massachusetts. He was the brother of W. F. Day, late of our Conference, and was educated in Franklin,

Ohio. He was converted by the influence of the family altar in the family of Mr. Sperry, in Tallmadge, Ohio, in 1847, and licensed to preach at Conneautville, Pennsylvania, by William Patterson, in 1849. He was received on trial by the Erie Conference in 1850. Mr. Day was a good preacher, and during the six years of his ministry had three hundred conversions. In 1856 he was granted a location at his own request and settled at Girard, Pennsylvania. In 1889, he surrendered his parchments, and withdrew from the church.*

R. H. Hurlburt, Samuel K. Paden.

Russell Higley Hurlburt was born in Winchester, Litchfield Co., Mass., April 21, 1826; and died in Marion, Linn Co., Ia., April 14, 1883. In 1842 the family movel to Hartsgrove Centre, Ashtabula Co., Ohio, and the next year Mr. Hurlburt was happily converted to God. In 1849 he was licensed as an exhorter and soon after employed as a supply on the Chagrin Falls Circuit, with S. C. Frear as preacher in charge. The same fall he was licensed to preach. In 1850 he joined the Erie Conference as a probationer.

Mr. Hurlburt, speaking of his call to the ministry, says; "When first converted, the duty of calling sinners to repentance was urged upon me by the Spirit of the Lord. But such was my sense of insufficiency for this work that for four years my convictions were kept entirely to myself. From my earliest remembrance I had an impediment in my speech, which caused me great mortification and embarrassment. This was the main cause of my hesitancy. How the Lord could call me, with such a stammering tongue, when so many 'Aarons' were in the church, was an unexplained mystery; yet the cross was ever before me with its leaden weight. At last I listened to the voice of God and call of the church, and took up my cross, and found its weight wonderfully diminished. My tongue was loosened, and my impediment has never troubled me much since."

***D. E. Day—Licensed to preach, 1849; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder 1854, Scott; located, 1856; deceased, near Girard, Pa., January 5, 1906. Appointments—1850, Wesleyville; 1851, Quincy; 1852, Edinboro Mission; 1853, McKean; 1854, Venango; 1855, Sinclairville.**

He filled with great acceptability a number of prominent appointments. He was presiding elder eight years, traveling the Clarion and New Castle districts. He was four times a delegate to the General Conference, and was considered a wise adviser thoroughly devoted to the best interests of the church. In 1861 he was appointed chaplain in the United States Army. He was made supernumerary in 1857, and again in 1876-1877; and superannuated from 1878 until the close of his life. He became a member of the East Ohio Conference at its organization. In 1874 Mount Union College conferred upon him the degree of Doctor of Divinity. He graduated from the Homeopathic Medical College of Cleveland, Ohio, in 1876, and from that time devoted himself to the practice of medicine, still preaching as opportunity offered. Mr. Hurlburt was "one of God's noblemen, whom to know was to love. As a husband, affectionate and devoted; as a father, tender and loving; as a preacher, earnest and zealous for the salvation of souls and the glory of God, and successful in winning souls to Christ—a man greatly beloved by preachers and people. He made a good record and has entered into rest."*

Samuel K. Paden, a superannuated member of the Erie Conference, died of paralysis, at the home of his daughter, Mrs. J. C. Riblet, in New Castle, Pa., November 25, 1897. He was born at Conneaut, O., February 27, 1817. In early life he was converted and joined the Church. His first wife was Miss Amanda Miller, who died twenty or more years ago. His second marriage was with Miss Nannie J. Heck, who preceded him to the better country about five years. Brother Paden was received into the Erie Conference in 1850. Twenty-six of his forty-seven years in the itinerant ranks were in the effective relation, the remainder in the supernumerary and superannuated relations.

***R. H. Hurlburt—Licensed to preach 1849; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of East Ohio Conference at its organization, 1876; deceased, Marion, Ia., April 24, 1883. Appointments—1849, Chagrin Falls (supply); 1850, Morgan; 1851-'52, Geneva, O.; 1853, Parkman; 1854-'55, Ashtabula; 1856, Mentor; 1857, supernumerary; 1858-'59, Cleveland, Erie Street; 1860, Cleveland, Scoville Avenue; 1861, Chaplain, U. S. A.; 1862-'63, Youngstown; 1864-'67, Clarion District; 1868-'71, New Castle District; 1872-'73, Willoughby; 1874-'75, Wickliffe; 1876-'77, supernumerary; 1878-'82 superannuated.**

He was original in his method of expressing the truth, and sometimes misunderstood. He had opinions of his own on most subjects and was ready to defend them; woe to the man who fell under his sarcasm. He loved the church of his choice, and stood ready to defend her doctrines and usages as he understood them. Just before the late session of the Conference he was stricken down and confined to the house. From that time he gradually grew worse until the end came. He expressed no regrets, said it was all right and trusting in the willingness and ability of Christ to save him, he quietly passed away and hastened to join in a Thanksgiving anthem before the throne of God. His body sleeps at King's Chapel, in the family burying ground, where it waits the resurrection of the just.*

Valorus Lake, John H. Vance.

Valorus Lake left this world the rich legacy of a good name. Friends cherish such a legacy above all others. "The genuine wealth of this world is enhanced by every such life, making all of us richer for its benefactions. Tell us not so much of the perishable wealth a man has accumulated, as how much of happiness he has strewn along life's pathway for others to enjoy as they pass. The value of eighty years so passed is not to be expressed in gold." Valorus Lake was born in Plainfield, New York, July 22, 1804; and died in Wayne, Ohio, May 9, 1884. He was converted in his thirteenth year, and united with the Free-Will Baptist Church, but soon after changed his church relation and joined the Methodist Episcopal Church. He was united in marriage with Miss Julia Holdridge, March 29, 1829. She preceded him by only about two weeks to the better land. He was a member of

---

***S. K. Paden—Licensed to preach, 1843; admitted on trial, 1850; full connection, 1852; deacon, 1850, Janes; elder, 1854, Scott; deceased, New Castle, Pa., November 25, 1897. Appointments—1850-'51, Saegertown; 1852-'53, Rockville; 1854-55, Hubbard; 1856, Mt. Jackson; 1857, New Wilmington; 1858, East New Castle and Portersville; 1859, Moravia; 1860, Shenango; 1861, North Washington and Clintonville; 1862, Hendersonville; 1863-'66, superannuated; 1867-'79, supernumerary; 1880, Greenwood; 1881, Meadville Circuit; 1882-'83, Petersburg; 1884, New Lebanon; 1885-'86, Clarksville; 1887-'89, Centerville, Butler Co.; 1890-'91, Sheakleyville; 1892, Salem, Mercer Co.; 1893-'97, superannuated.**

the New York Legislature in 1845-46. He was licensed to preach in 1847, and joined the itinerant conquering army in 1850, being admitted to the Erie Conference. While a local preacher, he supplied the Quincy Charge two years, and the Morgan Circuit one year. He superannuated in 1870.*

John H. Vance was born in Beaver County, Pennsylvania, in 1828. He says of his early life; "My parents were orthodox Presbyterians, and my religious training in the home was strictly in harmony with the views and usages of that church. The whole family were subjected to a weekly examination on the ten commandments, longer and shorter Catechism, and also a kind of review of Bible history and doctrines, embracing creation, man's original state, his fall, doctrines of redemption according to the standards of *the church.* I remember that these examinations stirred up some lively discussions which my father as chairman said it was not good for young people to engage in, since secret things belonged to the Lord, and, so saying, quashed the debate. In later life I have often been thankful for these examinations, for they laid the foundation for better things." His early education was secured in the old time "subscription school." He afterward entered the Public School of New Brighton, Pennsylvania; when the family moved to Rochester, Pennsylvania, he enjoyed the advantages of what was called "an academic school." He was converted in a meeting held three miles south of New Castle, January 10th, 1847. The meeting was conducted by John C. Ault and John McComb, local preachers. Mr. Vance says; "Before I was converted I *supposed* I was a Presbyterian; afterwards I *knew* I was a Methodist." He united with the Methodist Episcopal Church, and actively engaged in Christian work—filling the offices of class-leader and steward. He refused an exhorter's license, feeling him-

---

***Valorus Lake—Licensed to preach, 1847; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Wayne, O., May 9, 1884. Appointments—1847, Quincy (supply); 1849 Morgan (supply); 1850, Morgan; 1851, Chagrin Falls; 1852-'53, Twinsburg; 1854-'55, Tallmadge; 1856-'57, Franklin, O.; 1858, Northampton; 1859-'60, Windham; 1861-'62, Canfield; 1863-'64, Williamsfield; 1865, Kelloggsville; 1866-'67, Windham; 1868, Charlestown; 1869, Nelson; 1870-'83 superannuated.**

self wholly unfit for such office until Hiram Miller, afterwards a member of the Pittsburg and East Ohio Conferences, told him that he feared he would lose his religious enjoyment and possibly his soul if he continued this rebellion against the call of God through the church. He then consented, replying; "I have always tried to do the work assigned me by the church and will continue so to do, the Lord being my helper." The next Sabbath morning, Rev. J. K. Miller handed him a license to exhort. A few months later, he removed to New Castle where he often filled the pulpit for Reuben Edwards, the first stationed pastor in that place. The following year he held his membership in New Wilmington, where he received his license to preach—1850.

Mr. Vance now entered upon a course of study, securing the best tutors, and was making commendable progress, when he was persuaded, against his own judgment, to enter upon the work of the ministry at once. John Crum, William Patterson and John R. Lyon secured his consent, and he was received on trial by the Erie Conference the same year. Of this he says; "This was their mistake, but my misfortune. That is, their mistake has made my life-work hard, and to succeed as well as I have has required much severer application than it would if I had had a college training." His first circuit consisted of thirty appointments. It was the old Clarksville circuit which included all the country west of Mercer to the state line and from Middlesex to Greenville, including Jamestown.

We will let Mr. Vance speak of his second charge. "My next appointment," he says, "was Liberty and Niles where I first met William McKinley, a boy eight or nine years old. Twice since that time I have been pastor of the McKinley family, an excellent but not remarkable family. Their home was my stopping place when at Niles. I did not see anything in William to justify even a guess that he would ever become so great a man as he afterwards proved himself to be.

"Soon after I reached the charge, a revival broke out at the family altar of J. M. Silliman when two of the girls cried out for mercy and continued to cry until God heard and saved them. Meetings commenced in the church that night and continued until fifty persons were saved, three

of whom became ministers—Robert Stranahan, now living in Vienna, Ohio, John Foreman, somewhere in the west, and Henry Mansell, now in India."

A few years later, Mr. Vance found himself on the North Washington Charge. Speaking of his work, he says; "My reception was not very pleasant or inspiring, as I was told, upon my arrival on the charge, that I would not be received. They had asked for Brother Crum, and said the elder had promised to send him, but Brother Moses Hill said he promised only conditionally and if he could not send Crum he would send the next best man available. When I was informed I would not be received, I replied; 'All right, brethren. This is not my affair. I did not make the mistake, if there is one. I will just turn my horse homeward.' They said, 'This is Saturday. You better stay over Sabbath with us.' I replied, 'I am offered a position in the law office of Stewart & Snyder at much larger salary than you will be willing to allow me.' But they insisted and I stayed and preached. At the close of the service, the official brethren came and asked my pardon, begged me to remain with them, and so the work went on." This was a great year for Brother Vance, and two hundred converts crowned his labors.

Mr. Vance was effective forty-eight years. He was promoted to the superannuate relation in 1898.*—*(Communication to the author.)*

The Organization of Classes.

The class at Mount Zion appointment was formed in 1837 by Stephen Heard, pastor of Red Bank Circuit, and Elijah Coleman, a local preacher, and consisted of John Coleman, James Gaghagen, Martha Gaghagen, his wife, Maria Gaghagen, his daughter, Edward Timblin and

*J. H. Vance—Licensed to preach, 1850; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott. Appointments—1850, Clarksville; 1851, Liberty; 1852, Nelson; 1853-'54, Hendersonville; 1855-'56, North Washington; 1857-58, Delaware Grove; 1859-'60, Waterford; 1861-'62 Fairview; 1863, Claridon; 1864, Vienna; 1865, Bazetta and Johnson; 1866-'67, Girard and Liberty; 1868-'69, Hubbard; 1870-'71, Reno; 1872-'74, Wheatland; 1875-'76, Albion; 1877, Rockville; 1878-'79, Cambridge; 1880, Mill Village; 1881-'82, New Wilmington; 1883 Sheakleyville; 1884-'85, Springfield; 1886-'90, Wattsburg; 1891-'93, Marionville; 1894-'95, Big Run; 1896-'97, Ashville; 1898-1907, superannuated.

wife, and probably several others. John Coleman, son of Elijah, was the first class-leader. Services were held at the house of James Gaghagen until the erection of the church in 1843. This was succeeded by the present edifice in 1875. In 1850, Zion church became a part of the Mahoning charge. It was transferred to the Punxsutawney Circuit about 1852; to the Perrysville Circuit about 1861; and has belonged to the Ringgold Circuit since the pastorate of S. P. Douglas 1881-2.—*(Communication to the author by T. B. Adams who was class leader from 1877 to 1902.)*

The Salem Methodist Episcopal Church had its origin in a class organized by Richard A. Caruthers between 1845 and 1850 at the Lee School House near the pike a mile from Oil City. Mrs. James Lee, Mrs. Harriet Lake, Jane Long, Mary Long, and James Shaffer—leader—with three or four others constituted the first class. John Crum and James Shields are thought to have been the first preachers after the place of worship was removed to Salem. Mr. Shields formed the first class in Salem at the house of Charles Lake. It may have been during the transition period that Frederick Vernon served this class. E. H. Yingling is said to have held the first protracted meeting. Years before this, however, John Abbott had preached at the house of Ephraim Rose on the hill above Horse Creek. For some time the old log church was occupied jointly with the Cumberland Presbyterians. After the latter denomination had erected a new edifice, the old church was used exclusively by the Methodists until they built a frame church of their own. This was in 1866; the parsonage was erected in 1882. The cost of the church was $1,600.—*(History of Venango County, Published by J. A. Caldwell, 1879, pp. 585, 586; History of Venango County, Brown, Runk & Co., 1890, pp. 632, 633.)* The present church was built in 1897, during the pastorate of Thomas Pollard.

The first Methodist class in Salina was organized by Rev. Doolittle in the house of Till (?) Hitchcock near Hall's Run about 1845 or 1850. The members were mostly of the Hitchcock family, and Isaac and John Steffee. The class met at the Allison School House. The present church was built during the pastorate of Abraham Bashline in 1885.

John McLean, of the Salem Circuit, after mentioning the conversion of "some eighty or ninety souls," says; "We are spread over a section of country through which other would-be revivalists run to and fro, assuming the distinctive doctrines of Methodism and adopting our measures, &c., and singing the charming song of *'union, union';* and almost threaten us with the 'curse of Meroz' if we decline to engage in their meetings with them. Thus a few of our members, whose prayer and faith are available in behalf of the penitent, join in and help till the special effort is over, and a few are converted. Then the song of 'union' ceases; and these busy-bodies who have a 'party' interest to build up, beset the penitent inquirer and young convert with all manner of misrepresentations, and false accusations of Methodism and Methodist ministers, and give them no rest till they are induced to follow them down into 'Jordan, even though her banks be frozen fast with ice'; and then they triumph over their success. Mr. Editor, I am fond of 'Evangelical Alliance'; but such 'union' as the above deserves the execration of every sensible and good man."—*(Pittsburg Christian Advocate, Feb. 19, 1850.)*

J. R. Locke and J. H. Tagg were in charge of the Youngstown and Poland charges in 1849-50. Their report is interesting: "We have recently closed a most interesting meeting at Lowell. Those who are acquainted with this village are aware that formerly we had a large society there. But during its prevalence, Millerism took a strong hold of the community, and time, which proves all such things, had scarcely exposed this fallacy, when, as would be perfectly natural in the sliding scale, Garrisonianism and infidelity met with a warm reception. Under these influences, our society sickened and died, and was buried amidst the triumphs of its enemies; and for a long time the ground was given up to the enemy.

"But we rejoice to say that the scale is now turned. The moral darkness which hung as a spell over this place, is being rolled away, and 'true light shineth', and we can say of numbers during our meeting that 'they looked unto him and were lightened; and their faces were not ashamed."—*(Pittsburg Christian Advocate, January 10, 1850.)*

The Methodist Episcopal Church in West Sunbury was organized by Edwin Hull, in charge of the Clintonville

Circuit, in the winter of 1848-9. He held a series of meetings in the school house, and formed a class consisting of nine members as follows; William M. Graham, John M. Brackney and wife, Jerusha Brackney, Andrew McPherrin and his sister, Isaac Mann, John Dunlap, and Susannah Humphrey. Mr. Graham was the first leader. The first house of worship was commenced in 1850, and completed a year or two later. Thomas C. Thompson donated the site, and also contributed towards the building. The cost was about $800. Its dimensions were twenty-eight by forty feet. A second building was erected in 1868 at a cost of $2,200, when the former was sold for school purposes.—*(History of Butler County, R. C. Brown & Co., 1895, p. 578.)*

Barton Chapel is located four and a half miles east of Ringgold and a mile east of Sprankle's Mills. The first preaching in the vicinity was in the school house near the site of the present church between 1845 and 1850. The first class consisted of William Smith—who was leader—, Margaret Smith, John Keller, William J. Hanna, Margaret Hanna, Oliver Croasman, Rachel Croasman, Mary Lingenfelter, George Yeager, Lannie Yeager, Adaline Burkett, Agnes Hawthorne, and perhaps a few others. In about 1851 a church was erected called "Wesley Chapel." In 1886, during the pastorate of W. J. Barton, a subscription was taken and lumber procured for a new church, but the lumber burned and the society became discouraged. Mr. Barton by untiring effort succeeded in securing lumber by donation, and the new church was completed, and the name changed to "Barton Chapel."

The first class of Zion Methodist Episcopal Church was organized in May, 1847. I. C. T. McClelland was the first pastor. The class numbered seven members: John Dixon and wife, Philip Hetrick and wife, Jacob McFadden and wife, and Mrs. Black. These were among the first pioneers when this part of the country was a wilderness. "The first sermon was preached by Rev. Boyle in the little house in Polk township where Mr. Dixon still —1901—lives." When a log school house was built in 1850, services were transferred from the homes of the people to the more commodious structure. "Rev. Wright of Brookville preached several times in the school house during the year 1850, and Rev. F. W. Smith followed him

as pastor of the pioneer congregation. The first quarterly meeting in connection with this society was held by Josiah Flower, December 13, 1857, at the home of Philip Hetrick, the first class leader. A church was erected on the farm of Jacob McFadden in 1863. The old church was repaired, and served as a house of worship until the erection of the present edifice at a cost of $4,000. It stands on the old lot "about half way between the village of Munderf and Schoffner's Corners." It was dedicated by R. C. Smith, presiding elder of the Clarion District, November 3, 1901.—*(George R. Adam in The Record, Brockwayville, Pa., Nov. 8, 1901.)*

John Dixon mentioned above, whose father, John Dixon, Sr., taught the first school in Jefferson county, was still living, at the ripe age of 94 years, and was present to enjoy the dedicatory services. He had been a Methodist for seventy-three years. "In 1828 he and four others founded a 'Methodist Class' in an old log barn, then owned by David Butler, on the North Fork at the head of what was formerly Litch's, now Cook's Dam. This was the beginning of the Methodist Episcopal Church of Brookville. Of this class of five he is the only one living. John Dixon, Jr., has been a faithful, devoted Methodist for over seventy-two years. Born, reared, and having always lived in the county, he has witnessed all our pioneer struggles and witnessed and enjoyed all our blessings and prosperity. Marvellous the changes."—*(Dr. W. J. McKnight in the Punxsutawney Spirit, August 22, 1900.)*

The following is an account of the origin of the revival on Mayville circuit in 1850, as related by the pastor, Robert S. Moran: "On the evening of last New Year's day, a young man came to the writer informing him that he felt deeply convinced of sin, and, in order to seek the counsel and prayers of Christians, he declined attending a party to which he had been invited that evening. We had a season of prayer, after which we appointed a meeting for the following Wednesday evening. By this time he had experienced religion, and many more were serious. We continued the meetings every evening till Sabbath, when, at a general class-meeting in the morning, a halo of divine glory seemed to accompany us; and in the evening of the same day thirty-seven designated themselves as

seekers of religion at the mourner's bench. The meeting continued, the influence spread, the interest increased, and the Sun of Righteousness was still rising with increasing splendor, till from his meridian glory his heavenly influences were diffused copiouslv among us. For two or three weeks in succession, there were from forty to fifty forward every evening anxiously seeking the salvation of their souls, and every evening furnished us with new witnesses for Jesus."—*(Pittsburg Christian Advocate, March 27, 1850.)*

Erie Conference in 1851.

The session of the Erie Conference for 1851 was held in Warren, Ohio, commencing July 9, Bishop Thomas A. Morris presiding, Niram Norton, Secretary. Milo Butler was transferred to the Illinois Conference; S. C. Thomas, to the Wisconsin; George L. Little, to the Rock River; and Ira Blackford, to the Iowa.

O. D. Parker, J. W. Clock, and S. A. Henderson located.

David Preston, B. O. Plimpton, and D. M. Stearns were supernumeraries.

There were sixteen superannuates.

There were received on trial: Abraham H. Bowers, John Akers, Ezra Wade, James B. Graves, William P. Bignell, David Mizener, William R. Johnson, Madison Wood, J. S. Lytle, H. P. Henderson, John T. Boyle, John G. Thompson, Abram S. Dobbs, and George W. Chesbro.*

Appointments for 1851: Cleveland District, John C. Ayres, presiding elder; Cleveland—St. Clair Street, John Bain; City Mission, Dillon Prosser; Erie Street, J. H. Whallon; Newburg, Alden Walker E. C. Latimer; Chagrin Falls, W. W. Maltby, Valorus Lake; Willoughby, Lewis Clark; Painesville, Niram Norton; Mentor, O. P. Brown; Chardon, S. C. Frear, Thomas Guy; Concord, Ira Eddy, A. H. Bowers; Geneva, Potter Sullivan, R. H. Hurlburt; Ashtabula, Darius Smith; Kingsville, William Sampson, Thomas Radcliff; Morgan, G. W. Maltby, Samuel Reynolds, W. A. Matson; Asbury Seminary, Roderick Norton. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, Thomas Stubbs; Franklin, Stephen Heard; Cuyahoga Falls, Lo-

*J. B. Graves was admitted on trial, 1851; discontinued, 1854. Appointments—1851, Gustavus; 1852 Saegertown; 1853, Springfield.

Madison Wood was admitted on trial, 1851; full connection, 1854; deacon, 1854, Scott; located, 1855. Appointments—1851, Clarksville; 1852, Pleasantville; 1853-'54, Kinzua and Tionesta.

renzo Rogers; Akron, Ezra Jones; Middlebury, W. M. Bear, D. M. Stearns, sup.; Charlestown, J. H. Tagg; Hudson, John Tribby; Twinsburg, Allen Fouts; Freedom, H. D. Cole; Edinburg, L. W. Ely, Hiram Kellogg; Parkman, T. B. Tait, J. W. Hill. Warren District, Timothy Goodwin, presiding elder; Warren, G. B. Hawkins; Braceville J. M. Plant; Windham, J. D. Norton; Nelson, to be supplied; Southington, J. L. Holmes; Mesopotamia, Asahel Reeves; West Farmington, A. M. Brown; Windsor, C. R. Chapman; Ellsworth, S. W. Ingraham, Ezra Wade; Youngstown, James Greer; Poland, J. J. Steadman, W. N. Reno; Hubbard, D. C. Wright; Liberty, J. H. Vance; Hartford, John Crum, H. M. Loud, B. O. Plimpton, sup.; Gustavus, H. S. Winans, J. B. Graves; Williamsfield, R. M. Bear; Espyville, D. H. Jack, H. M. Chamberlain. Meadville District, William Patterson, presiding elder; Meadville, E. J. Kinney; Rockville, John McLean; Waterford, John Demming, W. P. Bignell; Edinboro Mission, L. D. Prosser; Saegertown, Hiram Luce, S. K. Paden; Conneautville, William Monks, Stephen Hubbard; Evansburg I. T. C. McClelland, T. B. Benn; Salem, Joseph Leslie, B. F. Langdon; Greenville, Albina Hall; Clarksville, Josiah Flower, Madison Wood; Mt. Jackson, John Graham; Wilmington, J. B. Hammond, Parker Sherwood; New Castle, Hiram Kinsley; Mercer, J. R. Locke; Harrisville, J. W. Wilson; Allegheny College, G W. Clarke, Calvin Kingsley, Professors; David King, Agent. Franklin District, W. F. Wilson, presiding elder; Franklin, W. F. Day; Hendersonville, Edwin Hull, J. G. Thompson; Clintonville, D. M. Stever, J. S. Lytle; Brady's Bend, John Wrigglesworth; Curllsville, Ahab Keller, John Whippo; Mahoning, J. R. Lyon, J. J. McArthur; Luthersburg Mission, Alva Wilder; Brookville, G. F. Reeser; Clarion E. B. Lane; Shippenville, R. A. Caruthers, E. T. Wheeler; Washington, T. G. McCreary; Pleasantville, Peter Burroughs, J. T. Boyle; Cooperstown, John Abbott, A. S. Dobbs; New Lebanon, George Stocking. Jamestown District, William H. Hunter, presiding elder; Jamestown, John Robinson; Ashville, J. N. Henry; Randolph, J. E. Chapin, R. S. Moran; Leon, R. L. Blackmar; Gerry, T. D. Blinn, B. D. Himebaugh; Ellington, Alvin Burgess; Forestville and Sheridan, J. O. Rich; Villenovia, to be supplied; Silver Creek, S. B. Sullivan; Perrysburg, Isaac Scofield; Fredonia and Dunkirk Mission, J. W. Lowe, G. W. Chesbro; Portland, John Peate; Warren, R. J. Edwards; Youngsville, Albert Norton; Wrightsville, John Scott; Kinzua, to be supplied; Tionesta Mission, Fauntly Muse. Erie District, E. J. L. Baker, presiding elder; Erie, Samuel Gregg; McKean, B. S. Hill; Girard, D. W. Vorse; Springfield, M. H. Bettes, S. N. Forest, John Akers; Wesleyville, H. H. Moore; North East, Joseph Uncles; Quincy, Alexander Barris, D. E. Day; Westfield, H. W. Beers; Mayville, C. S. Jennes, H. P. Henderson; Harmony, Moses Hill; Wattsburg, J. K. Hallock, David Mizener; Riceville, W. R. Johnson; Columbus, Wareham French, David Preston, sup., Sunday School Agent.

David Mizener, George W. Chesbro.

David Mizener was born in Buffalo Valley, Union Co., Pa., Dec. 12, 1810. He was converted and joined the Methodist Episcopal Church in Philadelphia in January, 1835, and in the following spring returned to his native

county, and soon afterward to Mifflinburg, where he was appointed class-leader and held this office twelve years. He was licensed to preach in 1840 by George Hildt, presiding elder of Northumberland District. In 1851 he moved to Big Bend in Mercer County. He was called to fill the place of D. H. Jack on the Clarksville Circuit left vacant because of the illness of the pastor. At the subsequent session of the Erie Conference he was admitted on trial, and for thirty-two years did effective work with but two years interruption—in 1882 and 1883 when he was supernumerary. He was superannuated in 1885. He became a member of the East Ohio Conference at its organization. Gregg says; "Mr. Mizener was rather tall, slim, and spare, was quite late in life to become a successful itinerant; but, fortunately, he was a good English scholar, had spent much of his time in teaching, had a long and varied religious experience, was well-read in Christian theology, had been a long and ardent laborer in the Church, and had a good foundation to build upon, and with all these advantages, and especially the help of the Lord, which he certainly has received, he has been a very useful minister of the Lord Jesus."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 391, 392.)* "Brother Mizener was a faithful student, and a clear, vigorous, and instructive preacher. He understood Methodist law and was a strict disciplinarian. He was exact and careful in all the details of his work. He was a good pastor and always in earnest in seeking the salvation of men, and was truly a man of faith and prayer." He died at Williamsport, Pa., Aug. 26, 1886.*—*(Minutes of Conferences, Vol. XXI, 1886, p. 350.)*

George W. Chesbro was born in Baltimore, Maryland, Nov. 27, 1821; and died in Sheridan, New York, Sept.

***David Mizener—Licensed to preach, 1840; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; became a member of the East Ohio Conference at its organization 1876; deceased, Williamsport, Pa., August 6, 1886. Appointments—1851, Wattsburg; 1852, Columbus; 1853, Waterford; 1854-'55, Wesleyville; 1856, Albion; 1857-'58, McKean; 1859-'60, Quincy; 1861-'62, Youngsville; 1863, Sugar Grove; 1864, Sugar Grove and Pine Grove; 1865, Delanti; 1866-'67, Silver Creek; 1868-'69, Conneaut; 1870-'71, Mentor; 1872-'73, Perry; 1874, Mayfield; 1875-'76 Thompson and Concord; 1877, Saybrook; 1878, Grand River; 1879-'80, Nottingham; 1881, Montville and Hampden; 1882-'83, supernumerary; 1884, Concord; 1885, superannuated.**

28, 1901. He was the son of devout Christian parents, Isaac and Phrania Chesbro. In 1842, Brother Chesbro came to Forestville, Chautauqua Co., N. Y., where he engaged in mercantile business. He was converted in Randolph under the labors of E. J. L. Baker, licensed to preach in 1847, and admitted on trial in the Erie Conference in 1851. In 1853 he married Miss Mary J. Reynolds, who after some ten years died, leaving one son, John, who became a minister in the Free Methodist Church. In 1866 he married Miss Jane E. Boyce, of Willoughby, Ohio, a most estimable lady.

Rev. Dr. W. P. Bignell, in his Memoir of Brother Chesbro, says; "But few men came into the ministry of our church at the date of his admission better prepared educationally, both classical and theological, than he, he having graduated at Brown University and Concord Biblical Institute; yet there was no evidence of a desire to display his attainments, but a very ardent one to glorify the cross of Jesus Christ, and consequently his sermons, while perfect in construction, faultless in language, and choice in thought, were intensely practical. He believed in the higher Christian life, preached it, and lived it, and sought to bring the church up to this high standard. . . . Brother Chesbro was an exceedingly close preacher, pressing the truth home upon the hearts and consciences of his hearers. He cared nothing for the fine platitudes, but in direct and earnest argument and appeal he tried to convince men to be reconciled to God."

Mr. Gregg says; "From a long, and at times, intimate acquaintance with him, we regard him as among the most conscientious, honest, and generous-hearted men we have ever been associated with in the ministry."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 394, 395.)* His religion seemed, in some sense, to transfigure him before an audience; and to meet him, in the years of his retirement, at the conference, brought a distinct blessing.

He was thirty-six years effective, and fifteen supernumerary or superannuated. He was a delegate to the General Conference of 1876.*

***G. W. Chesbro—Licensed to preach, 1847; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; deceased, Sheridan, N. Y. September 28, 1901. Appoint-**

John Akers, William P. Bignell.

John Akers was born in Sutton, Yorkshire, England, July 1, 1822. From his earliest recollection he was the subject of religious impressions. When fourteen years of age he made the supreme decision, obtained an evidence of his acceptance as a child of God, and united with the Wesleyan Methodist Church. In 1844 his name appears on the plan of the Ripon Circuit as a local preacher. In 1850 he emigrated to the United States, and came to Ravenna, Portage Co., Ohio. The next year he was admitted to the traveling connection in the Erie Conference. Mr. Gregg says; "Mr. Akers was only medium in height, but in other respects more than a medium-sized man, with an English appearance and style of speech, and yet a man of much intelligence and zeal, and a very good and useful preacher."

Brother Akers was a man of integrity, piety, and industry, modest and unassuming, systematic and exact; and in his work was greatly blessed. About three months previous to his death, he records in his journal; "Fifty-one years ago to-day I obtained a clear witness of my acceptance with God, and now I feel his spirit witnessing with mine that I am his child. His Spirit answers to the blood, and tells me I am born of God. Before many years have elapsed, I hope to see the King in his beauty, and the land which is now afar off. During the fifty-one years of my Christian pilgrimage, my Heavenly Master has wonderfully led me, and in every instance where I have been obedient to his call, I have been perfectly secure, and learned that the ways of wisdom are ways of pleasantness, and all his paths are paths of peace. I am fully persuaded, if I am a willing and obedient child of the Lord, I shall eventually eat the good of the land. I have filled a great many appointments, either as a local preacher or as a traveling minister. I have had some precious times in trying to preach Jesus to my fellow creatures. Happy, if

---

ments—1851, Fredonia and Dunkirk Mission; 1852, Ashville; 1853, Randolph; 1854, Fredonia; 1855, Greenville; 1856-'57, Franklin, Pa.; 1858, Braceville; 1859-'60, Cuyahoga Falls; 1861-'62, Willoughby; 1863-'64, Mercer; 1865-'66, Hudson; 1867-'68, Newburg; 1869-'70, Madison; 1871 Chagrin Falls; 1872-'74, Waterford; 1875-'76, Ellington; 1877-'78, Hamlet; 1879-'80, Sheridan; 1881-'82, Harrisville; 1883-'84, Jamestown, Pa.; 1885, superannuated; 1886-'92, supernumerary; 1893-1901, superannuated.

with my latest breath, I may but gasp his name, and cry in death, 'Behold! behold! the Lamb!'" During his last sickness his sufferings were, at times, severe; but he was able to say: "I always believed his word; when converted, I experienced its truth. I have preached it, and had many wonderful blessings in preaching, but never knew the length and breadth, height and depth and fulness of God's promises till now, and here upon this sick-bed."*

"The passing of Brother William P. Bignell from the ranks of the living seems like the removal of a feature from the landscape. For half a century he occupied a conspicuous place in Erie Conference. His face, his figure, his voice were known and noted. His face carried sunshine and kindliness; his compact figure indicated endurance; his voice in animated passages of prayer or sermon, suggested some of the rapt visions of John the Revelator. Verily, the task of properly portraying such a man to those who knew and loved him is not an easy one."

Mr. Bignell was the son of John and Eliza Bignell, of the City of Philadelphia, where he was born June 5, 1826. From infancy he attended the Sunday School of St. George Methodist Episcopal Church. Upon his conversion, which occurred at the age of nineteen, he became a member of the church of his childhood. He was educated in the public schools of his native city, from the High School of which he graduated. In 1850 he came to New Castle, and at once identified himself with the active religious life of his new home. He was soon licensed to exhort by E. B. Lane, his pastor; and five weeks later the quarterly conference, William Patterson presiding, gave him local preacher's license. The first of a long list of victories of the cross won through his instrumentality encouraged and cheered him at the very threshold of his en-

*John Akers—Licensed to preach, 1845; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855 Morris; deceased, Corydon, Pa., September 6, 1887. Appointments—1851-'52, Springfield; 1853, Concord; 1854, Chardon; 1855-'56, Leon; 1857-58, Little Valley; 1859, Delanti; 1860, Villenovia; 1861-'62, Quincy; 1863-'64 Clymer; 1865, supernumerary; 1866, Harmonsburg; 1867, superannuated; 1868-'69, Little Valley and Salamanca; 1870, Sinclairville; 1871-'72, Green; 1873-'74, Wesleyville; 1875-'76, Greenfield and Mina; 1877-'78, Summit and Sindens; 1879-'80, McKean; 1881-'82, Asbury; 1883-'84, Kinzua; 1885-'86, Onoville.

trance upon evangelistic activity. He was preaching about three miles from New Castle—in a school house—when a refreshing revival "broke out", a class was formed, and a brick church erected which was called, at a later date the "Savannah Appointment". Soon after receiving his license, he was sent to assist Roderick Norton on the Harrisville circuit. He was admitted on trial in the Erie Conference in 1851.

Speaking of him when he entered the Conference, Mr. Gregg says: "Mr. Bignell was a well-appearing young man, of medium size and good address, and having a good foundation to start upon; and, by close application to study advanced rapidly until he became one of the best pulpit orators, and has sustained himself reputably in some of our best stations, and he often preaches with a great deal of spiritual power."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 389.)*

Mr. Bignell remained effective without interruption until he reached the age of seventy-five. For nine years he traveled circuits, for twenty-seven years he served stations: fourteen years he spent in the presiding eldership, serving Meadville, Franklin, and Jamestown Districts for a full term each. He represented his conference in the General Conferences of 1876 and 1892. Such were his literary acquirements and efficiency in his profession that the honorary degree of Doctor of Divinity received from Allegheny College was recognized by all who knew him as most worthily bestowed.

During the fifty years of his effective relation, he attended every session of his conference, and answered the first roll call except on two occasions when delays of trains prevented his reaching the seat of the conference in time.

Mr. Bignell was thrice married, and thrice bereaved of his loved companion. The two former of these each left to his care an infant. The child of his first wife, a cherished daughter, beautiful in character, was taken from him by death, in her early womanhood. Then, during the years of his superannuation, his aged wife faded away, and God took her. Then the shadows closed around him, and the light of day became dim, for the outer eye was failing; but the eye of faith was bright, and the vision of the soul was clear. Returning from the funeral of Rev.

W. H. Mossman, his intimate associate in labor, he was seized with acute suffering, but struggled on for three weeks with much wandering of the mind. The day before his departure, in a lucid interval he said; "Whether I live or die, it is all right." The end came March 22, 1905. The conference has been lonesome since Brother Bignell left.*

"Samantha Bignell, wife of the Rev. W. P. Bignell, of the Erie Conference, was born near Lockport, N. Y., in 1826, and passed from earth to the better land, from her home in Greenville, Pa., February 26, 1904. There are those who fall so naturally into God's hands that they seem all unconscious; they are beautiful, and know it not; heroic, and would be startled to be so called; divine, and are as innocent of the fact as a child of its sweet simplicity. She just went about doing the beautiful things of God. She was the incarnation of practical Christianity; not in contemplations did she dwell, but in deeds. She knew that everybody lived weary, sad, burdened, and that all needed the Christ; and her hand, which never tired, pressed the cup of cold water to thousands of parched lips. When she herself was shut in needing to be ministered unto, still her hands found strength to write, and her love sent sweet messages to the lonely, the poor and the discouraged. Many and many a heart found her messages as the dew of the morning. Doubts and despondency did not flourish where she was; gloom was a cloud which never rose above her horizon. She could open her house and heart to an old and helpless lady, and make her last days a paradise. No daughter ever ministered more lovingly and tenderly to her own mother.

"There is an event in her life which is national in its character. When the conflict between the North and the South broke out, she volunteered her services to the Chris-

*W. P. Bignell—Licensed to preach, 1851; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; deceased, Greenville, Pa., March 22, 1905. Appointments—1851, Waterford; 1852, Conneautville; 1853, Kingsville; 1854-'55, Westfield; 1856-'57, Forestville and Sheridan; 1858-'59, Silver Creek; 1860, Erie, Simpson Chapel; 1861-'62, Cleveland, St. Clair Street; 1863-'64 North East; 1865-'67, Greenville; 1868-'70, Titusville; 1871-'74, Meadville District; 1875-'78, Franklin District; 1879-'80, Mercer; 1881-'83, Sharon; 1884-'85, Fredonia, N. Y.; 1886, Warren; 1887-'92, Jamestown District; 1893, Jamestown, First Church (nominal); 1894-'98, Sheridan; 1899-1904, superannuated.

tian Commission. Her commission was signed by Dorothy Dix. She was on more than one bloody field, especially Shiloh and Vicksburg. She knew the cannon's roar and the sharp roll of musketry. While the battle raged she ministered to the wounded and dying. She knew personally General Grant, and was with his army at the front. She was located at the hospitals at Corinth, Columbus and Nashville. At the close of the war she was the first matron of the Soldiers' Home in St. Louis, the first in the United States. Had she not been of splendid healthy, vigorous physical organization and resolute will, she would have gone down under the tremendous physical and mental strain. Ever collected, clear-minded, warm-hearted, she knew the thing to do in sudden emergencies. She was not ice to poor fellows groaning and dying, nor yet did her tenderness run away with her good sense. Hundreds of soldiers passed through her hands. Some she helped into the victory over death; some she sent back to be more loyal to the flag; and some to resume an earnest citizenship.

"Her influence over soldiers was peculiarly strong and helpful. Her words were sunshine and hope. Two young fellows, convalescing, had become despondent, looking gloomily on the future. She aroused them to seek good literature, and quickened them to think there was a noble future. When the Grand Army met in Buffalo, one of those men came from Massachusetts; his ways had been blessed, wealth had come, and he sought Mrs. Bignell and her husband to invite them to visit him on the shores of the ocean, and to tell her that he owed all in life to her faithfulness. When the true history of the war shall be written the name of such a woman must be placed among those who did most for their country's honor.

"Shortly after the close of the war she returned to Greenville, and there became the wife of Doctor Bignell. True wife, loving companion, genial friend, model pastor's wife, and noble dispenser of the mind which was in Christ! To follow her on separate charges is not necessary. When her husband had gloriously completed a half century in the service of the Master, they settled among their old friends in Greenville. Her days of toil were well

nigh over, yet she busied her hands in ministry till death stilled them.

"She received many honors, being made chaplain of the Association of Army Nurses of the Civil War; for some time was vice-president of the Erie Conference W. H. M. Society; and Dickey Post G. A. R. looked upon her as their crown. When with trailing colors the old soldiers marched into the church and sat as mourners, they all felt the one they honored most had preceded them within the veil. On her casket rested lovingly the Stars and Stripes."

Ezra Wade, John Thomas Boyle.

Ezra Wade was born in Bristolville, Trumbull Co., Ohio, April 23, 1823; and died in Geneva, Ohio, April 26, 1891. He was licensed to preach in 1849, and was admitted into the travelling connection in 1851. He was united in marriage with Miss D. E. Davis July 15, 1845. He was supernumerary in 1857, 1873, 1874, 1876, 1877; and permanently superannuated in 1878. He became a member of the East Ohio Conference at the division.

Mr. Gregg says of him when he entered the conference:

"Mr. Wade was rather tall and well-proportioned in size, a modest, quiet man in the conference, never placing himself prominently before his brethren, as if anxious for notoriety or position, hence his real worth was not generally known by his brethren; but was, nevertheless, a very fair preacher, and an excellent Christian man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 387, 388.)*

"He was always true to his church and ministerial covenants, enjoyed and availed himself of the public means of grace whenever practicable, was an eager and interested listener to the preaching of the word, and an inspiration to the preacher. During the last few months of his earthly sojourn he seemed to be ripening for heaven and home."*—*(Minutes of Conferences, Vol. XXIII, 1891, p. 398.)*

***Ezra Wade—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., April 26, 1891. Appointments—1851, Ellsworth; 1852-'53, Hartford; 1854-'55, Southington; 1856, Mechanicsville; 1857, supernumerary; 1858-'59, Mecca; 1860,**

John Thomas Boyle was the son of Christian parents and grew up to manhood under wholesome religious influence. He was dedicated to God in baptism in his infancy and lived in an atmosphere of spiritual sweetness. He formally united with the Methodist Episcopal Church at the age of nineteen. He taught in the public schools of Clarion County, Pennsylvania, for some years, and was then employed in the Beaver Furnace as bookkeeper. Believing that he was called of God to the holy ministry, he began to hold meetings for prayer and testimony and was greatly blessed in this work. He was licensed to exhort in 1848, and to preach in 1849. He spent one year in Washington and Jefferson College, and then entered Allegheny College but did not complete the course. In 1851 he enlisted in the itinerant army in the Erie Conference. He was transferred to the Missouri and Arkansas Conference in 1865, and later became a member of the Missouri Conference. Failing health admonished him that he must rest, and, after one year in the supernumerary relation, he was superannuated in 1884. He was honored with important trusts which he discharged with fidelity. In 1864, he went out under the auspices of the Christian Commission, and was for several months on duty with the Army of the Potomac. In 1880 he represented his conference in the General Conference. He established his home in Trenton, Missouri, in 1881, and the following year was appointed postmaster and filled the position with eminent satisfaction for four years.

Mr. Boyle had been in failing health for a number of years. He was a constant sufferer from dyspepsia, and afflicted with bronchitis, which involved his lungs; and after a severe hemorrhage, he gradually went down with a slow consumption. He was patient and cheerful to the last. He said to a friend some days before his dissolution: "I have been successful, as men count success, in my ministry, having served the church as faithfully as I knew. Many souls have been converted and added to the church. In all this I rejoice; but I cannot trust in this.

Williamsfield; 1861, Niles and Liberty; 1862, Girard and Liberty; 1863 Rockville; 1864-'66, Grand River; 1867, Aurora; 1868, Southington and Wilson's Chapel; 1869, Mesopotamia; 1870-'71, Kinsman and State Line; 1872, Jackson; 1873-'74, supernumerary; 1875, Bloomfield and Bristol (second preacher); 1876-'77, supernumerary; 1878-'90, superannuated.

Nothing avails me now but the blood shed for me. I am on the Rock of Ages, the solid rock. I am ready at any time." One who knew him well says; "Our brother had a happy combination of natural and acquired abilities that made him a highly prized companion in all the relations of life. He was patient, but decisive; gentle, but firm of purpose; tender and sympathetic, but with courage undaunted amid all perils. His exalted purity and unflinching integrity were joined with the rare possession of common sense."—*(Minutes of Conferences, Vol. XXV, 1894, p. 107.)*

John Thomas Boyle was born in Phillipsburg, Center Co., Pa., May 1, 1825. The following year the family moved to Clarion County. He was united in marriage with Miss Sarah A. Laughlin, January 1, 1850. He died in Trenton, Missouri, June 30, 1893.*

William R. Johnson, John S. Lytle.

William R. Johnson was born in Pettigoe, Fermanagh County, Ireland, June 5, 1797; and died at Hubbard, Trumbull Co., Ohio, April 4, 1887. "He was a man of sterling integrity, pure in motive, and of clear and positive convictions. He began preaching at the age of eighteen, and thus continued to honor his Master in his native land till 1840, when he came to this country, where he was soon after—1851—admitted to the Erie Conference, doing most efficient service for thirteen years. For a number of years preceding his death he had been on the honored list of superannuates, retaining this position with singular dignity and respect. With well preserved faculties, an unyielding confidence in God, a pure love for the Church, he met his last foe. During the last weeks of watching and waiting, the promises of the Bible afforded

*J. T. Boyle—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; transferred to Missouri and Arkansas Conference, 1865; became a member of the Missouri Conference at its separation from Missouri and Arkansas Conference, 1868; deceased Trenton, Mo., June 30, 1893. Appointments—1851, Pleasantville; 1852, New Bethlehem; 1853-'54, Brookville; 1855-'56, Clarion; 1857-'58, New Wilmington; 1859, Poland; 1860-'61, Mt. Jackson; 1862-'64, Niles; 1865, St. Joseph, Mo.; 1866-'67, Savannah, Mo.; 1868-'71, St. Joseph District; 1872-'73, Maryville, Mo.; 1874, Macon, Mo.; 1875, Princeton District; 1876-'78, Trenton District; 1879, Kirksville, Mo.; 1880, St. Joseph Circuit; 1881-'82, Edinburg, Mo.; 1883, supernumerary; 1884-'92, superannuated.

him an increasing delight, and hymn after hymn, many of them very old, was repeated, interspersed with shouts of victory through the blood of the Lamb. He is not; God has taken him to join the company of kindred spirits."* —*(Minutes of Conferences, Vol. XXI, 1887, p. 348.)*

John S. Lytle was born in Lancaster county, Pennsylvania, April 6, 1820. He died in Parker City, September 9, 1879. He was converted in his twenty-third year, under the preaching of G. F. Reeser and John Abbott, of the Shippenville Circuit and entered the ministry at thirty. Though his preliminary education was very limited, yet his industry and native talents were such that he rapidly rose from the humbler appointments to the most important, and such was his success in his work, that the people became greatly attached to him. Better than this, sinners were awakened under his preaching, and souls were born into the Kingdom. He was blessed with excellent health, so that for twenty-nine years he regularly pursued the work of the Conference, including one year during which he labored as a supply. Mr. Gregg says—and he speaks of the first entrance of Brother Lytle upon his chosen profession—"Mr. Lytle was a moderate-sized young man, quick and energetic in his movements, warm and ardent in his religious exercises. His sermons were full of points and striking illustrations, delivered with a warmth of feeling and eloquent flow of language that rendered him quite interesting, and often made sinners tremble, and, withal, was an excellent exhorter, a very useful talent for a young minister."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 390.)*

Mr. Lytle served as chaplain in the Fiftieth Regiment of Pennsylvania Volunteers in the great Civil War, and distinguished himself both as a soldier and a faithful Christian minister.

He was a man of a sunny disposition. Always jovial and light of heart, he had a magnetism about him that

---

*W. R. Johnson—Licensed to preach, 1817; admitted on trial, 1851; full connection, 1855; deacon, 1850, Janes; elder, 1857, Scott; became a member of the East Ohio Conference at its organization 1876; deceased, Hubbard, O., April 4, 1887. Appointments—1851, Riceville; 1852-'53, Wesleyville; 1854-'55, Saegertown; 1856, Jefferson; 1857, Gustavus; 1858, Hendersonville; 1859, Pine Grove; 1860, Washington and Clintonville; 1861-'86, superannuated.

seemed to draw people to him as by an invisible power. He was fond of children and they were always his friends. Hence it is not wonderful that we find his love for his own family so strong that when the destroyer had prostrated him, he should find it the most difficult thing for him to give them up.

His malady came on quite stealthily, so that he did not suspect its serious nature. It began with a very slight sensation of fullness in the throat; then it increased so that it amounted to a positive annoyance in speaking. Finally it so troubled him that he gave up extemporaneous speaking and took the more deliberate one of reading his sermons. His ministry closed with the last Sabbath in July, when he preached and took his Missionary Collection. Thus a prominent characteristic of his life was illustrated by this last official act, namely, his faithfulness to his work. He believed in keeping our rules rather than mending them.

He now grew rapidly worse, so that he was soon unable to make any physical exertion. He went to Chautauqua Lake in hope of benefit from change, but all in vain. Yet he rejoiced in being there because it gave him such good opportunity to see his brethren and old friends. He returned home but to take his bed. He survived his return but two weeks. The closing scene shall be told in the language of his daughter: "For two days his sufferings were very great, and his mind wandered, but toward the close he knew and recognized us all. He was conscious that death was near, but said, 'It is all right, there is but one way to glory.' A few hours before his death he talked about the Conference, and his brethren in the ministry, and his work in the Church. It was hard for him to give up his work and his family. After talking some time about the Church and matters pertaining thereto, he pronounced these words very distinctly, 'And now may the peace of God, which maketh rich and addeth no sorrow, be and remain with you and the Church of God, now and forever, Amen.' He said no more about the Church, but talked to the family. One remark fastened itself upon our minds. It was this, 'Do not find fault with the Church. No matter what individual members may say or do, remember that they alone are not the Church.'

About an hour before he ceased to breathe, he fell into a sleep, and so passed away."*

H. P. HENDERSON.

H. P. Henderson was born in Pamela, Jefferson Co., N. Y., Sept. 26, 1824. His father, Joseph P. Henderson, was a native of Vermont, served in the war of 1812, and died in Newaygo County, Michigan, at the age of over ninety years. His mother, Laura Cole, was a native of Jefferson County, New York. In the spring of 1831, the family moved to the state of Ohio, built a log cabin, and experienced all the privations incident to a pioneer life. There were no schools in the neighborhood, and no opportunity to acquire an education. In 1835, they moved into the township of Brooklyn, South of Cleveland, and in 1836 the subject of our sketch attended school for about two months—the first time in his life, and the only schooling until he was nineteen years of age.

He received no religious instruction at home. His father was strongly inclined to skepticism, opposed to religion, and would not permit his children to attend religious meetings. He was fifteen years of age when he attended the first religious service. Later in life, however, his father became a Christian.

At the age of seventeen, Mr. Henderson left home empty handed, but with good health and "plenty of ambition, and not afraid to work, he had no fears for the future." He worked his way back to his native place in New York where he remained three years, finding a temporary home with a Christian family to whom he ever acknowledged himself greatly indebted for his first abiding religious impressions. He was converted in 1843 at a revival meeting held in the school house, and immediately united with the Methodist Episcopal Church.

Brother Henderson says; "Not long after my conversion, I felt a strong impression that I ought to become a preacher; but when I considered how little I was quali-

*J. S. Lytle—Licensed to preach, 1850; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; deceased Parker City, Pa., September 9, 1879. Appointments—1851, Clintonville; 1852-'53, Harrisville; 1854-55, Williamsfield; 1856-'57, Panama; 1858-'59, Jamestown, N. Y.; 1860-'61, Warren, Pa.; 1862, Chaplain, U. S. A.; 1863-'65, Cleveland, Erie Street; 1866-'67, Corry; 1868, Youngstown; 1869-'70, Oil City; 1871, Greenville; 1872-'75 New Castle District; 1876-'78, Parker City.

fied for such a great work, I thought it must be a delusion and tried in vain to shake it off. The impression followed me, and I knew not what to do. Finally I was advised by some of the brethren, to whom I had gone for counsel, to go to some good school and prepare myself for the work to which God had evidently called me. After mature deliberation I concluded that I could do no better than follow their advice. In the fall of 1844, I returned to Ohio and became a student in the 'Brooklyn Academy' located a little south of Cleveland. The Rev. Moses Merrill, one of the best men I ever knew, was at the head of the institution. I remained in that school sixteen months, supporting myself. Working out of school hours, I made the best use of my time and opportunities I could, studied hard, and was told that I made good progress. At the end of sixteen months I went before the board of examiners for Cuyahoga County, who, after a thorough examination, pronounced me qualified to teach a district school and gave me a certificate to that effect. I then taught school three winters in succession, and in the meantime devoted as much time to the study of theology as I could spare from my other duties.

"November 18th, 1845, I married Miss Mary Dewey, the only child of Dr. and Mrs. Dewey of Brooklyn, Ohio. My father-in-law was a local elder in the Methodist Episcopal Church, and was a great help to me in my work of preparation for the ministry. My wife being an only child, her parents desired us to make our home with them. In 1848, the Doctor gave up his practice as a physician, and we moved to their farm in the township of Orange, ten miles east of Cleveland. That brought us within the bounds of the Erie Conference.

"May 26th, 1849, I was licensed to preach by vote of the Quarterly Conference of the Newburg Circuit. Rev. Ira Eddy was preacher in charge; Rev. William F. Day was junior preacher; and Dr. Timothy Goodwin, presiding elder."—*(Letter to the Author, dated Albion, Michigan, Nov. 5, 1903.)*

On February 22, 1850, he started for the Harpersfield Circuit, to fill out the balance of the Conference year in the place of J. E. Aikin, who was obliged to retire from the work on account of declining health. J. C. Ayres was the presiding elder. The next conference year, he sup-

plied Shippenville Circuit, under W. F. Wilson, presiding elder, and Edwin Hull, preacher in charge. The circuit then had sixteen appointments. Six protracted meetings were held resulting in three hundred conversions. The last protracted meeting was one of peculiar interest. It was held in Richland township where there was a little class of eight members. The Evangelicals or "Albrights" had a comfortable meeting-house, but at that time no preachers, and Mr. Henderson was offered the church in which to hold service. A series of meetings was begun on the last of February, 1851, and continued fourteen days, resulting in one hundred and twelve conversions. Mr. Henderson says; "At one of the evening meetings, the power of God to convict, convert, and save, was manifested in a remarkable manner. As we were singing the closing hymn, suddenly there was a great commotion in the house, and twenty-five or thirty persons fell flat on the floor. Some rushed out of the church in great alarm, while others came to the altar in deep penitence, and ten or twelve sinners were converted that night. A meeting was appointed for ten o'clock next morning. Before the hour arrived the house was filled with people. The feeling in the congregation was so intense that the preaching service was dispensed with, and after a few words of exhortation, the invitation was given, and in less than five minutes thirty earnest seekers were at the altar, and in a short time twenty-two out of the thirty were soundly converted. Nearly all were heads of families, and two of the number were over seventy-five years of age. So our little class of eight grew to one hundred and twenty, and not long after a new church was built. I passed through the place fifteen years later, and was told that seventy per cent of the converts at that meeting were holding out faithful."—*(Letter to the Author.)*

Brother Henderson was received on trial in the Erie Conference in 1851. He was transferred to the Kentucky Conference in 1865, to the Erie Conference in 1866, and to the Michigan Conference in 1868. He was presiding elder of the Big Rapids District in 1873-'76. He was supernumerary in 1882, and again in 1886-1892; and superannuated in 1893. Writing, in his eightieth year, from his comfortable home in Albion, Michigan, he says; "Now in my eightieth year, my health is poor, but manage to

get to church twice nearly every Sunday. Am often called to attend funerals; and assist as much as I can in the work of the Church."*

JAMES G. THOMPSON, ABRAM S. DOBBS.

John G. Thompson was born in Center County, Pennsylvania, August 31, 1822, and died at Morland, Kansas, August 21, 1905. He was converted in 1840 at a camp-meeting held near Georgeville, Indiana County, and united with the Methodist Episcopal Church within the bounds of the Kittanning Circuit. Mr. Gregg relates; "He was licensed to exhort on the 17th of June, 1842, and entered upon the work at once and with energy, but for four years stubbornly resisted the growing impression upon his mind that it was his duty to preach the gospel, until his trouble of mind became so great as to be no longer endurable. One day, while alone in the woods meditating, praying, and weeping over this subject, he resolved in the strength of God he would do the best he could, and immediately made his feelings known to Rev. William Lynch, preacher in charge of the circuit, who immediately took measures to secure him license to preach, which was granted by the Quarterly Conference, Sept. 7, 1846."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 396, 397.)*

He was admitted on trial in the Erie Conference in 1851, and did effective service thirty years. He was supernumerary in 1873, and again in 1877, and superannuated in 1885† He located in 1857, but was readmitted the next year. He was transferred to the Missouri and Arkansas Conference in 1866.

---

*H. P. Henderson—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; transferred to Kentucky Conference, 1865; transferred to Erie Conference, 1866; transferred to Michigan Conference, 1868. Appointments—1851, Mayville; 1852-'53, Morgan; 1854, Exchangeville; 1855, Mt. Jackson; 1856, Chagrin Falls; 1857 Newburg; 1858-'59, Cleveland, City Mission; 1860, Twinsburg; 1861-'62, Braceville; 1863-'64, Franklin, O.; 1865, Lexington, Ky.; 1866-'67, Curllsville; 1868-'69, Allegan, Mich.; 1870, Pawpaw, Mich.; 1871-'72, Jonesville Mich.; 1873-'76, Big Rapids District; 1877-'78, Galesburg, Mich.; 1879-'80, Cedar Springs, Mich.; 1881, Plainwell, Mich.; 1882, supernumerary, supplied Plainwell; 1883-'84, Litchfield, Mich.; 1885, Springport, Mich.; 1886-'92, supernumerary; 1893-1907, superannuated; present residence, Albion, Mich.

†His memoir says 1887; probably a mistake.

"He was a man of upright life, gentle and kind; a zealous Christian, a good preacher and a faithful pastor. To know his life is to know how he died. We have in his life a more eloquent testimony than words can give. He was a great sufferer for the last few months, but was not thought to be in immediate danger until a very short time before his death."*—*(W. J. M. in Pittsburg Christian Advocate, Sept. 28, 1905.)*

Abram Smith Dobbs was born in Butler, Pa., Sept. 17, 1828. His parents were devoted members of the Methodist Episcopal Church, and Abram enjoyed a genuine religious experience in early childhood. At nine years of age he united with the church, but remained a member only a short time. He joined the church again in 1850, and was soon licensed to preach. He was received on trial in the Erie Conference in 1851. In 1853 he located that he might more thoroughly prepare for the work of the ministry. He graduated from Allegheny College, and the Boston School of Theology. In 1857 he was re-admitted to the traveling connection in the New England Conference. Because of failing health he was made supernumerary in 1860, and located in 1862. He was re-admitted to the Erie Conference in 1864; transferred to the South Carolina Conference in 1880; re-transferred in 1883; and three years later expelled from the ministry and membership of the church. The Judicial Conference so far modified the penalty as to restore him to church membership, and he was again licensed to preach. He was a man of no ordinary mind, and a good preacher. He traveled extensively in Palestine and Egypt. He labored earnestly for the equipment and endowment of Chamberlain Institute, of which he was for some time

---

*J. G. Thompson—Licensed to preach, 1846; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; located, 1857; re-admitted, 1858; transferred to Missouri and Arkansas Conference, 1866; deceased, Morland, Kas., August 21, 1905. Appointments—1851 Hendersonville; 1852, Clintonville; 1853, North Hope; 1854-'55, Curllsville; 1856, Shippenville; 1858, Vernon; 1859-'60, Clarksville; 1861-'62, Harrisville; 1863, Greenwood; 1864-'65, Mt. Jackson; 1867-'68, Hamilton and Kingston, Mo.; 1869-'70, Chillicothe District; 1871, Empire, Mo.; 1872, Fillmore, Mo.; 1873 supernumerary; 1874, Memphis, Mo.; 1875, Memphis Circuit, Mo.; 1876, Unionville, Mo.; 1877, supernumerary; 1878-80, Bethany, Mo.; 1881, Winston, Mo.; 1882, Kingston, Mo.; 1883-'84, Barnard, Mo.; 1885-1904, superannuated.

principal. After his separation from the active itinerant ranks, he preached and lectured in the west. He closed his earthly career at Mount Pleasant, Iowa, August 24, 1902.*

Abraham H. Bowers.

Abraham H. Bowers was born in Lincolnshire, England, Feb. 13, 1825. His father dying when he was about six years of age, he was left to the care of a pious mother who was a member of the Wesleyan Methodist Church. Abraham was converted March 24, 1842, and in 1845 licensed to preach. He came to America in the spring of 1849, and settled in Detroit, Michigan, but soon after removed to Cleveland, O. He was received on trial in the Erie Conference in 1851, and was effective nearly thirty-six years. April 8, 1852, he married Ann J. Climo, of Cleveland, who cheerfully and devotedly shared with him the labors and joys of the life and work of an itinerant. He was serving his third year on the Wesleyville charge, when he at once ceased to work and live, Dec. 3, 1891. Brother Bowers was a gospel preacher, and believed in a present and full salvation. "His language was chaste, his manner and style enthusiastic, and the gospel was to him an unfailing fountain of joy. His home was a happy one for there was constant sunshine. No matter what clouds were without, his home was a restful sanctuary. His last utterances were:

---

*A. S. Dobbs—Licensed to preach, 1850; admitted on trial, 1851; full connection 1853; deacon, 1853, Baker; elder, not able to ascertain; located, 1853; re-admitted, New England Conference, 1857; located, 1862; re-admitted, Erie Conference, 1864; suspended, 1879, the Judicial Conference to which he appealed reversing the action of the Conference; transferred to South Carolina Conference, 1880; transferred to Erie Conference, 1883; expelled 1886, the Judicial Conference to which he appealed lifting so much of the penalty of expulsion as to leave him a member of the Church without ministerial authority; deceased, Mt. Pleasant, Ia., August 24, 1902. Appointments—1851, Cooperstown; 1852 New Wilmington; 1857-58, Princeton, Mass.; 1859, Webster, Mass.; 1860, name not on minutes; 1861, superannuated; 1864, Randolph; 1865, East Randolph; 1866, Randolph; 1867, Principal, Chamberlain Institute; 1868-'69, Erie, First Church; 1870, New Castle; 1871-'73, Newburg; 1874-'75, Corry; 1876, North East; 1877, Girard; 1878, Meadville State Street; 1880-'82, Charleston, S. C., Centenary Church; 1883, Perrysburg; 1884, supernumerary; 1885, case referred to presiding elder of Erie District for investigation.

'Jesus, lover of my soul,
Let me to Thy bosom fly,'

And in a few moments he fell asleep in Jesus."*

Oil City Methodism.

In 1851 Rev. A. S. Dobbs had an appointment at Brown School House, six or seven miles northwest of the mouth of Oil Creek. A Mrs. Holliday and her daughter Cassandra who lived on the bluff above the river bank rode to meeting on the same horse. At their invitation Mr. Dobbs preached at their house. While visiting at the Hollidays he crossed the river to the South side and preached the first sermon ever preached at that place. His audience consisted of three women, two little girls and one boy; and his text was Eccl. xi, 2, "Give a portion to seven, and also to eight." This sermon was preached in "buckwheat threshing time." This, however, was not the first sermon preached in Oil City. Rev. Samuel Gregg says in his history, speaking of the beginnings of his own ministry; "He preached one day where Oil City now stands to one man and forty women, all the other men in the place being at work in an iron furnace."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 296.)*

In about 1860 Mr. Dobbs, then a local preacher, and not under appointment, preached several times in Oil City, gathered together a few scattered members and organized a class which was adopted by Rev. Jonathan Whitely, at that time pastor at Franklin. About the same time he preached what may have been the first sermon in Petroleum Centre, in the kitchen of the house of G. W. McClintock. He organized also a class at the "Blood Farm," John Blood, class-leader, and another at the "Tarr Farm," preaching in the office of Heman Jones. He

*A. H. Bowers—Licensed to preach, 1845; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; deceased, Wesleyville, Pa., December 3, 1891. Appointments—1851, Concord; 1852, Kingsville; 1853, Edinboro; 1854, Cambridge; 1855, Cambridge and La Boeuff Mission; 1856, Rockville; 1857, Saegertown; 1858, Espyville; 1859-'60, Salem; 1861-62, Delaware Grove; 1863 superannuated; 1864-'65, Rockland; 1866-'68, Riceville; 1869, supernumerary; 1870, Vienna and Brookfield, but excused from going to his appointment; 1871, Youngsville; 1872, Fagundus City; 1873-75, supernumerary; 1876-'77, Pine Grove and Farmington; 1878-'79, Dayton; 1880-'81, Ashville and Busti; 1882, Perrysburg; 1883-'85, Greenfield and Mina; 1886-'87, Asbury; 1888, Chautauqua; 1889-'91, Wesleyville.

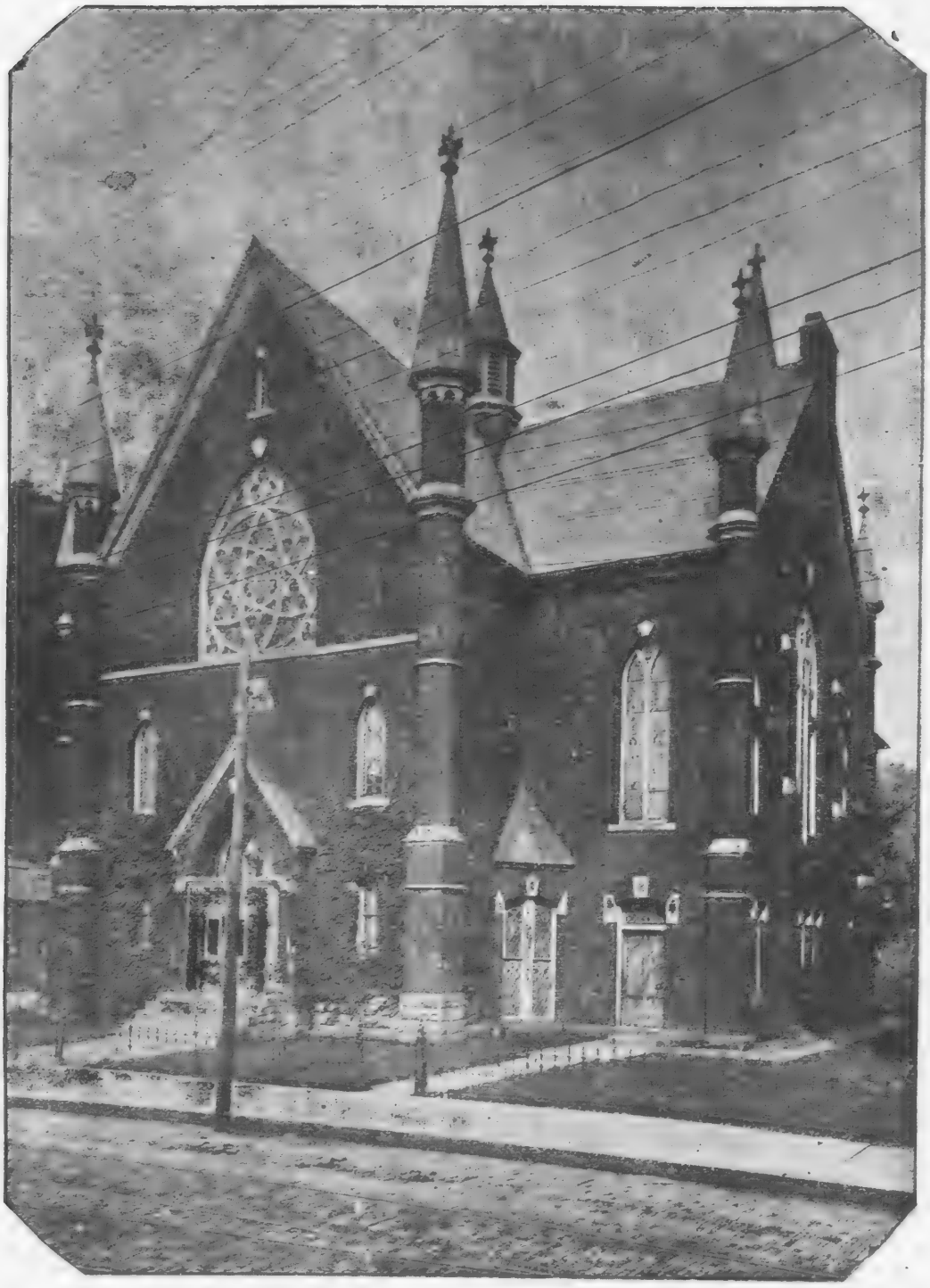


TRINITY M. E. CHURCH, OIL CITY.

preached in James H. Davis' house at the "McElhaney Farm" where a class and Sunday school were organized.

"In the matter of church organization and buildings Oil City people can indulge in a feeling of just pride. The progress has been most gratifying and creditable to us as a community. The first building the writer recollects was a frame structure, lined with cotton cloth instead of plaster, that was once used as a banking office by C. V. Culver. This had been removed from Main St. to the flats, to about where the National Transit shops are. This was early in 1862. Only occasional services were held, there being no stated pastors or permanent church organizations here then. Boards set on trestles served as seats. These were well saturated with the oil from the rubber coats of the male worshipers. When they could be had, newspapers were provided for the ladies in attendance to preserve their dresses. The congregations were large and earnest, and the collections always very liberal.

"Trinity Methodist Episcopal church was among the first to commence work here, and their ministrations date back to the time of the old Oil Creek furnace in 1831. In 1848 this was known as the Oil Creek Mission under Rev. Mr. Van Horn (E. J. L. Baker, P. E.) and the first class was organized with James Halyday as leader. It was made a station in 1862, under Rev. Milton Smith, (J. W. Lowe, P. E.) and a church erected on the block facing Centre, Sycamore and Spring streets, costing $3,000. The church bell was swung in an oil derrick in the rear of the building. This derrick was popularly known as the 'Holy Derrick.' The church was dedicated in 1863. The first official board consisted of: L. M. Gordon, C. F. Hasson, W. D. Riddle, H. C. Sheriff, J. W. Blaisdell, J. L. Mechlin, Joseph Hooton, F. Coast, J. Camp, William Kramer, Robert Alcorn, J. Campbell and Isaac B. Jacobs, whose corporate name was 'Official Board of Trinity Methodist Episcopal Church.' This building was in the 'burned district' of 1866, and in 1867 the deserted Presbyterian church of Pithole was secured and removed to the Spring-Sycamore-Centre street location It was succeeded by the present Trinity church erected in 1876 by Messrs. D. L. Trax, Wesley Chambers, E. M. Hukill, E. C. Bradley, and John S. Rich, the building



TRINITY M. E. CHURCH, OIL CITY.

preached in James H. Davis' house at the "McElhaney Farm" where a class and Sunday school were organized.

"In the matter of church organization and buildings Oil City people can indulge in a feeling of just pride. The progress has been most gratifying and creditable to us as a community. The first building the writer recollects was a frame structure, lined with cotton cloth instead of plaster, that was once used as a banking office by C. V. Culver. This had been removed from Main St. to the flats, to about where the National Transit shops are. This was early in 1862. Only occasional services were held, there being no stated pastors or permanent church organizations here then. Boards set on trestles served as seats. These were well saturated with the oil from the rubber coats of the male worshipers. When they could be had, newspapers were provided for the ladies in attendance to preserve their dresses. The congregations were large and earnest, and the collections always very liberal.

"Trinity Methodist Episcopal church was among the first to commence work here, and their ministrations date back to the time of the old Oil Creek furnace in 1831. In 1848 this was known as the Oil Creek Mission under Rev. Mr. Van Horn (E. J. L. Baker, P. E.) and the first class was organized with James Halyday as leader. It was made a station in 1862, under Rev. Milton Smith, (J. W. Lowe, P. E.) and a church erected on the block facing Centre, Sycamore and Spring streets, costing $3,000. The church bell was swung in an oil derrick in the rear of the building. This derrick was popularly known as the 'Holy Derrick.' The church was dedicated in 1863. The first official board consisted of: L. M. Gordon, C. F. Hasson, W. D. Riddle, H. C. Sheriff, J. W. Blaisdell, J. L. Mechlin, Joseph Hooton, F. Coast, J. Camp, William Kramer, Robert Alcorn, J. Campbell and Isaac B. Jacobs, whose corporate name was 'Official Board of Trinity Methodist Episcopal Church.' This building was in the 'burned district' of 1866, and in 1867 the deserted Presbyterian church of Pithole was secured and removed to the Spring-Sycamore-Centre street location It was succeeded by the present Trinity church erected in 1876 by Messrs. D. L. Trax, Wesley Chambers, E. M. Hukill, E. C. Bradley, and John S. Rich, the building



GRACE M. E. CHURCH, OIL CITY, PA.

committee, after plans by Jacob Snyder, of Akron, O., at a cost of $45,000. The building was dedicated June 17, 1877 by Bishop R. D. Foster."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, p. 7.)*

Grace Methodist Episcopal Church held its first regular services in 1863, when Revs. John McCombs and J. M. Groves preached in the old school house on the hill, above what was then known as Venango City, a mission point on President Circuit. These two gentlemen conducted a successful revival during the years mentioned, and were succeeded by Rev. J. W. Weldon in 1864, who made his headquarters here and preached in the houses of the members. In 1865 the church was organized by the new pastors, N. C. Brown and L. G. Merrill. Two classes were formed, with D. W. Amy and L. Milliken as leaders. A union of these classes with the Oil City church was effected in 1868, with Rev. J. Whitely as pastor, and services were conducted in the Smith & Allison hall. The union was not satisfactory and they were again united to the old circuit which, at the Erie Conference of 1867, was first known as Venango City charge, and placed under the pastorate of Revs. R. F. Keeler and J. P. Hicks. In 1868, Venango City and Reno were made a separate charge with R. F. Keeler as pastor. The first church building on East Third street was commenced in 1869 under R. D. Waltz as pastor; and was dedicated by Dr. I. C. Pershing in 1870. The cost was about $4,500. It was not freed from debt until the pastorate of Rev. M. Miller thirteen years later. The new church at the corner of Central Avenue and First street was dedicated by Rev. B. I. Ives, D.D., in 1895. It cost $50,740. The building committee were A. P. Dale, George Steffee, Major J. B. Maitland, F. S. Richards, S. L. Cribbs and H. H. Fair."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, pages 8, 9.)*

Progress of the Work.

The religious interest found in that part of the Erie Conference which lies within the state of New York is well expressed by "A. B." who writes in 1851.

"In this part of our conference, embracing all of Chau-



GRACE M. E. CHURCH, OIL CITY, PA.

committee, after plans by Jacob Snyder, of Akron, O., at a cost of $45,000. The building was dedicated June 17, 1877 by Bishop R. D. Foster."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, p. 7.)*

Grace Methodist Episcopal Church held its first regular services in 1863, when Revs. John McCombs and J. M. Groves preached in the old school house on the hill, above what was then known as Venango City, a mission point on President Circuit. These two gentlemen conducted a successful revival during the years mentioned, and were succeeded by Rev. J. W. Weldon in 1864, who made his headquarters here and preached in the houses of the members. In 1865 the church was organized by the new pastors, N. C. Brown and L. G. Merrill. Two classes were formed, with D. W. Amy and L. Milliken as leaders. A union of these classes with the Oil City church was effected in 1868, with Rev. J. Whitely as pastor, and services were conducted in the Smith & Allison hall. The union was not satisfactory and they were again united to the old circuit which, at the Erie Conference of 1867, was first known as Venango City charge, and placed under the pastorate of Revs. R. F. Keeler and J. P. Hicks. In 1868, Venango City and Reno were made a separate charge with R. F. Keeler as pastor. The first church building on East Third street was commenced in 1869 under R. D. Waltz as pastor; and was dedicated by Dr. I. C. Pershing in 1870. The cost was about $4,500. It was not freed from debt until the pastorate of Rev. M. Miller thirteen years later. The new church at the corner of Central Avenue and First street was dedicated by Rev. B. I. Ives, D.D., in 1895. It cost $50,740. The building committee were A. P. Dale, George Steffee, Major J. B. Maitland, F. S. Richards, S. L. Cribbs and H. H. Fair."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, pages 8, 9.)*

Progress of the Work.

The religious interest found in that part of the Erie Conference which lies within the state of New York is well expressed by "A. B." who writes in 1851.

"In this part of our conference, embracing all of Chau-

tauqua and some portion of Cattaraugus county, we have some excellent stations and circuits. We do not say better than can be found in other parts, but good enough for any one who is willing to do his duty in the Lord's vineyard. And they are growing better every year. One respect in which they are better than formerly is that the people are waking up to the importance of church building. Within two or three years there have been erected —and in process of erection—plain, comfortable houses for the worship of God, in the following places: one in Sherman, three in Chautauqua, two in Harmony, one in Busti, two in the town of Charlotte, and one in East Randolph. Our house at the centre of Charlotte was dedicated to the worship of the Divine Being on the sixth instant. It is not a large house nor a costly one; not what some would call a grand house, but a good, substantial, snug house—one in which it is hoped God will dwell and hear the prayers of his people, pour out his Holy Spirit, and powerfully revive his work. . . .

"The two houses in Charlotte owe their existence to the indomitable energy and untiring perseverence of Rev. R. L. Blackmar. He is a man of *great tact* with a subscription paper. By his indefatigable labors he succeeded in getting these two houses under way. One is now ready for the reception of its worshipers and the proclamation of God's holy truth. The other will be dedicated in a few weeks. Glorious achievement! to succeed in rearing up beautiful temples for the worship of God. More glorious than the achievements of the man that makes a great noise and stir in the community, and leaves the way all blockaded to his successors."—*(Pittsburg Christian Advocate, Dec. 5, 1851.)*

John Abbott writes: "Not long since, we held a protracted meeting at Wallaceville, where there was not a member of the Methodist Episcopal Church living at the time the meeting commenced. Now we have a large and flourishing class. Forty-one were received on probation at the close of the meeting. The brethren are striving to build a meeting house in the place, and we hope they will succeed. The place belongs to Mr. Wallace, of Pittsburg, and we hope he will think of us in his liberality, and help to finish the house. We are now holding a protracted meeting in the Kean School House, and there is a

shaking among the dry bones. From fifteen to twenty were forward for prayers last night; a number have experienced religion; and our prayer is that the Lord will bless the whole community. This, too, is a new place, but we think hereafter will be occupied. We have received two hundred and twenty-five on probation since conference. To God be all the glory!" Wallaceville was on the Cooperstown Circuit. E. T. Wheeler was second preacher, and an efficient assistant.—*(Pittsburg Christian Advocate, May 13, 1851.)*

"The new church edifice recently erected by the friends in Monroe, was dedicated to the worship of Almighty God, on Friday, the fifteenth ultimo. It is a plain but neat house, thirty-three by forty, and is nearly free from debt. The society in Monroe have long suffered much inconvenience for the want of a suitable place to worship, but now they have one fully adequate to their wants."—*(William A. Matson in Pittsburg Christian Advocate, Jan. 14, 1851.)*

Rev. C. Cooke, D.D., who had part in the dedicatory services of our new church in Brookville, Pennsylvania, in 1851, says; "Of the Methodist Church I may speak freely. It is happily located, as near as may be at the centre of the town—is constructed of wood on a stone basement. The basement has a spacious Sabbath School room, which, as soon as seated, will be occupied, I trust; and two beautiful class-rooms, all nearly ready for occupancy. The house is forty-two by fifty-two feet—sixteen feet from floor to ceiling—and well finished. It is surmounted by a cupalo about sixteen feet above the room, and on that a square pyramidal spire rises some twenty-six feet more, pointing beautifully to the source whence Methodism has received its unction and success, and indicating the dependence of those who have contributed to its erection upon the great architect to build up the cause of Christianity in their flourishing borough. The ladies have placed a beautiful Bible in the pulpit; and the taste of Judge Heath will never be forgotten while the beautiful chandeliers and pulpit lamps shed prismatic light on the congregation. It would seem that all who have aided in building this house for the Lord have done well their part—the architect, contributors, and all. Fifteen months ago, the Methodist Episcopal Church there consisted of

about twenty or twenty-five members, and now can boast of about thrice that number. The most liberal, when Brother Reeser proposed to build, though anxious it should be done, thought it was impracticable. Faith, prayer, patience, and perseverence have triumphed. The lot and buildings cost about $2,500, one thousand of which remained unsubscribed; and of course unpaid, up to the time of dedication. The pledges and cash contributed on that occasion amounted to the handsome sum of $660, leaving a balance of only $340 due."—*(Pittsburg Christian Advocate, Nov. 4, 1851.)*

Mount Hope Methodist Episcopal Church is at New Vernon, and is the product of a revival held near New Lebanon, in 1851. The class—consisting of twenty members—was organized, at the house of George Marsteller, under the leadership of John Abbott and Elisha T. Wheeler. Elisha Moon was the first class leader. In 1854 a house of worship was erected on land donated by Joseph and Daniel Holloway.

The Methodist Episcopal Church at New Lebanon, Pennsylvania, was organized by John Abbott, February 10, 1851, with the following members; James Muse, Hannah Muse, A. Voorhees and wife, H. C. Jewel, Eli Cole and wife, E. C. Voorhees, Emaline Voorhees, John Smith and wife, A. Smith, Mrs. E. Moore, and Pelina Cole. The appointment at first belonged to the Cooperstown Circuit, and was afterwards changed to that of New Lebanon. The first building, a frame structure, 40x45, was dedicated, May 21, 1852. The cost was $809.87. This was removed to the present site in 1875, and repaired at a cost of $1,000.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 482.)*

In 1851, a camp-meeting of great power was held at North Washington. B. F. Delo, who reached the ground on Friday says; "The tide of spiritual inflow was rising higher, higher yet, with each succeeding service, and sinners were coming home by the score. On Sunday morning at nine o'clock, the Rev. Williams, then stationed at Butler preached. He did not believe in camp-meetings and was opposed to shouting, it was said. He had never been to such a meeting. Against his protest, the Butler tent brethren took him along. His sermon was a contrast—the joys and trials of the sinner and the joys and

trials of the Christian, with the final destruction of the wicked and triumph of the righteous. When he came to the final triumph of the righteous his spiritual vision became so enlarged that he, like Saul of old, lost himself in the triumphant throng and joined the Hallelujah chorus. The wave struck the preachers on the platform and in the preachers' tents, swept over the congregation to the watchers at the tent doors. For fifteen or twenty minutes everybody seemed to be shouting. Above the noise of the multitude the 'Hallelujah,' with voice like a lion, of the Rev. W. F. Wilson, the presiding elder, came as the discharge of minute guns. I could only think of John's description—'as the noise of many waters.' The neighborhood was principally composed of United Presbyterians, and yet the people were so entranced that deacons and elders came and begged the preachers to continue the meeting through another week."—*(Pittsburg Christian Advocate, August 2, 1900.)*

Conference Session in 1852.

The Erie Conference met in session in Jamestown, New York, July 14, 1852, Bishop Matthew Simpson presiding, Niram Norton, sercetary.

The following persons were admitted on trial; Benjamin Excell, William Beavins, Aaron D. Morton, James B. Orwig, Robert Beatty, Samuel N. Warner, George W. Sisson, Noble W. Jones, Simon S. Burton, George W. Staples, Alexander R. Hammond, Chester T. Kingsbury.

Lorenzo D. Mix, Alden Walker, and W. W. Maltby located.

Benjamin F. Langdon, Goodwin Stoddard, John J. Steadman, and Reuben J. Edwards were announced as having died during the year.*

Appointments for 1852: Cleveland District John C. Ayres, presiding elder; Cleveland—St. Clair Street, G. B. Hawkins; Erie

*G. W. Sisson was admitted on trial, 1852; discontinued, 1854. Appointments—1852 Leon; 1853, Frewsburg.

William Beavins was admitted on trial, 1852; discontinued, 1853. Appointment—1852, Youngstown.

A. R. Hammond was admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; suspended for one year, 1858; elder, 1863, Simpson; withdrew under charges, 1866. Appointments—1852, Mayville; 1853, Ellington; 1854 Silver Creek; 1855-'56, Youngsville; 1857, supernumerary; 1859, Springfield; 1860, Rootstown and Randolph; 1861, Edinburg and Atwater; 1862-'63, Ellsworth; 1864, supernumerary; 1865, Jackson.

Street Mission, Timothy Goodwin; Perry Street, H. N. Stearns; City Mission; Dillon Prosser; Newburg, Allen Fouts, Samuel Reynolds; Chagrin Falls, E. C. Latimer, Benjamin Excell; Willoughby, Thomas Guy; Painesville, Niram Norton; Mentor, H. D. Cole; Chardon, William Samson, Thomas Radcliff; Concord, W. A. Matson, one to be supplied; Geneva, Potter Sullivan, R. H. Hurlburt; Ashtabula S. C. Frear; Mechanicsville, T. B. Tait; Roderick Norton, Principal of Asbury Seminary—member of Chagrin Falls Quarterly Conference. Erie District, Edwin J. L. Baker, presiding elder; Erie, J. W. Lowe; Erie City Mission, to be supplied; McKean, A. D. Morton, G. W. Staples, D. W. Vorse, sup.; Girard, R. M. Bear; Springfield, John McLean, John Akers; Wesleyville, George Stocking, W. R. Johnson; North East, Joseph Uncles; Kingsville, O. P. Brown, A. H. Bowers; Morgan G. W. Maltby, H. P. Henderson; Waterford, J. B. Hammond, one to be supplied; Edinboro, D. E. Day; Conneautville, J. K. Hallock, W. P. Bignell; Saegertown, Josiah Flower, J. B. Graves; Rockville, S. K. Paden; David Preston, sup., Sunday School Agent—member of the Springfield Quarterly Conference. Ravenna District, William H. Hunter, presiding elder; Ravenna, Thomas Stubbs; Franklin, L. W. Ely; Cuyahoga Falls, Lorenzo Rogers; Tallmadge, J. H. Tagg, D. M. Stearns, sup.; Akron, John Tribby; Charlestown and Freedom W. M. Bear; Mantua, J. W. Hill; Hudson, J. D. Norton; Twinsburg, Valorus Lake; Edinburg, S. W. Ingraham, Hiram Kellogg; Parkman, Lewis Clark, Ira Eddy; Ellsworth, Stephen Heard, one to be supplied. Warren District, John Bain, presiding elder; Warren, Darius Smith; Braceville, H. M. Loud; Windham, W. N. Reno; Nelson, J. H. Vance; Southington, J. L. Holmes; Mesopotamia and West Farmington, A. M. Brown; Bloomfield Asahel Reeves; Windsor, C. R. Chapman; Youngstown, William Beavins; Liberty, B. O. Plimpton; Gustavus, H. S. Winans, J. M. Plant; Hubbard, John Whippo; Sharon and Brookfield, D. C. Wright; Williamsfield, Wareham French, one to be supplied; Hartford, David King, Ezra Wade; Poland, M. H. Bettes, one to be supplied. Meadville District, William Patterson, presiding elder; Meadville, E. J. Kinney; Evansburg I. C. T. McClelland, one to be supplied; Espyville, D. H. Jack, Hiram Luce; Salem, Joseph Leslie, J. B. Orwig; Greenville, Ezra Jones; Clarksville, S. N. Forest, H. M. Chamberlain; Harrisville, J. W. Wilson, J. S. Lytle; Wilmington, John Graham, A. S. Dobbs; New Castle, Hiram Kinsley; Mt. Jackson, William Monks; Mercer, J. R. Locke; Clintonville, J. G. Thompson, one to be supplied; G. W. Clarke, Calvin Kingsley, Professors in Allegheny College—members of Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, W. F. Day; Hendersonville, Ahab Keller, P. W. Sherwood; Brady's Bend Mission, D. M. Stever; Curllsville, John Crum, Samuel Hollen; New Bethlehem, J. T. Boyle; Punxsutawney, G. F. Reeser; Luthersburg Mission, E. T. Wheeler; Brookville, J. R. Lyon, one to be supplied; Clarion, E. B. Lane; Washington, T. G. McCreary; Shippenville, R. A. Caruthers, Thomas Benn; New Lebanon, Robert Beatty; Cooperstown, Edwin Hull, one to be supplied. Jamestown District, James H. Whallon, presiding elder; Jamestown, J. E. Chapin; Ashville, T. D. Blinn, G. W. Chesbro; Randolph, Alvin Burgess, N. W. Jones; Harmony, Samuel Gregg; Columbus, David Mizener, one to be supplied; Wattsburg, B. S. Hill, S. N. Warner; Riceville, John Abbott, one to be supplied; Pleasantville, John Wrigglesworth, Madison Wood; Youngsville, J. N. Henry, B. D. Himebaugh; Warren, R.

S. Moran; Tionesta Mission, Fauntly Muse; Kinzua, S. S. Burton. Fredonia District, William F. Wilson, presiding elder; Fredonia and Dunkirk Mission, Albina Hall, one to be supplied; Portland, John Peate; Westfield, H. W. Beers; Quincy, Alexander Barris; Mayville and Sherman, H. H. Moore, A. R. Hammond, C. S. Jennes, sup.; Gerry, Peter Burroughs, one to be supplied; Ellington, J. O. Rich; Leon, Albert Norton, G. W. Sisson; Perrysburg, R. L. Blackmar; Villenovia, Isaac Scofield, John Scott; Forestville and Sheridan, John Robinson; Silver Creek, S. B. Sullivan.

Warner, Staples, Orwig.

Samuel N. Warner was born in Dutchess County, New York, Feb. 23, 1820; and died in Savannah, Missouri, June 14, 1895. In early manhood he settled within the boundaries of Oil Creek Circuit, Pennsylvania. He married Miss Levancia Kelly in 1844: she died in 1851. He was converted at the age of fifteen; after a time, lost his religious enjoyment; but was reclaimed, when, from doctrinal reasons, he united with the Methodist Episcopal Church—leaving the Presbyterian Church of which he had been a member. He was licensed to preach in 1851, and, from the grave of his wife, went as a supply on the Brookville Circuit. He married Miss Mary E. Johnson in 1853. In 1865 he located and moved to Bowling Green, Missouri, where he became an assistant to the pastor. He also supplied Clarksville for a time, and in 1868 was admitted to the Missouri Conference in which he did heroic service. In 1890 he was superannuated, and maintained this relation until his death.

"Possessed of great physical strength he had an equally vigorous mind, and both were directed by a hopeful and determined spirit. He was a builder in Zion, and his monuments in the form of self-supporting churches are seen in all parts of our (the Missouri) Conference. His sermons were analytical in style, clear and forceful. He was mighty in prayer. A studious man to the last, his latest sermons were his best. Sick but a few days, his last hours were full of triumph. Just before he passed away his son asked, 'How is it now, father?' Raising his hands he said in ecstasy, 'It is grand, it is grand; no other word can express it.' Then with eyes resting on his wife their light gradually faded out and he was not."*—*(Minutes of Conferences, Vol. XXVI, 1896, p. 108.)*

*S. N. Warner—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856

George W. Staples was born in Auburn, New York, Dec. 11, 1825; and died in Corry, Pennsylvania, Nov. 15, 1889. His parents were deeply pious members of the Methodist Episcopal Church. His father, S. Staples, was a local preacher for half a century. George was converted at the family altar at seven years of age. His license to preach bears the date of January 11, 1851, and the signature of E. J. L. Baker. The same year he labored as a supply on the old Columbus Circuit, Alexander Barris being preacher in charge. He joined the itinerant host in the Erie Conference in 1852, was discontinued in 1859, and again entered the ranks in 1860. He was married to Miss Lydia M. Colegrove, the daughter of G. A. Colegrove, a local minister at Edmeston, New York. "His constitution was frail, his health delicate always; his eyes especially troubled him from his early ministry, so that he had to use the best magnifying glasses to read the clearest type. Yet he pursued his conference studies and his studies for the pulpit with success, and occupied no mean position among his brethren as an intelligent minister of the Lord Jesus." He was faithful and successful in his holy calling; a good man, full of faith and the Holy Ghost. He was kind and benevolent, and "went about doing good." Among his last utterances were these: "It is all right, there is not a cloud on my mind." "I am full of joy, but I can't tell it."*

Ames; located, 1865; re-admitted, Missouri and Arkansas Conference, 1868; deceased, Savannah, Mo., June 14, 1895. Appointments—1851, Brookville, Pa. (supply);1852, Wattsburg; 1853, Ashville; 1854, Youngsville; 1855-'56, Villenovia; 1857-'58, Perrysburg; 1859, Ashville; 1860, Columbus; 1861, Pine Grove; 1862-'63, Leon; 1864, Ellington, 1865, Bowling Green, Mo., (pastor's assistant); 1867, Clarksville, Mo., (supply); 1868, New London, Mo.; 1869-'70, Truxton Mo.; 1871-'74, Princeton District; 1875, Edinburg, Mo.; 1876-'77, supernumerary; 1878, superannuated; 1879, Ridgely, Mo.; 1880-'81, King City, Mo.; 1882-'83, Skidmore, Mo.; 1884-'85, Burlington Junction, Mo.; 1886-'87, Hopkins, Mo.; 1888-'89, Savannah, Mo.; 1890-'95, superannuated.

*G. W. Staples—Licensed to preach, 1851; admitted on trial, 1852; discontinued, 1855; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; deceased, Corry, Pa., November 15, 1889. Appointments—1851, Columbus (supply); 1852 McKean; 1853, Waterford; 1854, seems to have had no appointment; 1855, discontinued; 1860, Hudson; 1861-'62, Union; 1863, Wells Corners; 1864-'65, Columbus and North Corry; 1866-'68, Rouseville; 1869, Randolph; 1870, Forestville; 1871-'73, Kingsville; 1874-'75, Asbury and Wayne; 1876-'77, Fairview; 1878-'80, Asbury; 1881-'83, McKean; 1884-'85, Green; 1886-'87, North Corry; 1888-'89 superannuated.

James B. Orwig was born in Center County, Pennsylvania, near Bellefonte, Sept. 4, 1823, and was converted on the Hendersonville Circuit under the labors of J. M. Plant. He began to feel a strong conviction that he ought to give himself to the work of the ministry, and was licensed as a local preacher in 1851. He was admitted on trial in the Erie Conference in 1852.*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 418.)*

A. D. Morton, Robert Beatty.

"Aaron Delos Morton was born at Westfield, Ohio, Aug. 13, 1823, and died at Canton, June 6, 1905, having attained the greatest age of any of a long line of Mortons from whom he descended. He was the son of Benjamin Pascal Morton, whose father, Aaron Morton was the eldest son of John Morton, Judge, Congressman, and signer of the Declaration of Independence. When Mr. Morton was a child, his father kept a hotel at Johnstown, Pennsylvania, and at an early age he contracted dyspepsia, from which he suffered all his life, a life that was a constant struggle against ill health and a feeble body. He walked many miles daily which was almost essential to his existence. At an early age he had to sell liquor behind the bar, but when he was eight years old, he went to his father and said; 'Father, I will never sell another drop of liquor or go behind the bar.' His father looking at him said, 'I believe you mean it,' to which he replied 'I do.' His father replied, 'Well, you need not.' From that time he was a consistent enemy of liquor. Shortly after this he united with the Methodist Church, to which his mother belonged, though the Mortons had all been Quakers. At

*J. B. Orwig—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856, Ames; transferred to Kansas Conference, 1865; withdrew under charges, 1882; admitted on trial, Northwest Kansas Conference, 1886; located, 1888; re-admitted, Arkansas Conference, 1889; name disappears from the General Minutes 1890. Appointments—1852, Salem, Mercer Co.; 1853, North Hope; 1854-'55, Espyville; 1856, Edinboro and Venango; 1857-'58, Venango; 1859, Saegertown; 1860-'61, Sheakleyville; 1862-'63, New Wilmington; 1864, Sunville; 1865, appointment not given; 1866-'67, Auburn and Burlingame, Kas.; 1868, Baldwin City, Kas.; 1869-'71 Paoli, Kas.; 1872-'73, Oswego, Kas.; 1874-'76, North Topeka, Kas.; 1877-'78, Ellsworth, Kas.; 1879, Osborne City, Kas.; 1880, Osborne City and Bristow, Kas.; 1881, Marion, Kas.; 1886 Golden Belt, Kas.; 1889, Heber, Ark.

the age of thirteen, he was left to shift for himself for a living and an education, his father having been accidentally killed. At fifteen and sixteen years of age, he was driving a four horse team and hauling great stones to build locks on the Erie and Pittsburg Canal.

"His education was obtained from the common schools and at Wittenberg College, Springfield, Ohio. After he commenced to preach, he continued his studies and perfected his knowledge of Greek, Latin and Hebrew. Later, he also read the bible in German and French. Just before the trouble with Spain, he took up Spanish, and read a large portion of the bible in that language. This was his last study. It was a constant saying with him, 'I find new meaning and new beauties in the bible in each of these languages.' He wrote much for the church papers, also some very creditable poetry and many of his sermons were published. In early life he held many revivals and brought many into church membership. At all union meetings where religious sentiment was cold or wavering, undecided or doubtful, he was called upon for prayer, as he was considered to be unusually powerful and gifted in appealing and persuasive prayer, and I cannot help but think, if he has a mission in Heaven it will be to pray and intercede for sinners."—*(Communication from his son, John T. Morton, of Cleveland, Ohio.)*

Mr. Morton was admitted to the bar in 1848. John Sherman, who was his examiner, invited him to enter his own law office, and there he entered upon his chosen profession under the most favorable auspices. Soon he recognized his call to the holy ministry, emphasized by the persuasion of his friends, and was licensed to preach in 1849. The same year he was united in marriage with Miss Zylphia L. Leech, of Clarksville, Pennsylvania. He was received on trial by the Erie Conference in 1852. While laboring on the Morgan and Poland appointments, he was intimately connected with the "Underground Railroad" for the transportation and care of fugitive slaves. At Poland he baptized by immersion and received into the church William McKinley, afterward President of the United States.

Mr. Morton was a pronounced patriot. He stumped Western New York with Ex-Governor Patterson in 1862-3, raising recruits for the army. In 1863-4 he held

a commission under the Christian Commission with the army at the front, and in 1864 was appointed chaplain of the 105th O. V. I. and served until the regiment was mustered out at the close of the war. From 1865 to 1869 he had charge of the Freedmen's Bureau work in the Erie Conference. During his pastorate at Girard, the beautiful church was erected. He was presiding elder of the Akron District of the East Ohio Conference in 1877-1880. After an effective relationship of twenty-nine years, he was made supernumerary, and in 1895 superannuated.*

Robert Beatty was born near Cooperstown, Pennsylvania, February 16, 1816. He was converted at the age of twenty at a camp-meeting held near the Meadville Turnpike about five miles north of Franklin; united in marriage with Miss Margaret Haslet in 1838; licensed to preach by William H. Hunter in 1848, and received on trial in the Erie Conference in 1852; did effective work in the ministry for twenty-one years; and was supernumerary or superannuated from 1874 to the time of his death which occurred at his home near the place of his birth, May 26, 1888. During his ministry, according to the record kept by himself, he received nine hundred and eighty persons on probation and baptized four hundred and ninety-two. He organized the New Vernon society in 1853 and built a church; in 1856 he organized a class at Mahoning, and at Texas, four miles south of New Bethlehem; while on the Curllsville Circuit he organized classes at Catfish Furnace, Sandy Hollow, and McCullough's Furnace, and built a church at Orr's Furnace; in 1860 he organized societies at Emlenton, and Foxburg and built a small chapel at the latter place; in 1864 he organized societies at Petroleum Centre and the Story Farm; and in 1870 he organized a society at Chapman-

*A. D. Morton—Licensed to preach, 1849; admttted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Canton, O. June 6, 1905. Appointments—1852, McKean; 1853, Kingsville; 1854, Morgan; 1855-'56, Poland; 1857-'58, Mercer; 1859, Painesville; 1860, Warren, O.; 1861-'62, Westfield; 1863, Mayville; 1864, Chaplain U. S. A.; 1865-'68, Agent, Freedmen's Aid Society; 1869-'71, Girard, Pa.; 1872-'73, Ashtabula; 1874, Cleveland, Newburg; 1875-'76, Cleveland, South Park; 1877-'80, Akron Distrct; 1881-'94, supernumerary; 1895-1904, superannuated.

ville. He closed his active ministry where he began—at New Lebanon. The following entries are found: 1862—"Had several discussions this year as to whether the Bible servitude supported American slavery." 1864—"The people all wild in speculation"; 1867—"This a terrible year for church trials, eleven in one place lasting five days and nights." "Brother Beatty was regarded, by those who knew him well, as an able minister of the gospel. Though not a brilliant preacher, he was scholarly, he was clear, he was persuasive, he was pathetic, and sometimes he was well nigh overpowering." Mr. Gregg says that he was "a little eccentric, and quite original in his way of presenting things; but generally gave evidence of close thinking and careful investigation."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 419.)*

Noble William Jones.

Noble William Jones was born in the town of Charlotte, Chittenden Co., Vt., March 23, 1827. When a child, his parents moved to Portland, Chautauqua Co., N. Y. When he was seven years old, they removed into the Cattaraugus lumber woods opposite what is now Versailles, and four years later to Warren, Pennsylvania. Here he attended the district school and old Warren Academy. His parents were not religious, but his mother sent her children to Sunday School. He says; "I owe all that I am to mother and the church." The following is his account of his conversion and call to the ministry; "When nearly eighteen years old, in the latter part of February, 1845, under the labors of J. E. Chapin in the second year of his pastorate of the church of Warren, Pa., I was fully persuaded to consecrate my all to the service of the Lord, who then blessed me with a clear, precious consciousness of being saved from all sin, accompanied with the witness of the Holy Spirit that I was a child of his,—though not suddenly, but gradually, like the

---

***Robert Beatty—Licensed to preach 1848; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; deceased, Cooperstown, Pa., May 26, 1888. Appointments—1852-'53, New Lebanon; 1854, Brady's Bend; 1855-'56, New Bethlehem; 1857-'58, Curllsville; 1859-'60, Shippenville; 1861-'62, Hendersonville; 1863-'64 Petroleum Centre; 1865-'66, Pine Grove; 1867, Harrisville and Pine Grove; 1868, Eastbrook and Shenango; 1869-'71, Sunville; 1872-'73, New Lebanon; 1874-'82, supernumerary; 1883-'87, superannuated.**

dawning of the morning or like the rising sun;—and on the second of March following, I gave my name to the church, and must say here, to the praise of divine grace, the evil one has never tempted me so much as *once* to renounce the religion of the Bible or to leave the church. The call to the ministry was given at the same time of the Spirit's witness of my acceptance with God. Thinking the church ought to hear the call as well, I said nothing to any one until the church put her hands upon me and pushed me out into the work. This was about six years after my conversion. By a vote of the class on Harmon Hill, Portland Charge, T. D. Blinn gave me license to exhort, March, 1851. In August following, William H. Hunter, presiding elder, prevailed upon me to assist J. N. Henry on the Ashville Circuit. After three weeks, at the first Quarterly Conference held at the State Road or Mahan appointment, in September, 1851, I was licensed to preach, and labored on the charge for the balance of the year. In 1852 I was admitted on probation in the Erie Conference."

Brother Jones was an earnest, conscientious minister of the gospel. He believed the doctrines of the church and preached them. He was effective twenty-nine years. The last summons came to him suddenly, but found him ready. He was at the railroad station purchasing tickets for his granddaughters who had been visiting him and were about to return home, when he fell to the floor and died without a struggle or a groan. It was in Conneaut, Ohio, Nov. 26, 1898.*

C. T. Kingsbury.

"In the early dawn of Sunday morning, February 22, 1903, from the home of his daughter, Mrs. Arthur Wright, in Alliance, O., the Rev. Chester Taylor Kings-

*N. W. Jones—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; deceased, Conneaut, O. November 26, 1898. Appointments—1852, Randolph; 1853, Wattsburg; 1854, Ashville; 1855, Frewsburg; 1856, Kinzua and Tionesta; 1857-'58, Titusville; 1859-'60, superannuated; 1861, Tionesta; 1862, Pleasantville; 1863-'64, Wesleyville; 1865-'66, McKean; 1867, Millville; 1868-'69, Kelloggsville; 1870-'71 Lockport; 1872-'73, Asbury and Wayne; 1874-'76, Perrysburg; 1877, Ashville and Busti; 1878-'79, Clymer; 1880, Wesleyville; 1881-'82, Lockport; 1883-'92, supernumerary; 1893-'98, superannuated.

bury, a venerable member of the East Ohio Conference, who had reached the ripe age of eighty-two years, and had been for forty-eight years a preacher of the gospel of Christ, passed triumphantly to his reward in heaven.

"He was born January 25, 1821, at Doane's Corners, in the present limits of the City of Cleveland, and at the time of his death was the oldest native of that city. He was descended from Judge James Kingsbury, of New Hampshire, one of the earliest settlers of the Western Reserve. His early life was strenuous. Being thrown upon his own resources at nine years of age, he worked for his board while attending public school. He had his college training in Alfred College, in New York."

He was converted at the age of sixteen, and, recognizing his call to the ministry, spent eight years in study and teaching. He was licensed to preach in the Methodist Protestant Church in 1845; and the next year admitted on trial in the Muskingum Conference. In 1851 he withdrew from this communion; and the next year he was received into the Erie Conference, his orders being recognized. He became a member of the East Ohio Conference at its organization. In 1886 he took a supernumerary relation, and made his home near Mount Union College. For eight years he served a number of charges as a supply. He was superannuated at the age of seventy-two.

He was a stalwart Christian, positive in his convictions, loving righteousness and hating iniquity, yet without harshness or censoriousness, he always spoke "the truth in love." "As a preacher he was manly and persuasive. He loved to preach, and even after he was no longer able physically to bear the strain, would accept invitations to preach which his friends would not permit him to fulfill. In his pastoral work he was aided by the fact that he was naturally of a cheerful, kindly and sympathetic disposition, and with advancing years the Christlike spirit so possessed him that his life was full of sweetness and life. During the years of his superannuation he was so good and faithful, so sweet-spirited and patient, as to become a source of encouragement and inspiration to the pastors of the Union Avenue Church, the young people of the College, and the whole community. . . . His last hours were peaceful. Having suffered the shock of two

strokes of paralysis, surrounded by his loved ones and in the glorious hope of the gospel of the Son of God, he quietly fell asleep, and was with Jesus.*—*(G. L. Davis in the Pittsburg Christian Advocate, March 26, 1903.)*

Judge James Kingsbury was born in Norwich, Connecticut, Dec. 29, 1767. The family soon moved to Alstead, New Hampshire. He died at his residence in Newburg, Ohio, Dec. 12, 1847, being nearly eighty years of age. "Of the judge it may be said with propriety, that he was the patriarch of the land—among the last of the brave pioneers on the lake shore. He possessed a noble heart—a heart that overflowed with kindness like the gush of a fountain. His generosities were never stinted in a good cause, nor his charities bestowed ostentatiously to be blazoned abroad among men. He regarded all mankind as his brethren and kindred, belonging to the same common household."—*(Cleveland Plain Dealer, Dec. 15, 1847, quoted in Whittlesey's Early History of Cleveland, 1867, p. 272.)*

Benjamin Excell, S. S. Burton.

Benjamin Excell was born in London, England, October, 1820, and died at Willoughby, Ohio, April 1, 1904. November 10, 1841, he was united in marriage with Miss Ellen Phelps, with whom he lived a most happy wedded life for more than sixty-two years. He was a member of the church for seventy-five years, and a minister of the gospel for fifty-two years. He united with the Wesleyan Church in London when nine years of age, and was a member of the Methodist Episcopal Church for seventy-

*C. T. Kingsbury—Licensed to preach, Methodist Protestant Church, 1845; admitted on trial, Muskingum Conference, Methodist Protestant Church, 1846; in the same Conference and Church received into full connection and ordained deacon and elder; withdrew from the ministry and membership of the Methodist Protestant Church, 1851, and was received into the Erie Conference, Methodist Episcopal Church, 1852, his orders being recognized; became a member of the East Ohio Conference at its organization; deceased, Alliance, O., February 22, 1903. Appointments—1846-'47, Pisgah, O.; 1848, Wayne, O.; 1849-'50, Warrensville, O.; 1851, Youngstown, O.; 1852-'53, Nelson; 1854 Hudson; 1855-'56, Edinburg; 1857-'58, Charlestown and Freedom; 1859-'60, Franklin, O.; 1861-'62, Twinsburg; 1863-'64, Bedford; 1865-'66, Cuyahoga Falls; 1867-'68, Chardon; 1869-'70, Chagrin Falls; 1871'73, West Farmington; 1874-'76, Girard and Liberty; 1877-'78 Gustavus; 1879-'80, Hubbard; 1881-'82, Cortland; 1883-'85, Niles; 1886-'90, supernumerary; 1891-1902, superannuated.

three years. He united with the Erie Conference in 1852, and was a member of the East Ohio Conference from its organization in 1876. He was on the effective list thirty-seven years, was presiding elder three years, and was classed as supernumerary or superannuated for fifteen years, during which time he resided in Willoughby. His last charge was Madison.

Brother Excell was a builder of churches. The large stone church at Meadville, the old Euclid Avenue church and Scoville Avenue church were all built under his pastoral direction and inspiration. It was also largely through his influence and efforts that the Willoughby College building was erected. It is apparent from these facts that he was a man of unusual energy. With him it could be truly said, not many moments "lingered unemployed or unimproved." If measured by the length of his days of usefulness, the service he rendered to his family, his church, his fellow men and his God, certainly he lived a successful life. He had a body that was at no time robust, but which was supported by a remarkable vitality. His mind was clear and vigorous to the last. His facility of expression in public discourse was above the average of public speakers. He had a heart which was always warm with sympathy for those who were in trouble. It was a matter of great satisfaction to him that no little child feared to run into his arms. During the years of his superannuation he was an effective helper to the pastor of the local church, always present at the public services, and frequently occupying the pulpit in the pastor's absence. He was loved and honored by his brothers in the ministry, and especially by the members of his Conference.

He was confined to his room during the most of the past winter, and his friends could see that the end was near. For a number of days before the final decease he suffered intensely, but he "endured as seeing him that is invisible," and in the short intervals between these times of suffering he gave his friends many assurances that God's grace was sufficient, and that he would "soon be at home."*

---

*Benjamin Excell—Licensed to preach, 1849; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; became a member of the East Ohio Conference at its

Simon S. Burton was born in Portland, New York, Jan. 15, 1827. He was licensed to preach in 1851; and the following year, he graduated from Allegheny College, and was admitted to the traveling connection in Erie Conference. A few days after his admission he was united in marriage with Miss Maria G. Weeks. He was transferred to the Minnesota Conference in 1881, and re-transferred in 1886. He was effective thirty-nine years. He was called to his heavenly home from Warren, Pennsylvania, March 26, 1900. On his last charge, West Middlesex, he had one of the most gracious revivals of his ministry, more than one hundred souls being converted at one meeting.

"As a man he was always interested in whatever looked to the welfare of his fellowmen and opposed whatever would be hurtful. He had deep convictions of right, and always stood nobly by them; but at the same time he had a broad charity which accorded to every other man the right of judgment and free speech. As a preacher he was a clear, forcible exponent of the word; a gospel preacher, sometimes exhibiting remarkable power, and always reliable and safe, seeking to make men better. As a pastor he was diligent in looking after all the interests committed to his care. The young of his charge always received special care, and they always loved him, and readily followed his leadership."*

---

organization, 1876; deceased, Willoughby, O., April 1, 1904. Appointments—1851, Windham (supply); 1852 Chagrin Falls; 1853-'54, Parkman; 1855-'56, Hudson; 1857-'58, Willoughby; 1859-'60, Agent, Willoughby Collegiate Institute; 1861-'62, Warren, O.; 1863-'65, Warren District; 1866-'77, Meadville; 1868, Painesville; 1869-'71, East Cleveland; 1872-'73, Cleveland, Scoville Avenue and Kingsley Chapel; 1874 Cleveland, Scoville Avenue; 1875-'76, Chagrin Falls; 1877-'79, Cleveland, South Park; 1880-'82, Perry; 1883, Carrolton; 1884-'85, Saybrook; 1886-'88, Madison; 1889-'93, supernumerary; 1894-1903, superannuated.

*S. S. Burton—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856 Ames; located, 1857; re-admitted, 1858, transferred to Minnesota Conference, 1881; transferred to Erie Conference, 1886; deceased, Warren, Pa., March 26, 1900. Appointments—1852, Kinzua; 1853, Leon; 1854-'55 Pine Grove; 1856, Ashville; 1858, Sugar Grove; 1859, Columbus; 1860-'61, West Freedom; 1862-'63, McKean; 1864, Albion; 1865, Jamestown, Pa.; 1866, Hartford and Orangeville; 1867-'68, Ellery; 1869, Paradise; 1870-'71, Tionesta; 1872, Sheffield; 1873, Sheffield and Kane; 1874, Youngsville and Garland; 1875-'77, Columbus and North Corry; 1878-'80 Cattaraugus; 1881, Wells, Minn.; 1882, Glencoe, Minn.; 1883,

Edwin Hull, writing from Wallaceville, under date of Dec. 21, 1852, says; "At the mouth of Oil Creek we have held a meeting nearly two weeks. Some six or eight found peace, and others were seeking when the meeting closed. I formed a class of sixteen—four of whom had been members in other places too remote for them to attend regularly. My colleague, brother James Shields, commenced the above meeting, and was assisted on the first Sabbath by Rev. J. P. Benn."—*(Pittsburg Christian Advocate, Jan. 4, 1853.)*

The Methodist society at Hayfield or Little's Corners was organized in 1852 by J. K. Hallock. There were nine original members, among whom the most prominent were; Elijah Amidon, Mrs. Margaret Reynolds, John Morehouse, Abraham De Forest, and Sylvester Mann. A frame meeting house was erected in 1853 at a cost of $1,700. The society was attached to Conneautville Circuit, but afterward became a part of Harmonsburg Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, pp. 563, 564.)*

Session of the Erie Conference Held in 1853.

In 1853 the Erie Conference met in Franklin, Pennsylvania, July 13, Bishop Osmond C. Baker, presiding, and Niram Norton, Secretary.

Abram S. Dobbs, William N. Reno, Hiram W. Beers, Henry M. Loud, Alva Wilder, Robert S. Moran, and James M. Plant located.

John Demming was expelled.

John Whippo, Samuel B. Sullivan, and Goodwin Stoddard had died during the year.

Goodwin Stoddard was born in Watertown, Litchfield Co., Conn. He was converted at the age of twenty-eight. He had been received from the Oneida Conference by transfer in 1842. He served Sheridan, and Parkman, and then—in 1844—superannuated. He died in Ann Arbor, Michigan, in the early part of the summer of 1852, "triumphing gloriously in the faith of Christ."

There were admitted on trial: Isaac O. Fisher, Jonathan Whitely, Jared Howe, Edwin A. Johnson, James

---

supernumerary; 1884, Medford, Minn.; 1885-'90, supernumerary; 1891-'92, Wampum; 1893-'95, Salem, New Castle District; 1896-'98, West Middlesex; 1899, superannuated.

Shields, Nelson C. Brown, Robert Gray, Ralph R. Roberts, Joseph W. Weldon, Friend W. Smith, David C. Osborne, Philo P. Pinney, James Gilfillan, Benjamin Marsteller.*

Appointments for 1853: Cleveland District, William H. Hunter, presiding elder; Cleveland—St. Clair Street, G. B. Hawkins; City Mission, Lewis Clark, Erie Street, H. N. Stearns, Perry Street, H. D. Cole; Newburg, Allen Fouts, Robert Gray, Lorenzo Rogers, sup.; Chagrin Falls, William Patterson, Samuel Reynolds; Willoughby, J. R. Locke; Painesville, Joseph Uncles; Mentor, Roderick Norton; Chardon, William Sampson; Montville, Potter Sullivan, Thomas Radcliff; Concord, W. A. Matson, John Akers; Geneva, T. B. Tait, B. O. Plimpton, sup., one to be supplied; Ashtabula, S. C. Frear; Mechanicsville, Hiram Kellogg; Asbury Seminary, Chagrin Falls, to be supplied. Ravenna District, Albina Hall, presiding elder; Ravenna, Ezra Jones; Franklin, L. W. Ely; Cuyahoga Falls, Thomas Stubbs; Tallmadge, J. H. Tagg; Akron, John Tribby; Mantua, J. W. Hill; Hudson, E. A. Johnson; Twinsburg, Valorus Lake; Edinburgh, W. M. Bear, one to be supplied; Parkman, R. H. Hurlburt, Benjamin Excell; Ellsworth, Stephen Heard, P. P. Pinney; Windham and Nelson, H. S. Winans, one to be supplied. Warren District, John Bain, presiding elder; Warren, Darius Smith; Braceville, A. M. Brown; Southington, to be supplied; West Farmington, E. C. Latimer; Bloomfield and Mesopotamia, C.

---

*R. R. Roberts—Admitted on trial, 1853; discontinued, 1856; re-admitted, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; suspended for one year, 1871; expelled from ministry and membership, 1873. Appointments—1853-'54, Leon; 1855, Kinzua and Tionesta Mission; 1857, Sinclairville; 1858, Delanti; 1859, Leon; 1860-'61, Wesleyville; 1862-'64, Tionesta; 1865-'68, supernumerary; 1869, Wesleyville; 1870, supernumerary; 1872, without appointment.

Jonathan Whitely—Admitted on trial, 1853; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1869. After locating he spent the greater part of his life in the practice of the homeopathic school of medicine at Oil City, Pa.; deceased, Oil City, Pa., May 12, 1891. Appointments—1853, Sinclairville; 1854-'55, Quincy; 1856-'57, Conneautville; 1858-'59, Steuben; 1860, Greenville; 1861-'62, Franklin, Pa.; 1863, Cleveland, St. Clair Street; 1864-'66, Oil City; 1867-'68, Union City.

Benjamin Marsteller—Admitted on trial, 1853; discontinued at his own request, 1854; re-admitted, 1855; full connection, 1857; deacon, 1852, Simpson; elder, 1859, Simpson; expelled from ministry and membership, 1875. Appointments—1853, Rockville; 1855, Sunville; 1856-'57, Wesleyville; 1858, Hendersonville; 1859, Curllsville; 1860, Punxsutawney; 1861, Washington; 1862, Greenwood; 1863-'64, Pine Grove; 1865-'68, supernumerary; 1869, Clarington; 1870-'71, President; 1872, Hickory; 1873-'74, supernumerary.

I. O. Fisher—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; expelled, 1866; died at Hendricksville, Ind., October 6, 1880. Appointments—1853, Morgan; 1854-'55, Albion; 1856-'57, Girard, Pa.; 1858, Springfield; 1859-'60, North East; 1861, Forestville and Sheridan; 1862-'64, Fredonia District; 1865, Ashtabula.

R. Chapman, Stephen Hubbard; Windsor, G. W. Maltby; Youngstown and Liberty, Thomas Guy, one to be supplied; Gustavus, Asahel Reeves, N. C. Brown; Hubbard, J. W. Weldon; Sharon and Brookfield, W. C. Henderson; Williamsfield, D. H. Jack, one to be supplied; Hartford, one to be supplied, Ezra Wade; Poland, M. H. Bettes; James Greer, Principal of Farmington Normal School, and member of the West Farmington Quarterly Conference; J. C. Ayres, Agent of the Farmington Normal School, and member of the West Farmington Quarterly Conference. Erie District, E. J. L. Baker, presiding elder; Erie, Hiram Kinsley; Erie City Mission, to be supplied; McKean, George Stocking, D. E. Day, D. W. Vorce, sup.; Girard, R. M. Bear; Springfield, John McLean, J. B. Graves; Wesleyville, W. R. Johnson, one to be supplied; North East, W. F. Day; Kingsville, A. D. Merton, W. P. Bignell; Morgan, H. P. Henderson, I. O. Fisher; Waterford, David Mizener, G. W. Staples; Edinboro, A. H. Bowers; Conneautville J. K. Hallock, one to be supplied; Saegertown, Josiah Flower, one to be supplied; Rockville, S. K. Paden, Benjamin Marsteller; D. Preston, sup., Sunday School Agent, and member of the Kingsville Quarterly Conference. Meadville District, E. J. Kinney, presiding elder; Meadville, Niram Norton; Evansburg, John Abbott, A. L. Miller; Espyville, Hiram Luce, Wareham French; Salem, J. W. Wilson, I. C. T. McClelland; Greenville, J. D. Norton; Clarksville, S. N. Forest, H. M. Chamberlain; Harrisville, J. S. Lytle, one to be supplied; Wilmington, John Graham, one to be supplied; New Castle, Joseph Leslie; Mt. Jackson, William Monks; Mercer, Dillon Prosser; North Hope, J. G. Thompson, J. B. Orwig; George W. Clarke and Calvin Kingsley, Professors in Allegheny College, and members of Meadville Quarterly Conference; David King, Agent for Allegheny College, and E. B. Lane, Agent for Poland Female College, members of Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, G. S. Little; Hendersonville, Ahab Keller, J. H. Vance; Brady's Bend, Jared Howe; Curllsville, R A. Caruthers, D. M. Stever; New Bethlehem and Troy, T. G. McCreary, F. W. Smith; Punxsutawney, G. F. Reeser; Luthersburg, to be supplied; Brookville, J. T. Boyle; Corsica, James Gilfillan; Clarion, J. R. Lyon; Washington, P. W. Sherwood, James Shields; Shippenville, John Crum, one to be supplied; New Lebanon, Robert Beatty, E. T. Wheeler, sup.; Cooperstown, Edwin Hull, one to be supplied. Jamestown District, James H. Whallon, presiding elder; Jamestown, J. E. Chapin; Buffalo and Jamestown Swedish Mission, to be supplied; Ashville, T. D. Blinn, S. N. Warner; Frewsburg, G. W. Sisson; Randolph, G. W. Chesbro, D. C. Osborne; Pine Grove, to be supplied; Panama, Samuel Gregg; Columbus, John Wrigglesworth; Wattsburg, B. S. Hill, N. W. Jones; Riceville, J. N. Henry, one to be supplied; Pleasantville, Samuel Hollen, Fauntly Muse; Youngsville, J. B. Hammond; Warren, H. H. Moore; Kinzua and Tionesta, Madison Wood. Fredonia District, W. F. Wilson, presiding elder; Fredonia, John Peate; Dunkirk, D. C. Wright; Portland, Alvin Burgess; Westfield, J. O. Rich; Quincy, Isaac Scofield; Mayville, C. S. Jennes; Sherman, Alexander Barris; Sinclairsville, O. P. Brown; Jonathan Whitely; Ellington, A. R. Hammond; Leon, S. S. Burton, R. R. Roberts; Perrysburg, to be supplied; Villenovia, Peter Burroughs, one to be supplied; Forestville and Sheridan, Albert Norton; Silver Creek, John Robinson.

Edwin A. Johnson, N. C. Brown.

Edwin A. Johnson was born at Gowanda, New York, Oct. 30, 1829; and died, after a brief illness, at his home in Allegheny City, June 30, 1885. When but eleven years of age he united with the church. He was licensed to preach in 1849, and admitted to the Erie Conference as a probationer in 1853. His biographer says; "Modest and unassuming, though ready for any work assigned him, and doing it with his might, he grew rapidly in favor with God and man. Having a clear, active, well-balanced mind that had been trained to habits of study and close attention, the course of studies prescribed was thoroughly mastered. In the pulpit his manner was graceful, his language the purest of English, and his well-prepared sermons, always clear and forcible, were often brilliant, and showed the impress of a 'workman that needeth not to be ashamed.' As a pastor he was in closest sympathy with his flock, and greatly beloved. It is not wonderful that his services were in demand, or that when still a young man he filled with great acceptability and usefulness some of the most important appointments of the Conference.

"In 1868, he was elected assistant editor of the Pittsburg Christian Advocate, and served with ability four years in that capacity, Dr. Nesbit being editor-in-chief.

"During all his successful pastorates he had been a sufferer from asthma, frequently unable to lie down at night, and often, after great distress, finding relief only when the time came for the public service, but seldom having any trouble when speaking. When he assumed his editorial duties in Pittsburg, through some peculiar influence of the atmosphere of the place, that had been dreaded as probably unfavorable, he was quite relieved from asthma, and enjoyed excellent health. If out of that atmosphere forty-eight hours, the old trouble would return; while in it he seemed safe.

"When the term of his office expired he sought a transfer to the Pittsburg Conference, and hoped for pastoral work in the city. After a short trial, not finding the way open for him to continue in the work he loved so well without leaving the city, it became necessary to discontinue his effective relation to that conference, and, at the cordial invitation, of his Erie brethren, he was transferred

back to his old conference, and made a supernumerary. From this time his residence was fixed in Allegheny City, and his time devoted mostly to literary pursuits. He was a man of culture, a chaste and beautiful writer. His valuable books, adapted to interest and profit young readers, have met with favor, and through them, he, being dead, yet speaks to more than he could address while living.

"As a man and Christian minister our dear brother was a model of excellence to be admired and imitated; one whose life was not marred by faults and inconsistencies, and in whose spirit there was no guile; scrupulously honest and sincere as he was affable, those who knew him best delighted in his society, and always found it not only pleasant but elevating.

"A well-founded, rational, but, in its exercise, simple, almost unquestioning faith in Christ, gave him a life-long peace and happiness that the world knows not of. And though his last brief sickness soon so impaired consciousness that no death-bed testimony could be given, he left the sorrowing friends, who survive him, what is far better, the testimony of a pure, manly, Christian life; and they need ask no other evidence that for him 'to die was gain.' "*

Nelson Clark Brown was licensed to preach in 1853, and the same year was admitted on trial in the Erie Conference. In 1874 he superannuated on account of failing health and moved to Jefferson, Ohio, where he resided until his death which occurred Dec. 17, 1905, lacking but one day of being eighty years and six months of age. Mr. Brown, during the long period of his retirement from the effective ranks proved himself a great help to the local church and a devoted friend to the preachers. He was a good and faithful man.

***E. A. Johnson—Licensed to preach, 1849; admitted on trial, 1853; full connection, 1855; deacon, 1853, Baker; elder, 1857, Scott; transferred to Pittsburg Conference, 1872; transferred to Erie Conference, 1874; deceased, Allegheny City, Pa., June 30, 1885; buried at Forestville, N. Y. Appointments—1853, Hudson; 1854, Dunkirk; 1855, Sharon; 1856-'57, Westfield; 1858-'59, Meadville; 1860-'61, Fredonia, N. Y.; 1862, Cleveland, Erie Street; 1863, Warren, O.; 1864, Akron; 1865-'67, Erie, First Church; 1868, Jamestown, N. Y. (3 months); 1868-'72, assistant editor, Pittsburg Christian Advocate; 1873, Allegheny City, Pa., Simpson Church; 1874-'84, supernumerary.**

He was united in marriage with Miss Sarah A. Walling, July 2, 1849.*—*(Pittsburg Christian Advocate, Feb. 1, 1906.)*

James Shields. Joseph W. Weldon, Friend W. Smith.

James Shields passed away at Mentor, Ohio, Sept. 9, 1884. He was born in Center County, Pennsylvania, in the month of June, 1825. When fifteen years of age he entered upon an active Christian life. He was licensed to preach by W. F. Wilson, presiding elder of Franklin District, in 1851, and entered the itinerancy in the Erie Conference in 1853. He became a member of the East Ohio Conference at its organization. In 1882 while traveling the Montville and Hampden circuit his health failed, and the following year he superannuated. He moved to Mentor, hoping to regain his accustomed health and strength, but in this was disappointed, suffering great pain until relieved by death.

Mr. Shields was united in marriage with Miss Helen Sibbald, at Tionesta, Pennsylvania, June 18, 1862. During the great Civil War he showed himself pre-eminently a patriot, throwing his whole soul into the cause. In 1867 he took a supernumerary relation that he might visit Ireland and attend to some pecuniary interests. Upon his return he again entered the ranks of the conquering itinerant army and ever stood in the forefront of the advancing hosts. He was a fearless defender of the doctrines and polity of the church. He loved controversy, and this seemed to have been to him a means of especial grace. "A man of positive convictions, warm attachments, true and tried friendship, his affections for his friends were deep and unchangeable. His natural abilities were of a superior order, but his early advantages, being

*N. C. Brown—Licensed to preach, 1853, admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., December 17, 1905. Appointments—1853, Gustavus; 1854, Pierpont and Denmark Mission; 1855, Liberty; 1856, Cambridge and La Boeuff Mission; 1857, Steuben; 1858-'59, Sunville; 1860, Cochranton, 1861-'62, New Lebanon; 1863-'64, Harmonsburg; 1865, President; 1866-'67, Windsor and Hartsgrove; 1868, Williamsfield; 1869-'70, Richmond; 1871, Braceville; 1872, Braceville, (excused from serving); 1873, appointment not given; 1874-1905, superannuated.

very limited, prevented him from taking the position among his brethren to which culture would have entitled him."*—*(Minutes of Conferences, Vol. XX, 1884, pp. 324, 325.)*

Joseph W. Weldon was born in Little York, Pennsylvania, Jan. 12, 1811; and died in Sligo, Pennsylvania, July 12, 1888. When eighteen years of age he was converted at a prayer-meeting held at Punxsutawney. He was united in marriage with Miss M. A. Bisskett.

Brother Weldon was licensed to preach by W. F. Wilson, presiding elder, in 1850; and admitted to the itinerancy in the Erie Conference in 1853, and served the church faithfully twelve consecutive years. In 1865, he was granted a location at his own request. He used his office and gifts as a local preacher until 1885 when he was appointed as a supply on Clarington Circuit. In 1886 he was appointed, as a supply, to the Sligo, and labored on until ill health compelled him to cease. He spent weeks of intense sufferings; and rapidly ripened for the kingdom. He was patient, trusting in God, and sustained by the Divine Comforter.

Says one who knew him well; "His convictions of righteousness and truth were strong, and he possessed the courage to assert them as he believed duty required.†

Friend W. Smith was born in Schoharie County, New York, April 3, 1831; and was called home, at Rockland,

---

*James Shields—Licensed to preach, 1851; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mentor, O., Sept. 9, 1884. Appointments—1853, Washington; 1854, Shippenville; 1855, New Bethlehem; 1856, Portersville; 1857-'58, Punxsutawney; 1859, East New Castle; 1860, Orangeville; 1861-'62, Washington; 1863-'64, Shippenville; 1865, Evansburg; 1866, Townville; 1867-'68, supernumerary; 1869-'70, Pithole and Tarr Farm; 1871, Hamlet; 1872-'73, Perrysburg; 1874, Cortland; 1875-'76, Jackson and Ohltown; 1877-'78, Mayfield; 1879, Mentor; 1880, Huntsburg and Burton; 1881, Grand River; 1882, Montville and Hampden; 1883, superannuated.

†J. W. Weldon—Licensed to preach, 1850; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; located at his own request, 1865; deceased, Sligo, Pa., July 12, 1888. Appointments—1853, Hubbard; 1854, Orangeville; 1855; Exchangeville; 1856, Delaware Grove; 1857, Hendersonville; 1858-'59, Troy, Pa.; 1860, Warsaw; 1861,'62, Luthersburg; 1863, Putneyville; 1864, President; 1885, Clarington (supply); 1886-'87, Sligo (supply).

Venango County, Pa., Dec. 14, 1882. He was converted in the seventeenth year of his age, on the Hendersonville circuit under the labors of John Abbott. He united with the Methodist Episcopal Church, and, feeling it his duty to preach the gospel, entered Allegheny College; but his overmastering zeal forced him into the work before the completion of his collegiate studies. He was licensed to preach in 1852 by Moses Hill, by whom he was appointed, as a supply, to the Washington charge, which he served one year. He was admitted to the Erie Conference, on trial, in 1853; and remained effective eight years. During a protracted meeting held at Kinzua, he contracted a severe cold, and was forced from the active service. He was married to Caroline Matilda Armstrong, July 27, 1854, who with true Christian heroism shared his toil and suffering and smoothed his pathway to the tomb. In 1861 he located and settled in Rockland where he was abundant in Christian labors so long as strength would permit. "Just a few moments before he died he went out of the house, and being gone a little longer than usual, his wife followed him and found him sitting in the door of the summer kitchen, unable to speak. Two of his brothers-in-law, being present, helped him into the house, where, supported by one of them in a sitting posture, in less than five minutes he was asleep in Jesus."*—*(Pittsburg Christian Advocate, Jan. 11, 1883.)*

P. P. Pinney, David C. Osborne.

Philo P. Pinney was born in Millbrook, Litchfield Co., Conn., Sept. 6, 1831. His parents removed to Claridon, Geauga Co., Ohio, and settled on a farm, when Philo was thirteen years of age. He was led to the Savior and united with the church at the age of fifteen under the labors of M. H. Bettes and Milo Butler who then travelled the old Chardon Circuit. As to his call to the ministry he says; "The earliest impressions I recall were that I was to engage in this work, growing out of the fact I presume that I was named after a Methodist minister, Philo Ferris,

---

***F. W. Smith—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; located, 1861; deceased, Rockland, Pa., December 14, 1882. Appointments—1852, Washington (supply); 1853, Troy; 1854, Warsaw; 1855, Corsica; 1856, Riceville; 1857, Pleasantville; 1858, Little Valley; 1859-'60, Kinzua.**

under whose labors my parents were converted and who used to say playfully to them that I was to be a Methodist minister. This saying being repeated to me as soon as I could understand fixed in my mind the impression so deep that, when I was at the age of nine years, I was very sick with scarlet fever and it was thought I must die; but I distinctly remember that I had no fears whatever because I believed I must live and become a Methodist preacher. These childish impressions were very much deepened at my conversion. Feeling that I was wholly unprepared for such a work, I entered Allegheny College and graduated in 1853."—*(Communication to the author.)*

Brother Pinney was united in marriage with Cynthia A. Knapp the same year. She has been of great assistance to him in all his work; and he acknowledges himself indebted to her for a large measure of his success in the ministry. He was admitted to the Erie Conference on trial in 1853, and after fifty years of uninterrupted labor writes; "I have had such uniform good health that in the fifty years I have been kept from the pulpit but five Sabbaths because of sickness." His work has been uniformly good, building up the churches which he served and leaving them in a healthy condition. He was four years presiding elder of the Clarion District, and a member of the General Conference of 1884.*

David C. Osborne was born in Ripley, Chautauqua Co., N. Y. Aug. 3, 1830. When six years of age the family moved to Sherman. David attended the common schools of the place, and in his higher studies was assisted by his cousin, D. O. Keeler, a junior year student of Yale College. He was given a teacher's certificate at the age of sixteen and taught three years. He studied vocal and instrumental music under Mason, Webb, Woodbury, Hastings, Wallace, and Benjamin, and read law in the office of

*P. P. Pinney—Licensed to preach, 1852; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott. Appointments—1853, Ellsworth; 1854, Edinburg; 1855, Charlestown; 1856, Charlestown and Freedom; 1857, Hudson; 1858-'59, West Farmington; 1860, Gustavus; 1861, West Middlesex; 1862-'63, Sharon; 1864-'65, Warren, Pa.; 1866, Agent, Pennsylvania Bible Society; 1867-'68, Willoughby; 1869, Geneva; 1870-'71, Fagundus City; 1872-'74, Rouseville; 1875-'76, Erie, Simpson Church; 1877-'79, Edenburg, Clarion Co.; 1880-'83, Clarion District; 1884-'86, Union City; 1887-'88, Oil City, Grace Church; 1889-'92, Conneautville; 1893-'97, Westfield; 1898-1903, Brocton.

Hon. Abner Lewis at Panama two and a half years, earning his way by teaching music. He was converted New Year's Eve 1850 at Sherman and united with the Methodist Episcopal Church, being the first converted in a precious revival which greatly strengthened the churches of the town. Nearly all the scholars of his—the Sherman Village—school shared in this blessed work of grace. He was licensed to exhort by Moses Hill in 1852, licensed to preach, recommended to be received on trial, and admitted into the Erie Conference in 1853. He remained effective forty-nine years, when he was promoted to the superannuate relation. He was ten years a presiding elder, and a delegate to the General Conference of 1896.

He was married to Miss Arvilla M. Hill, eldest daughter of B. S. and Mary S. Hill, in October 1856. Mrs. Osborne has proved herself a real helpmeet in all their fields of labor and has made the parsonage a happy place for the young and a place of sympathy and love for those in trouble and sorrow as well as a place for inaugurating and carrying forward many kinds of church work.

The degree of Doctor of Divinity was conferred upon Mr. Osborne by Scio College in 1873. Upon his superannuation in 1902, he removed with his family to Kalamazoo, Michigan, where he still —1907—resides. Many revivals attended his ministry, notably at Warren, Franklin, New Castle, and Erie, in Pennsylvania; and at Akron, Erie Street, Cleveland, and Youngstown in Ohio. He has been very successful in paying many church debts and carrying to a successful issue important building enterprises.

Brother Osborne writes; "I have had a happy life. I think of so many precious friends I have met both in the ministry and the membership of our church and of the other churches. While never strong my health held out so that in the forty-nine years of my ministry I only lost seven Sundays by illness. How good the Lord has been to me and mine!"*

---

*D. C. Osborne—Licensed to preach, 1853; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876. Appointments—1853, Randolph; 1854, Wattsburg; 1855-'56, Dunkirk; 1857, Warren, Pa.; 1858-'59, Franklin, Pa.; 1860-'61, New Castle; 1862-'64, Erie, First Church; 1865-'67, Akron; 1868-'70, Cleveland, Erie Street; 1871-'72, Titusville;

JAMES GILFILLAN, JARED HOWE.

Methodism owes to Scotland many of her most devoted and efficient preachers. James Gilfillan was born in the parish of Cumbernathan, Scotland, April 10, 1812. He came to the United States in 1828, was married in 1833, and resided in Schuylkill County, Pennsylvania until 1838, when he removed to Nova Scotia where he remained one year, and then returned to Pennsylvania and resided in Clarion county, where he began a Christian life. His conversion was thorough and led to an entire change in the purpose of his life, "subduing and controlling all the powers and passions of both soul and body, and to the consecration of his time and talents to God and His church." He was "a gem of the finest order, only needing the skilful efforts of the Christian lapidary to make it shine for the glory of God in the church of Jesus Christ." He was admitted to the Erie Conference on trial in 1853, and finished his course in Vienna, Ohio, Jan. 4, 1864. "As a Christian, he was decided and devoted; as a minister, laborious, faithful and successful—being made the honored and happy instrument in the conversion of many precious souls, who will be the crown of his rejoicing in the great day. As a preacher, he was original, bold, vigorous, clear and convincing—his matter being full of interest, alike entertaining to old and young, and suited alternately to saint and sinner. Like Daniel, he was a man 'greatly beloved.' He was vigorously performing his duties as a Methodist minister, and had just commenced a protracted meeting which promised success, when he was taken sick and went home to die. His last sickness was short, his end peaceful, and his rest glorious."*

Jared Howe was an earnest, faithful preacher of the Gospel; and was successful in winning souls for Christ. He was born in Northumberland County, Pennsylvania, Oct. 15, 1812. He embraced religion and joined the

---

1873-'76, Cleveland District; 1877-'78, Steubenville, Kramer; 1879-'80, Massilon; 1881-'83, Canton, First Church; 1884-'86, Youngstown, First Church; 1887-'89, Painesville; 1890-'92, Conneaut; 1893-'98, Barnesville District.

*James Gilfillan—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; deceased, Vienna, O., January 4, 1864. Appointments—1853, Corsica; 1854-'55, Pleasantville; 1856, Pine Grove; 1857-'58, Ashville; 1859, Wesleyville; 1860-'61, McKean; 1862, Green and Mecca; 1863, Vienna.

Methodist Episcopal Church in 1831. After serving the church for a number of years as a local preacher, he was admitted to the Erie Conference on trial in 1853, and labored with acceptability ten years. He was supernumerary in 1857-1858; and owing to failing health, was again made supernumerary in 1865. Shortly after, he moved to the West, hoping that a change of climate would prove favorable, but a wise providence ordered otherwise. After a severe and lingering illness, he died at Mount Pleasant, Iowa, Dec. 15, 1870.*

Robert Gray.

Robert Gray was born in Hull, England, Aug. 3, 1808. He joined the Methodists in 1824, and began to preach when but seventeen years of age. He married Miss Elizabeth Abbey, in 1827, who preceded him a few months to the better land. In 1829 he came to America, became a member of the Erie Conference in 1853, and superannuated in 1873. At the division, his lot fell in the East Ohio Conference. "During his twenty years in the regular work he was noted for his zeal and success in preaching, building and repairing parsonages and churches, and for his attention to all the work of a Methodist minister." The evidence of his faithfulness abides on the charges which he served. He died in Austinburg, Sunday morning, June 26, 1887.†—*(Minutes of Conferences, Vol. XXI, 1887, p. 349.)*

Classes Organized.

Daniel Groves, father of Rev. J. M. Groves, settled at what is now Grove Summit in 1841. He brought a

*Jared Howe—Admitted on trial, 1853; full connection, 1855; deacon, 1849, Waugh; elder, 1853, Baker; deceased, Mt. Pleasant, Ia., December 15, 1870. Appointments—1853, Brady's Bend; 1854, Clintonville; 1855, Shippenville; 1856, Punxsutawney; 1857-'58, supernumerary; 1859, New Bethlehem; 1860, State Road; 1861, President; 1862, Shippenville; 1863, Corsica; 1864, Hendersonville; 1865-'69, supernumerary; 1870, superannuated.

†Robert Gray—Admitted on trial, 1853; full connection, 1856; deacon, 1850, Janes; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Austinburg, O., June 26, 1887. Appointments—1853, Newburg; 1854, Parkman; 1855, Salem; 1856-'57, Cochranton; 1858, New Town; 1859 Shippenville; 1860-'61, Frewsburg; 1862, Steuben; 1863, Townville; 1864-'65, New Lebanon; 1866-'67, Espyville; 1868, Grand River; 1869-'70, Thompson; 1871, Warrensville; 1872, Rome Mission; 1873-'86, superannuated.

church certificate from Delaware County, and he and his wife joined the class at Luthersburg thirty miles distant. This was the nearest Methodist society. It was then a part of Meadville District. John Bain was presiding elder, and Elijah Coleman preacher in charge. In 1853, Mr. Groves attended a quarterly meeting at Franklin—the name of the district was now Franklin—and requested the presiding elder, Moses Hill, to send a preacher to Grove Summit. G. F. Reeser was sent, and held a successful revival meeting and organized a class. The following were among the first members; Andrew Scott and wife, Michael Grogan and wife, Daniel Groves and wife, and John Groves and wife. The appointment was connected with Brockwayville Circuit. Afterwards, when Beech Tree Circuit was organized, Beech Tree, Grove Summit, and Coal Glen were united. In 1896 Lane's Mills was taken from Falls Creek and attached to Beech Tree. The Grove Summit church was dedicated in 1856 by Josiah Flower, the first presiding elder of Clarion District.

Corsica Circuit was formed from what was formerly called Curllsville Circuit in 1853. It consists of five appointments: Corsica, Strattonville, Asbury, Fair Haven, and Greenville. The society at Corsica was formed at an early date. It is thought that John Monks and wife were among the first members. The class met in the school house until the erection of the church edifice in 1870.

The Strattonville class is said to have been formed previously to that at Corsica. The following members constituted the class; Jane Young, Nancy Young, Philip Clover, Fanny Clover, James Clover, Gamaliel Clover, Kate Borland, James Crooks and wife, John Tubbs and wife, and Mrs. McMasters. At first meetings were held in private houses. A house of worship was erected in 1824, and a more commodious structure in 1848. There was a great revival during the pastorate of W. F. Wilson in 1849 and 1850.

The Asbury class was organized in the Carney School House in 1839. Elijah Coleman, a local preacher, and Reuben Peck were the preachers. Elias Gearhart, Mary Gearhart, James Fox, Ann Fox, John Fisher, Barbara Fisher, Kate Gearhart, and Ann Butler constituted the

class, Elias Gearhart was the leader. The church was built in 1859.

The Fair Haven class was organized by Thomas Benn in 1876. The first members were; Samuel Spangler, C. J. Spangler, J. S. Jones, Peter Jones, Polly Jones, George Sherman, and Elizabeth Sherman. The class met for two years in the Maple Grove School House. The church was dedicated September 18th, 1878.

The Greenville class was organized at quite an early date, and met for some time in private houses and in the school house. The church was erected in 1873 or 1874.

The Clarion District Camp-Meeting was held for many years within the bounds of Corsica Circuit. This was afterwards organized as a Chautauqua Assembly. It was abandoned several years ago.

In 1853 Edwin Hull followed John Abbott on the Cooperstown Circuit. At that time, according to Mr. Hull, there were three members—Mrs. Sarah Lee, Mrs. Almira Haliday, and Miss Cassandra Haliday—at what is now Oil City, belonging to a class in Oakland township, and walking a distance of six miles to attend class and prayer-meeting. Soon after conference, Rev. Moses Hill employed James Shields to assist Brother Hull on the circuit. A meeting in the autumn of that year, held in a school house near the site of the church, resulted in twelve conversions; and a class, with William Alcorn as leader, was organized. The class consisted of Sarah Lee, Almira Haliday, Cassandra Halidav. Hiram B. Gordon, Mary A. Gordon, Serena Gordon, Robert Alcorn, Esther Nevins, William Mack, Sarah Mack, and a few others.—*(Pittsburg Christian Advocate, June 29, 1867.)*

"In 1853, Shippenville Circuit was composed of the following appointments: Shippenville, Edenburg, Armstrong's, Jefferson, Salem, Richmond, Rockland, Pine Run, Pine Hill, Cranberry, and Stover's. The next year Cross Roads was added. In 1854 Coon's School House and Beaver were added. The next year Mt. Pleasant was taken on. In 1856, Monroeville and Big Bend were added, and Lake's and Grove's appeared at the end of the year. In 1857, Clapp's was added. In 1858 appointments were made at Nickleville and Freedom. In 1861 Emlenton and Foxburg appeared on the list."—*(M. E. Hess in the District Methodist, 1891, Vol. IV, No. 9.)*

Roderick Norton writes from Mentor of the good work on his charge: "The Lord in mercy has blessed this charge with a gracious revival of his work. Since our second quarterly meeting held Dec. 17 and 18, in Kirtland, about sixty persons have professed faith in Christ, fifty of whom have united with the church on probation." —*(Pittsburg Christian Advocate, March 14, 1854.)*

The Methodist class was organized at Ringgold by George F. Reeser in 1853, and became a part of the Punxsutawney circuit. The original members were; P. H. Shannon, Lavina Shannon, John R. Campbell, Catharine Campbell, A. P. Heichold, R. A. Heichold, Isaac Hawthorne, Agnes Hawthorne, George Startzell, Charlotta Startzell, Henry Freas, Susan Freas and Simon Hyllard, George Startzell and A. P. Heichold were the first class-leaders. Services were held in the Union Church which was at that time unfinished. There was a gracious revival the next year and a large increase in membership. In 1861 the following appointments were detached from the circuit and organized as the Perrysville Circuit: Ringgold, Loop, Steward's, Zion, Perrysville, Wesley Chapel, Shannon's, and Geistown. The last appointment was dropped in 1862 or 1863. In 1880 by reason of the parsonage being located in Ringgold the name of the charge was changed to "Ringgold." In 1887 the following appointments were added to the circuit; Walston Mines, Adrian Mines, and Horatio, but in 1889 a new circuit was formed comprising Walston, Adrian, Horatio, and Hopewell. This was the "Hopewell Circuit." The Shannon, Steward, and Loop appointments were dropped some years ago, and but little of their history remains—*(Communication to the author by W. W. Perry.)*

The Session of 1854.

The Erie Conference met in annual session in Cleveland, Ohio, July 12, 1854, Bishop Levi Scott presiding. Niram Norton was elected secretary.

Oreb D. Parker and Ignatius H. Tackitt were re-admitted.

John C. Ayres was transferred to the Iowa Conference.

Fauntly Muse, W. B. Lloyd, S. N. Forest, and J. N. Henry located.

J. W. Davis, J. E. Aikin, Timothy Goodwin, and D. H. Jack had died during the year.

A very large class were received on trial: Charles W. Reeves, Nicholas G. Luke, Stephen L. Mead, Thomas P. Warner, Samuel Wilkinson, Frederick Vernon, Samuel L. Wilkinson, Robert W. Crane, Isaiah Lane, Stephen S. Stuntz, Samuel A. Milroy, Charles Irons, Orville L. Mead, Harris F. Tucker, William Lund, John McComb, Orlif Hamren, Edward M. Nowlen, William Hayes, Lorenzo D. Brooks, George W. Moore, and Jephtha Marsh.

Orlif Hamren died of cholera soon after returning from Conference.*

*Jephtha Marsh—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Nebraska Conference, 1876. Appointments—1854-'55, Allegheny Valley Mission; 1856-'57, Sunville; 1858, Cochranton; 1859-'60, Sheffield; 1861-'62, Sugar Grove; 1863-'64, Ashville; 1865-'66, Sherman; 1867, Hamlet; 1868, Hamlet and Cherry Creek; 1869-'70, Perrysburg; 1871-'75, supernumerary; 1876, Central City, Neb.; 1877, Gibbon, Neb.; 1878-'80, Clarksville, Neb.; 1880, supernumerary; 1881, West Nebraska Mission; 1882, supernumerary; 1883, Lincoln Circuit, Neb.; 1884-'85, Lincoln, South; 1886, Lincoln Circuit, Neb.; 1887, Waverly, Neb.; 1888-'98, superannuated.

Charles Irons—Admitted on trial, 1854; discontinued at his own request, 1855. Appointment—1854, Riceville.

William Lund—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; located, 1857, and joined the Canada Wesleyan Conference. Appointments—1854, Clarksville; 1855, Cleveland, City Mission; 1856, Mayfield.

S. L. Mead—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; located, 1856. Has since devoted his attention to agriculture near Forestville, N. Y., and has done useful service in the local ranks. Appointment—1854-'55, Randolph.

H. F. Tucker—Admitted on trial, 1854; discontinued on account of ill health, 1856. Appointments—1854, Windham; 1855, Windham and Nelson.

William Hayes—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Des Moines Conference, 1871; located, 1879. Appointments—1854, Edinboro; 1855, Wesleyville; 1856, Denmark and Pierpont Mission; 1857, Albion; 1858, Columbus; 1859, Titusville; 1860, Riceville; 1861, Pleasantville; 1862-'63, Hubbard; 1864-'65, Girard and Liberty; 1866'67, Bloomfield and Bristol; 1868, North Washington; 1869-'70, Callensburg; 1871-'72, Bedford, Ia.; 1873, Linesville, Ia.; 1874, Alerton, Ia.; 1875, Mount Ayr, Ia.; 1876-'77, supernumerary; 1878, superannuated.

N. G. Luke—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1869; re-admitted, Nevada Conference, 1875; became a member of the California Conference when Nevada Conference changed into a Mission, 1884. Withdrew from ministry and membership, 1885. Appointments—1854, Punxsutawney; 1855, Troy; 1856, Sharon;

Appointments for 1854: Cleveland District, William H. Hunter, presiding elder; Cleveland—St. Clair Street, G. L. Little; Erie Street, Thomas Stubbs; Perry Street, Samuel Gregg; City Mission, D. C. Wright; Newburg, T. B. Tait, Thomas Radcliff; Chagrin Falls, William Patterson, Allen Fouts; Willoughby, S. C. Frear; Painesville, J. O. Rich; Mentor, Roderick Norton; Chardon, E. C. Latimer, John Akers; Concord, Samuel Reynolds, W. A. Matson, sup.; Geneva, Lewis Clark, Samuel Wilkinson, B. O. Plimpton, sup.; Ashtabula, R. H. Hurlburt; Mechanicsville, Potter Sullivan; Asbury Seminary, to be supplied; Dillon Prosser, Chaplain to Western Seamen's Friend Society, member of St. Clair Street Quarterly Conference. Ravenna District, Albina Hall, presiding elder; Ravenna, J. R. Locke; Franklin, William Monks; Cuyahoga Falls, John Tribby; Tallmadge, Valorus Lake; Akron, G. B. Hawkins; Mantua, Hiram Kellogg; Hudson, C. T. Kingsbury; Twinsburg, L. W. Ely; Edinburg, W. M. Bear, P. P. Pinney; Parkman, Benjamin Excell, Robert Gray; Ellsworth, J. H. Tagg, Ira Eddy; Windham H F. Tucker; Nelson, H. S. Winans; Charlestown, S. W. Ingraham. Warren District, John Bain, presiding elder; Warren, G. W. Maltby; Braceville, A. M. Brown; Southington, Ezra Wade; West Farmington and Bloomfield, M. H. Bettes, Stephen Hubbard; Windsor, Willliam Sampson; Morgan, A. D. Morton, R. W. Crane; Youngstown and Liberty, Thomas Guy, one to be supplied; Gustavus, J. W. Hill, one to be supplied; Hubbard, S. K. Paden; Sharon, C. W. Reeves; Hartford and Brookfield, John Graham; Williamsfield, J. S. Lytle; Pierpont and Denmark, N. C. Brown; Orangeville, J. W. Weldon; Poland, H. D. Cole; James Greer, Principal of the Western Reserve Seminary at Farmington, member of West Farmington and Bloomfield Quarterly Conference. Erie District, Joseph Leslie, presiding elder; Erie, J. E. Chapin; McKean, George Stocking, one to be supplied, D. W. Vorse, sup.; Girard, J. W. Lowe; Springfield, R. M. Bear; Albion, I. O. Fisher, one to be supplied; Wesleyville, David Mizener, H. M. Chamberlain; North East, W. F. Day; Kingsville, E. J. L. Baker; Conneaut, J. K. Hallock; Waterford, John McLean, one to be supplied; Edinboro, William Hayes; Conneautville, W. C. Henderson, G. W. Staples; Rockville, C. R. Chapman; Venango, D. E. Day; Cambridge and Rockdale, A. H. Bowers; David Preston, sup., Sunday School Agent, member of the Conneaut Quarterly Conference. Meadville District, E. J. Kinney, presiding elder; Meadville, Niram Norton; Evansburg, John Abbott, Frederick Vernon; Espyville, Wareham French, J. B. Orwig; Saegertown, Isaiah Lane, W. R. Johnson; Salem, J. W. Wilson, David King; Exchangeville, H. P. Henderson; Greenville, J. D. Norton; West Salem, John McComb; Clarksville, Hiram Luce, William Lund; Harrisville, Isaac Scofield; Wilmington, R. A. Caruthers, S. L. Wilkinson; New Castle, H. N. Stearns, Stephen Heard; Mercer, Darius Smith;

1857-'58, Clarion; 1859, Punxsutawney; 1860-'61, New Bethlehem; 1862-'63, Jamestown, N. Y.; 1864-'65, Poland; 1866-'67, Titusville; 1868, Mayville; 1875-'77, Truckee, Cal.; 1878, appointment not given in General Minutes; 1879-'80, Quincy, Nev.; 1881-'83, Northern District; 1884, Virginia and Gold Hill, Nev.

Lorenzo D. Brooks—Admitted on trial, 1854; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson. Appointments—1854, Villenovia; 1855, Leon; 1856, Columbus and Spring Creek; 1857, Spartansburg and Spring Creek; 1858, Columbus; 1859, Frewsburg; 1860, located.

Calvin Kingsley, Professor in Allegheny College, member of the Meadville Quarterly Conference; B. S. Hill, Agent for the Tract Society, member of the Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, G. W. Clarke; Hendersonville, J. H. Vance, S. S. Stuntz; North Washington, I. C. T. McClelland; Clintonville, Jared Howe; Brady's Bend, Robert Beatty; Curllsville, D. M. Stever, J. G .Thompson; New Bethlehem, T. G. McCreary, one to be supplied; Punxsutawney, Edwin Hull, N. G. Luke; Luthersburg, G. F. Reeser; Brookville, J. T. Boyle; Warsaw, F. W. Smith; Corsica, S. A. Milroy; Clarion, J. R. Lyon; Washington, P. W. Sherwood, one to be supplied; Shippenville, John Crum, James Shields; New Lebanon, G. W. Moore, E. T. Wheeler, sup.; Cooperstown, Ahab Keller, one to be supplied. Jamestown District, J. H. Whallon, presiding elder; Jamestown, E. B. Lane; Buffalo and Jamestown Swedish Mission, Orlif Hamren; Ashville, Samuel Hollen, N. W. Jones; Frewsburg, E. M. Nowlin; Randolph, T. D. Blinn, S. L. Mead; Pine Grove, S. S. Burton; Allegheny Valley, Jephthah Marsh; Panama, Hiram Kinsley; Columbus, O. D. Parker, Alexander Barris, sup.; Wattsburg, Josiah Flower, D. C. Osborne; Riceville, Charles Irons; Pleasantville, J. B. Hammond, James Gilfillan; Youngsville, S. N. Warner; Warren, H. H. Moore; Kinzua and Tionesta Mission, Madison Wood. Fredonia District, William F. Wilson, presiding elder; Fredonia, G. W. Chesbro; Dunkirk, E. A. Johnson; Portland, Alvin Burgess; Westfield, W. P. Bignell; Quincy, Jonathan Whitely; Mayville and Sherman, John Wrigglesworth; Sinclairville, O. P. Brown, T. P. Warner; Ellington, O. L. Mead; Leon, R. R. Roberts, one to be supplied; Perrysburg, Albert Norton; Villenovia, Peter Burroughs, L. D. Brooks; Forestville and Sheridan, John Peate; Silver Creek, A. R. Hammond.

Orville Lockwood Mead.

Orville Lockwood Mead was called suddenly to his reward, Feb. 18, 1902. There was no illness. After the midday meal, he retired to his room, as was his custom, and reclined on his bed. His little granddaughter came into the room, and inquired, "Grandpapa, are you asleep?" He raised himself up and kissed her, lay down, closed his eyes, and "was not, for God took him." It was at the home of his daughter, Mrs. T. M. Infield, Hartford, Ohio.

Brother Mead was born in Oxford, Chenango Co., N. Y., Nov. 23, 1821. He was of English and Scotch blood. In his fifteenth year, he was bound as an apprentice to learn the baker's trade, and served until he was of age. In 1840 he was converted in the Baptist Church, but backslid. He was reclaimed in 1845, under the preaching of Rev. William Bixby. In an autobiographical sketch, he says; "My wife, a young man in my employ, a girl working for my family, and four boys in my class in the Sunday School were converted and joined the church at the

same time. One of these boys is the Rev. Albert Wyatt, a member of the New York Conference. His father Rev. William Wyatt appointed me class-leader. The Rev. Z. Paddock, D. D., gave me license to exhort in 1852. The following spring I moved to Dunkirk, New York, finding there a small band of Methodists holding meetings in an old School House. We occupied the upper room, and the Universalists the lower room. The latter appointed a meeting at the same time of our service. An old man by the name of Fink and a Methodist by the name of Willson caught the bell rope at the same time, Fink below and Willson above. Fink pulled down, and Willson pulled up. The latter having the advantage and withal being the stronger, pulled the old man up to the ceiling and he soon dropped. The Methodist rang the bell, and a lively service followed; but the Universalists quit the field, declaring that if there was no hell there ought to be one for the Methodists. The following year, the Rev. D. C. Wright was our pastor and built the first Methodist Episcopal Church in Dunkirk. In February, 1854, I was made a local preacher, and in the July following was received on trial in the Erie Conference."

Brother Mead became a member of the East Ohio Conference at its organization; but the same year was transferred to the Erie Conference. He was effective forty-four consecutive years. He was four years presiding elder of Clarion District. He was a member of the General Conference of 1872.

He was a man of strong convictions which he maintained with courage. "During the civil war he threw himself with all his energy into the arena in defense of the federal government. To him the conflict of the nation was for God and humanity, and the blood and sacrifice of life were the just penalty for human bondage. These principles he maintained at some risk to his person—his life being threatened. At the presidential election of 1864, he cast his ballot for Abraham Lincoln surrounded by a cordon of twenty-four Union men of Union City, Pennsylvania, with drawn revolvers. With all this there was that other side of warm-hearted and noble friendship. The grasp of his hand thrilled the recipient with a glow of heavenly fellowship not to be forgotten."

Brother Mead was twice married. His first wife was

Julia E. Judson, two of whose children survive—Mrs. A. W. Smiley, of Foxburg, Pa., and the Rev. C. O. Mead, of the Erie Conference. His second wife was Malinda Clarke, who survives, with two daughters—Mrs. H. G. De Forest, of Cleveland, Ohio, and Mrs. T. M. Infield at whose home he died. Brother Mead's home was ever the paradise of the affections. He was most happy in all his relations. He took a cheerful view of life, and was hopeful of the future of the church. He could adapt himself to all classes and peoples. The fragrance of his memory abides.*

Stephen S. Stuntz, John McComb.

After fifteen years of effective service, Stephen S. Stuntz was made a supernumerary in 1869. He went to Jamestown, New York, to reside among his friends, but in the middle of the following April was prostrated with a complication of diseases. Dropsy caused his death on the Holy Sabbath, Oct. 30, 1870. He was sustained by an unshaken faith in God during all his illness, and was fully resigned to the divine will. His heart beat for the Master's work, but he gave up all and triumphed in the cross of Christ. He ripened rapidly for the Kingdom, and had large experience in the deep things of God. A short time before his death, he exclaimed: "'Tis glorious! I have overcome through the blood of the Lamb." Mr. Stuntz was born in Albion, Erie Co., Pa., March 26, 1828. In his thirteenth year he attended a camp-meeting held in Girard township, and was there converted. In 1850, he was licensed to preach; he graduated from Allegheny College in 1854, and was soon united in marriage with Mrs. Mary H., widow of Rev. B. F. Langdon, a former member of the Erie Conference. The same year he was ad-

*O. L. Mead—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1876; deceased, Hartford, O., February 18, 1902. Appointments—1854-'55, Ellington; 1856-'57, Quincy; 1858-'59, Randolph; 1860-'61, Mayville; 1862-'63, Warren, Pa.; 1864-'66, Union City; 1867, Oil City; 1868-'71, Clarion District; 1872-'74, Franklin; 1875, Poland; 1876-'77, Sharon; 1878, New Castle, Second Church; 1879-'80, New Castle, Pearson Street; 1881-'82, Dunkirk; 1883, Meadville, Second Church; 1884-'86, Mercer; 1887-'91, Sandy Lake; 1892-'96, Clark's Mills; 1897, Sheakleyville; 1898'1901, superannuated.

mitted on trial. He was Principal of Carrier Seminary in 1868. He was devoted to his work, and did that work well.*

John McComb was born in what is now Mahoning township, Lawrence Co., Pa., June 15, 1814. His parents were of Scotch-Irish extraction. John was inured to labor on a farm in the early history of the country, and enjoyed few educational advantages. He was taught the Holy Scriptures and the principles of religion with the characteristic fidelity of members of the Seceder Church, and was converted at the age of twenty-three. The same year he married Miss Sarah Wallace. Mr. McComb says; "One of the greatest difficulties to be overcome as the condition of my acceptance with God was my unwillingness to preach the gospel. As soon as I could say, 'Send me!' the Lord came to me on my way home from meeting, and blessed me." After filling the offices of class-leader and Sunday School Superintendent for several years with great acceptability, he was licensed to preach in 1851, William Patterson signing the license. He had held an exhorter's license given by Thomas Stubbs for ten years. He supplied Harrisville, Rockville, and Wesleyville Circuits—under J. W. Wilson, S. K. Paden, and William R. Johnston, in charge. On the Rockland Charge there were about three hundred conversions. In 1854 he was received on trial in the Erie Conference. On the Hendersonville Circuit—A. L. Miller in charge—he says, "The Lord was with us in power in the conversion of many souls"; and on the North Washington Circuit—S. S. Nye junior preacher—in 1857 and 1858, "These two years, we received into the church about four hundred. To God be the glory!" There were also glorious revivals on other charges.

His health failing, Brother McComb retired from the active work. To test the benefit which might result from a change of climate, he went to Iowa and assisted several

---

***S. S. Stuntz—Licensed to preach, 1850; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Jamestown, N. Y., October 30, 1870. Appointments—1854, Hendersonville; 1855, Cochranton; 1856, Conneautville; 1857, Bainbridge and Solon; 1858, Bainbridge; 1859, Delanti; 1860-'61, Sunville; 1862-'63, Sheakleyville; 1864-'65, Espyville; 1866-'67, Cleveland, City Mission; 1868, Clarion; 1869-'70, supernumerary.**

pastors in revival work. His health continuing infirm he returned and settled at Plaingrove on a farm. Here he continued active in the work of the church until the close of his life, which occurred Sept. 29, 1897.*

CHARLES WESLEY REEVES, FREDERICK VERNON.

Charles Wesley Reeves entered into rest at Cleveland, Ohio, May 7, 1905. In the early part of the century his parents moved from New York state into Geauga County, Ohio. Mr. Reeves was born at Huntsburg, in 1832, and was educated at Western Reserve Seminary, West Farmington. He is said to have read the Bible through five times before he was eleven years of age. This love of the Word was characteristic of him throughout his whole life. During its last two years he read the Spanish New Testament three times. He united with the Methodist Episcopal Church at the age of twelve years. He was admitted to the Erie Conference on trial in 1854.† He became a member of the East Ohio Conference at its organization. He was supernumerary 1869-76 and 1879-96. He was superannuated in 1897, and retained that relation until his death. He served as a lieutenant in the 61st Regt. Ohio Volunteer Infantry. "For three years before his death he was an invalid, wholly unable to do any work for the cause he loved so well, and in the advancement of which he was so deeply interested. In all his sufferings during these years there was no voice of complaint. He rejoiced in the sustaining grace of the Lord Jesus, and was kept peaceful and joyous in the midst of great bodily distress and suffering."

Mr. Reeves was a thoughtful, clear, and forcible preacher, and exemplified in his life the doctrines which he preached. His character was the triumph of the grace of God over all sin; his death a

*John McComb—Admitted on trial, 1854; full connection, 1857; deacon, 1854, Simpson; elder, 1859, Simpson; deceased, Plaingrove, Pa., September 29, 1897. Appointments—1854, West Salem; 1855, Ellsworth; 1856, Hendersonville; 1857-'58, North Washington and Clintonville; 1859, Hendersonville; 1860, Moravia; 1861, Shippenville; 1862-'63, President; 1864-'65, Washington; 1866, without appointment; 1867-'75, supernumerary; 1876-'97, superannuated.

†His Memoir says 1852. This is probably the date of his license to preach.

glorious victory gained through a living faith.*—*(T. W. Lane in Pittsburg Christian Advocate, Nov. 9, 1905.)*

Frederick Vernon was born in Mercer County, Pennsylvania, Oct. 26, 1818. He was converted in 1852, and was licensed to preach and admitted to the Erie Conference on trial in 1854. He closed his labors and entered into rest December 11, 1869. "Brother Vernon being an unmarried man, could move with little difficulty, and his appointments seem to have been made without reference to personal convenience, but decided wholly by the necessities of the work. He did that work well. Though neither brilliant nor profound, he was useful, and many will call him blessed. His end was peace."†

Edward M. Nowlen, George W. Moore.

Edward M. Nowlen was an amiable Christian gentleman, a fast friend and an able minister. He possessed a meek and quiet spirit, and sought not the praise of men. During his ministry he was in labors abundant, going far beyond his physical strength; but his ardent zeal for the church and love of souls impelled him to the very front of the battle-line in the conflict of right against wrong. His last charge was Braceville, Ohio. At the urgent solicitation of his friends, he paid a visit to his aged father, in the hope that the change might improve his health. He returned from his visit, however, no longer able to continue

---

*C. W. Reeves—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1862; re-admitted, 1863; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., May 7, 1905. Appointments—1854, Sharon; 1855, Cleveland, Ladies' Home Mission; 1856, Gustavus; 1857, Orangeville; 1858, Windham; 1859-'60, Jackson; 1861, Vienna; 1863, Mogadore; 1864, Agent, American Bible Society; 1865, Gustavus; 1866, Hubbard and Brookfield; 1867, Little Valley and Salamanca; 1868, Pine Grove and Farmington; 1869-'76, supernumerary; 1877-'78, Girard and Liberty, second preacher; 1879-'96, supernumerary; 1897-1904, superannuated.

†Frederick Vernon—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Cherry Creek, N. Y., December 11, 1869. Appointments—1854, Evansburg; 1855, Harrisville; 1856, McKean; 1857, Pine Grove; 1858, State Road; 1859, Punxsutawney; 1860, Luthersburg; 1861, Southington; 1862, Windsor; 1863, Girard and Liberty; 1864, Mogadore; 1865, Solon; 1866, President; 1867-'68, Ridgway; 1869, Cherry Creek.

his work. In a few weeks, disease had completed its fearful task, and our brother was removed from pain to enter into rest. It was March 6, 1873. Mr. Nowlen was born in Mentor, Lake Co., Ohio, Oct. 1, 1826. He was blessed with Christian training from pious parents, and gave his heart to God, and united with the Methodist Episcopal Church when eleven years of age. He early felt that he was called to the ministry, and made preparation for the holy calling. He studied for some time in Concord Biblical Institute. In 1854 he was received on trial in the Erie Conference, and did faithful work until God took him.*

George W. Moore was born in Mercer County, Pennsylvania, Oct. 28, 1828. His parents were members of the Presbyterian Church, and in that church he received his first religious training. His early life was spent on his father's farm, working in the summer and attending the district school in the winter. His mother died when he was twelve years of age, and soon after he was compelled to earn his own living. He says of this period; "I went out into the world to do for myself. To me it was an impressive hour when I left my father's house never again to look upon it as my home. I well remember that when a short distance from the house, I kneeled down and asked God to be my guide through life." Thus he prepared himself to fight life's battles alone, and yet not alone—God was with the lad. It was not until his twentieth year that he consecrated his life to God. "Early one morning, before rising from my bed, I felt deeply convicted on account of my sins, and strongly impressed that I should at once surrender myself to God. From that time I began to read the Bible and pray as I had never prayed before. Shortly after this a protracted meeting was held in the town of Clarksville where I then lived. During that meeting I presented myself as a seeker of religion. I had a long struggle with the powers of darkness, sometimes almost in despair. But finally victory came. It

*E. M. Nowlen—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Braceville, O., March 6, 1873. Appointments—1854, Frewsburg; 1855, Sugar Grove; 1856, Silver Creek; 1857-'58, Sinclairville; 1859-'60, Sherman; 1861-'62, Albion; 1863, superannuated; 1864, McKean; 1865-'69, superannuated; 1870-'71, Burton; 1872, Braceville.

was when all alone in my room where I had so often knelt in my sadness that I was enabled to take Christ as my Savior and to rejoice in his love."

He then united with the Methodist Episcopal Church, and soon after this was so impressed with the thought that God wanted him to preach that he could not dismiss the subject, and, though resisting for several years, was compelled at last to yield. He was licensed to preach and admitted into the Erie Conference on trial in 1854. He was effective thirty-two years; was made supernumerary in 1886; and superannuated in 1893. He passed to his rest, at his home in Minneapolis, Minnesota.

He was a very good preacher, a successful pastor, and a builder for God—kind in word, gentle in manner, and instrumental in gathering many souls for the Kingdom.*

Robert W. Crane.

Robert W. Crane was born in District of Three Rivers, Canada, March 24, 1816, and was brought to Green, Ohio, by his parents when four years old. He was converted in 1837 and soon received license to preach, and for sixteen years filled the office of local preacher. In 1854 he was received into Erie Conference, and became a member of the East Ohio Conference from its organization. He was married Nov. 10, 1836, to Submit Rice, who passed away in her forty-sixth year. In 1862 he married Amelia Borden. He was effective twenty-one years. He continued to preach in his supernumerary and superannuated relations until a short time before his death, which occurred Oct. 18, 1900.

During sixty years of his life his services were in demand, and in preaching the Gospel was his supreme delight. He was a faithful, earnest preacher, and was instrumental in bringing many souls to Christ. He loved

---

***George Moore—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Minneapolis, Minn., 1900. Appointments—1854, New Bethlehem; 1855, Curllsville; 1856-'57, Warsaw; 1858-'59, Washington; 1860-'61, Troy and Corsica; 1862-'63, Brockwayville; 1864, North Washington and Clintonville; 1865-'67, Brady's Bend; 1868-'70, Poland; 1871, Ellington; 1872, Petroleum Centre; 1873-'75, Emlenton; 1876-'77, Sandy Lake; 1878-'80, New Wilmington; 1881-'82, Ripley; 1883-'84, Silver Creek; 1885, Panama, 1886-'92, supernumerary; 1893-1900, superannuated.**

the doctrines and polity of the Methodist Episcopal Church, and liberally supported all her benevolences. Robert W. Crane was a strong character. He was strong in body and took an active part in the sturdy physical labor of the pioneer days. His mental powers were above the average. He was a good thinker, knew what his age demanded, and gave it. He was a man of quick perception and keen discernment. He served his day and generation well. He was careful and methodical, insisting upon the importance of being right in small matters. He was a good speaker, sincere in his devotions, and firm in his stand in behalf of religion. He excelled in his social qualities. He inherited a natural tendency to wit and humor, which rendered him a very enjoyable companion. The children and young people loved him for he was always young in his feelings. He had profound convictions of the truth of the gospel which he preached. He was a patriot of the best type. He responded to President Lincoln's first call for volunteers and recruited a company in Ashtabula County, Ohio, which was mustered into service as Co. D, 19th O. V. I., of which he was captain. Physically disabled, he was obliged to return home before the close of the war. Robert Crane possessed high ideals of life, and in him were combined the qualities of a noble Christian manhood. He refused any compensation from the government, or any portion of the Conference fund as long as he was able to support himself by labor. He never fell out of the ranks so long as he could march; and at the close of a faithful stewardship it was said of him, "It is enough; come up higher." His end was peace.*

T. P. Warner.

T. P. Warner was born in Union Village, Somer-

*R. W. Crane—Admitted on trial, 1854; full connection, 1857; deacon, 1848, Hamline; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Greensburg, O., October 18, 1900. Appointments—1854, Morgan; 1855, Braceville; 1856, Williamsfield; 1857, West Farmington; 1858-'59, Hartford; 1860-'61, Morgan; 1862-'64, Fredonia, N. Y.; 1865, Forestville and Sheridan; 1866-'68, supernumerary; 1869, Southington; 1870, Lawrenceburg; 1871, Clapp Farm, but did not serve the charge; 1872-'74, supernumerary; 1875-'76, Morgan; 1877, New Lyme and Rome; 1878, Rome; 1879, Rock Creek and Rome, second preacher; 1880, Colebrook and Rome; 1881-1900, superannuated.

set Co., N. J., Oct. 17, 1825. His parents were members of the Wesleyan Methodist Church in Ireland. Brother Warner says; "I can not remember the time when I did not fear God and pray to him; but as I grew in years, I became more and more conscious of the need of pardon and heart renewal. For this I sought with much earnestness on a sick bed when about thirteen years old; and in prospect of death I found salvation, and the knowledge of it. Unable to attend church for some months, I did not unite with the people of God and in consequence—as I think—lost much of my confidence and comfort. Three years later, at a camp-meeting, held between Pine Grove and Sugar Grove in Warren County, Pa., I kneeled at the mourners' bench, and the Lord restored to me the joy of his salvation. I had a wonderful experience of the sweet, subduing presence of God. I then united with the Methodist Episcopal Church and in that fellowship have walked even until now. I can not remember when I did not feel that I ought to preach the gospel; and I have never doubted my call."—*(Communication to the author.)*

When six years of age, he moved with his father's family to Hudson Paint Works in Columbia County, New York, where he attended school for a few months, and then worked in the Paint Works until eleven years of age. The family then moved to Sugar Grove, and he attended the common school at Lottsville. He determined to pursue a full course of study, but was compelled to work his way. He worked in a saw-mill; and, with the little sum of money thus earned, entered Allegheny College where he remained three full years. Desiring to acquire some knowledge of the Hebrew language and the college at that time not affording the opportunity, he pursued this study at the "Unitarian Free School." He was licensed to preach in the early summer of 1852, and assisted Peter Burroughs on the Gerry Circuit. They had good revivals at the several appointments. The next year he supplied work on the Mayville appointment. He was admitted to the Erie Conference on trial in 1854, and, after thirty-seven years of effective service, was granted a superannuate relation in 1891. During his ministry, he has been blessed with many gracious revivals, among which may be mentioned those at Irving on Silver Creek charge, at Brookfield on Sharon and Brookfield charge, at North

Clymer, at Bristolville, at Bloomfield, at Vernon on Hartford charge, and at Hartstown on Espyville charge.*

Samuel L. Wilkinson and Samuel Wilkinson.

Samuel L. Wilkinson was born at Franklin Grove, Shropshire, England, May 22, 1817; and died in Huntsburg, Ohio, Sept. 8, 1899. He was converted at the age of eighteen and united with the New Connection Methodist Church; but subsequently joined the Wesleyan Church. In 1846 he came to New York, and united with the old John Street Church. The next year he moved to Cleveland. In 1854 he graduated from Allegheny College, and was admitted on trial in the Erie Conference. He served the church in effective relation twenty-six years. He is remembered on all his charges as a faithful man of God; a true, earnest, devoted minister of Jesus Christ, who preached not only from the pulpit but by his daily life. He was dignified and gentlemanly in his bearing, and possessed true manliness and nobility of character. "His were those sterling qualities of mind and heart which, if they shone not so brilliantly, yet they made his whole life luminous and his memory precious and blessed." His last sickness, long and severe, was borne with patience and resignation and ended in a peaceful and triumphant death.†

*T. P. Warner—Licensed to preach, 1852; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes. Appointments—1852, Gerry (supply); 1853, Mayville (supply); 1854, Sinclairville; 1855, Silver Creek; 1856, Randolph; 1857, Frewsburg; 1858-'59, Clymer; 1860, Clarion; 1861, Sharon and Brookfield; 1862-'63, Hartford and Orangeville; 1864-'65, Bloomfield and Bristol; 1866, Kingsville; 1867-'68, Harmonsburg; 1869, Meadville, State Street; 1870, Venango City; 1871-'72, Ellery; 1873, Panama and Grant Station; 1874, Panama; 1875, Delanti; 1876, Dayton; 1877, Garland and Spring Creek; 1878-'79, Mill Village; 1880-'82, Espyville; 1883, Wattsburg; 1884, Albion; 1885, Fagundus; 1886-'87, Townville; 1888, Harmonsburg; 1889, Elgin and North Corry; 1890, Lockport; 1891-1907, superannuated; present residence, Glenville, O.

†S. L. Wilkinson—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Huntsburg, O., September 8, 1899. Appointments—1854, New Wilmington; 1855, Espyville; 1856, Salem; 1857, Mt. Jackson; 1858, Edinboro; 1859, Union; 1860-'61, Wesleyville; 1862-'63, Grand River; 1864-'65, Mantua; 1866-'67, Montville; 1868, Spring; 1869, Salem; 1870, Jamestown, Pa.; 1871, Willliamsfield; 1872, Brady's Bend; 1873, Clarington; 1874, supernumerary; 1875-'76, President; 1877-'78, Emerickville; 1879, Troy; 1880, Perrysville; 1881-'99, superannuated.

Samuel Wilkinson was born in West Hartford, Connecticut, Oct. 15, 1807; and died in Madison, Ohio, Jan. 11, 1897. He was of Quaker parentage, and by instinct and education religious. He was thoroughly converted at the third meeting he ever attended, and never doubted his acceptance. While his early advantages for culture were limited, he was a man of power. "He was a clear thinker, keen in analysis and forcible in expression, and when moved by the inspiration of a great theme he was truly eloquent." He did supply work for three years. In 1854 he was received on trial in the Erie Conference, and in 1869 took the superannuated relation. He became a member of the East Ohio Conference at its organization. "During his last illness his spiritual vision was unimpaired."*

Samuel A. Milroy, Isaiah Lane.

Samuel A. Milroy was born June 12, 1830, experienced religion, at the age of nineteen, under the labors of Edwin Hull and H. P. Henderson, on the Shippenville circuit. In 1853, he supplied Shippenville circuit, John Crum, preacher-in-charge, and the next year was received on trial by the Erie Conference. He was called home, August 14, 1863.

"Brother Milroy was a good, sound, experimental and practical preacher, and was instrumental in the awakening and conversion of many souls. He was a warm friend, and one of that class of men that would say of you in your absence nothing that he would not say in your presence. He suffered much during his sickness, but endured it with great patience; and when told that he was near the Jordan of death, he replied that he knew it, and was prepared for it."*—*(Josiah Flower in the Pittsburg Christian Advocate, Dec. 12, 1863.)*

***Samuel Wilkinson—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; became a member of the East Ohio Conference at its organization, 1876; deceased, Madison, Ohio, January 11, 1897. Appointments—1854, Geneva; 1855-'56, Bainbridge; 1857, Geneva; 1858, Montville; 1859-'60, Jefferson; 1861, Grand River; 1862-'63, Albion; 1864, Greene; 1865-'66, Bainbridge; 1867, Thompson; 1868, Morgan; 1869-'96, superannuated.**

***S. A. Milroy—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Wayne, O., Aug.**

Isaiah Lane was born in Madison County, New York, Jan. 12, 1810. He spent the greater part of his youth in Chautauqua County. When he had married, he moved to Meadville, Crawford County. He was converted in 1838, and some years later licensed to preach. He was enlisted in the itinerant ranks by the Erie Conference in 1854, and superannuated in 1861. He died in Meadville Jan. 13, 1863. "By all who knew him he was highly esteemed and ardently loved. Any deficiencies in early education were largely compensated by the native strength of his character, and the earnest devotion and sanctified warmth of his heart and life. Brief was the noble itinerant's toil—great is his reward."*

Drops of Mercy.

Charles Irons and Jephtha Marsh write from Pine Grove Circuit: "The Lord has favored our new circuit with some manifestations of his saving power, at a place called Lebanon; at another called Redhouse, he has greatly revived his work, and over sixty have united with the church on probation, the most of whom bid fair for the Kingdom."—*(Pittsburg Christian Advocate, Feb. 7, 1854.)*

William Monks writes from Mt. Jackson Circuit: "God is visiting this small charge with convicting power and converting grace. The work commenced at our second quarterly meeting, and is still spreading. Some fifty have professed religion. Forty-three have united with us, and others are waiting for an opportunity to unite."—*(Pittsburg Christian Advocate, Feb. 7, 1854.)*

James Shields, who travels the Washington Circuit writes: "The Lord in his goodness is still pouring out of his Spirit on this charge. Truly, this has been a year of spiritual power in this wilderness. About one hundred have joined on probation this conference year on this circuit."—*(Pittsburg Christian Advocate, Feb. 21, 1854.)*

14, 1863. Appointments—1854, Corsica; 1855, Washington; 1856, Troy, Pa.; 1857-'58, New Bethlehem; 1859, North Washington; 1860, Pine Grove; 1861, Jamestown, Pa.; 1862-'63, Williamsfield.

*Isaiah Lane—Admitted on trial, 1854; full connection, 1856; deacon, 1849, Waugh; elder, 1855, Morris; deceased, Meadville, Pa., January 13, 1863. Appointments—1854, Saegertown; 1855-'56, Evansburg; 1857-'58, Rockville and Cambridge; 1859, Conneautville; 1860, Saegertown; 1861-'62, superannuated.

A good report comes from McKean Circuit: "Since conference about eighty have professed conversion, and about sixty-five have joined on probation. The appointments most highly favored are the Wiswell or Little Creek, the Centre, and the Asbury Chapel."—George Stocking and D. E. Day, the preachers.—*(Pittsburg Christian Advocate, March 7, 1854.)*

Evansburg Circuit enjoyed a gracious revival in 1854. A. L. Miller reported one hundred and seventy converted. —*(Pittsburg Christian Advocate, May 23, 1854.)*

Methodism in East Brady.

The last day in the nineteenth century was appropriately observed by the Methodist Episcopal Church in East Brady. During the various services, a historical sketch of the church was read by Andrew W. Bell, from which we take the following:

"The history of Methodism, in this immediate vicinity, covers two-thirds, if not three-fourths of the century. Mrs. John M. Cunningham (whose father, Matthias Sedwick, settled in the neighborhood) remembers that a local preacher named William Horton held services as early as 1832. She also calls to mind that James Gillmore, the regularly ordained M. E. preacher stationed at Butler, preached at intervals. Somewhere about 1840, a regular preaching appointment was established and attached to what was known as 'Clintonville Mission,' which arrangement continued ten or eleven years. The first regular minister appointed was Samuel Leech in 1841, according to the old conference records, upon which I must depend. In 1845, after the opening of the Brady's Bend Iron Works, the writer first came to Brady's Bend. According to the records I find that Israel Mershon had the pastorate in 1842, A. L. Miller in 1843, and John Van Horn in 1844, Isaiah Hildebrand in 1845, and G. F. Reeser in 1846-7.

"Up to this time no house dedicated to divine worship had appeared, and all services were held in the school house, on what was known as Raymond Hill, above the blast furnace. The increasing population made it no longer possible to accommodate the congregation in such quarters, and during the term of Rev. Reeser it was decided to build the first church, in the town of Brady's Bend.

The site selected was near where the old abandoned Independent Congregational building now stands. Joseph London was the builder, and two of the trustees, as I remember, were Peter Henry and John Robinson."

Various preachers were appointed to the work, and in 1851 the Brady's Bend Circuit was formed. It was during the pastorate of Robert Beatty that a new church was erected on the opposite side of the railroad. It was dedicated by Moses Hill, presiding elder, in 1854. Two or three years later the "works" shut down.

"It was while the men were largely unemployed that the work of Rev. Thos. Graham, the next pastor, opened in 1858. He was a typical Methodist preacher of his day, and was noted for his power in the pulpit and debate, ready to meet all comers on the doctrines of his church. These he thundered from the pulpit with tremendous vehemence, in vivid language. One of his favorite themes was hell, and a hot one at that. It was not long before a powerful revival began, and soon the whole region for miles around was in a state of religious ferment, which deepened into a condition of spiritual awakening, the like of which had never before appeared in this vicinity. Between two and three hundred conversions was the result and one hundred and twenty-five joined the church at Brady's Bend. These days were indelibly impressed upon my memory, and from this time dates my own membership in the church."

"Revival fire blazed again" under the ministry of George Moore. J. J. Excell, who succeeded Mr. Moore in 1867, raised the church to "the high water mark in all lines of efficiency, and received the largest salary ever paid any preacher in that vicinity." In 1869 East Brady had become "quite a town," and was attached to the Rimersburg circuit. The preaching was in the carpenter's shop of Arthur Steel, on First Street. Still later services were held in the old Cunningham school house, a store room on Water street, and in the Opera House. Soon after the Iron Works collapsed and Brady's Bend went down while East Brady became a thriving village. A lot was purchased and the foundation laid for a new church in East Brady in 1875. The next year J. Boyd Espy was appointed to the charge.

"This again was a wonderful year of awakening.

Worship was regularly held in an unused store building on Brady street, since burned. At his special meetings that year Brother Espy succeeded in arousing unusual interest among the young people, being fortunate in securing the co-operation of E. O. Excell, who had his home here then, and whose extraordinary gifts as a gospel singer first were made manifest in this meeting. The store room was crowded night after night to hear the songs and the gospel message, and hundreds were converted, and the whole spirit of the town changed." The new church edifice was erected at a cost of about $5,000. The church was dedicated by Rev. John P. Newman, D.D., in November, 1877. The first board of trustees consisted of Andrew Shual, John A. Sedwick, James Irwin, James Stanley and Joseph C. Ritson. In 1879 the name of the circuit was changed to East Brady, and Brady's Bend was made an "out appointment"; and at the same time Sherrett and Rimerton were formed into another circuit. There was another great revival during the pastorate of J. C. McDonald, 1884-6, and "The fifth great revival in the history of this church was during the pastorate of C. C. Rumberger, in 1893, the second year of his work, and was no less remarkable than its predecessors. Nearly two hundred were converted and added to the several churches, other churches having by this time vigorous representation in the town. The entire section was stirred to its foundation. In the same pastorate the church building was repaired and enlarged at considerable expense."

"Matthias Sedwick, who kept the preachers at his house during the early thirties, in later years built the brick building where the present Methodist preacher lives, and which is now the parsonage, owned by the church."

New Bethlehem Methodism.

The first Methodist preaching in New Bethlehem dates back to the time when services were held in the house of P. H. Hoffman, who was the first member of the Methodist Episcopal Church and for many years entertained weary itinerants at his home. The house is still standing and after being remodeled several times is now occupied by D. A. Wiant, the jeweler (1902). This work was then part of a mission and included the territory now occupied by eight or ten pastoral charges and was travelled

by two or three preachers. Meetings were held at "Father" Hoffman's and at Smith's School House, one half mile distant, until 1848, when the first school house was built in town to which religious services were transferred. The Baptists came soon after the Methodists and the two churches united in revival meetings. This occasioned much controversy on disputed points of doctrine, and not a little jealousy helped on the spirit of rivalry. Public debates were held, and were continued for weeks at a time. Among the defenders of Methodism were Rev. George F. Reeser and Rev. Ahab Keller. The interest widened and spread. A memorable debate was held at Strattonville on baptism and lasted several days. The Baptists built a church in New Bethlehem in 1852. The Methodists asked for the use of this church in which to hold a quarterly meeting, and permission was granted; but while "Johnnie Boils", the pastor, was making it ready, a messenger came from the Baptist people to announce that the church could be used by the Methodists only on condition "that they sprinkle no babies in it." As the result of this refusal, the school house was made ready and the quarterly meeting was held therein. We are not informed whether any babies were "sprinkled" on the occasion or not. The Methodists now determined to build a house of worship which was dedicated in 1854 by Rev. Moses Hill, the presiding elder.

The date 1853 has usually been given; but "Father Hines" had an old class book in which we find this record, "New Bethlehem Church dedicated Feb. 19th, 1854. Sermon preached by Rev. Moses Hill, P. E., of Franklin District, Erie Conference. Text, Isaiah the 6th chap. from 1st to 8th verses inclusive, after which there was $444 raised to pay for the house, $160 paid down. Thomas McCreary, preacher in charge, Smith, Jr. Preacher."

The following are the names of the first class: Philip Hoffman, class leader; Joseph Hines, Abby Ann Hines, Catherine McCreary, Joseph Apple, Jacob Statzer, Polly Statzer, Catherine Cribbs, George Alabaster, Albert Hoy, Nancy Seyler, Mary Baumgartner.

The members were poor and made many sacrifices. It is interesting to look over the old subscription list. There is one entry as follows: "Joseph Seyler, Dr., to subscription $1.00 Cr. May 1853, By 1 Pine Log, $1.00." The

building committee was Joseph Hines, Perry Webster and Henry Girts. The two last named moved west, and an anxious creditor levied on Mr. Hines' oxen and unhitched them from the plow, driving them away in triumph while their owner was absent in Pittsburg. Upon his return, he was informed of what had taken place, when he quaintly replied; "Well, he didn't levy on the wife and children, did he?" Thus, under many difficulties, the church was built, and occupied as the place of worship for Methodists until 1896 when the present beautiful edifice was completed and dedicated. The new church enterprise was inaugurated under the pastorate of O. H. Nickle; continued under that of W. S. Gearhart; and completed under that of F. M. Small. It was dedicated by Bishop W. F. Mallalieu. A new parsonage was built in 1898. Hon. Martin Williams pushed the work forward with untiring energy, but scarcely was the house completed when the Master called him home. In 1901, this church had so increased in membership and financial strength that New Bethlehem was made a station.

When the first church was dedicated at New Bethlehem, Friend W. Smith gave a favorable report of the work: "We rejoice in being permitted to state that this charge has been blessed with some 'seasons of refreshing from the presence of the Lord.' Our third quarterly meeting was held in New Bethlehem at which time the Methodist Episcopal Church was dedicated in that place. Our beloved presiding elder was present, and magnified his office. The meeting was protracted more than two weeks. About thirty professed peace in believing, and twenty-seven united with the church. Since conference, a little rising one hundred have been converted, and over ninety have joined with us on probation."—*(Pittsburg Christian Advocate, April 25, 1854.)*

A class was formed at Maple Furnace in 1854; and meetings were held in an old log house. The following were among the members: J. G. Kepler and wife, Catharine Kepler, Lizzie Kepler, J. R. Fowler and wife, William Fleming and wife, M. S. Adams and wife, and Sarah McGill and daughter. The Maple Furnace Church was built in 1861-2, R. B. Boyd being the preacher in charge. The church was moved to Eldorado in 1896.

A new church was dedicated at Windsor corners, De-

cember 2, 1854. John Bain assisted in the dedicatory services, Calvin Kingsley preaching the sermon. The house cost $2,200; two hundred dollars of the deficiency of $360 was raised at the dedication. William Sampson, the pastor writes: "Rev. G. W. Maltby, my predecessor, was present, giving a pleasant influence and effect, as he had been successful in getting up a good subscription and laboring with his own hands, quarrying, hewing, &c."—*(Pittsburg Christian Advocate, Jan. 16, 1855.)*

The Fairview church is located about three-fourths of a mile south of Perrysville—Hamilton P. O.—and the society is the outgrowth of a class formed at the residence of Asa Croasmun some distance southwest of Perrysville. The original members were: Asa Croasmun, leader, and wife, Harry Coon and wife, James Mutersbaugh and wife, William Drummond and wife, William Gaul and wife, and perhaps a few others. In 1854 a church was erected which was greatly improved in 1885-6. The appointment belonged at first to the Punxsutawney Circuit, then to the Perrysville and Ringgold successively.

V.

A STORM THREATENS, BUT THE WORK EXTENDS.

1855-1859.

The Erie Conference held its session in 1855 in New Castle, commencing July 11. Thomas A. Morris was the Presiding Bishop; and Niram Norton, the secretary.

Daniel Richey and H. S. Winans were announced as deceased.

C. S. Jennes withdrew from the ministry and membership under charges.

Madison Wood located.

W. H. Hunter, S. C. Frear, and Ahab Keller were transferred to the Rock River Conference.

J. R. Locke was transferred to the Illinois Conference.

O. P. Brown was transferred to the Wisconsin Conference.

The following brethren were admitted on trial: Cyril Wilson, J. H. McCarty, Calvin R. Pattee, Lorenzo D. Williams, Joshua B. Grover, George M. Eberman, Elliott H. Yingling, James F. Perry, John M. Greene, Benjamin Marsteller, James K. Mendenhall, William R. Gehr, E. H. Danforth, Almanson C. Tibbetts, James Bredberg, and James F. Brown.*

*J. H. McCarty—Licensed to preach, 1851; admitted on trial, 1855; full connection, 1857; deacon, 1855, Morris; elder, 1859, Baker; transferred to New Hampshire Conference, 1859; transferred to Providence Conference, 1863; transferred to Detroit Conference, 1866; transferred to Louisiana Conference, 1876; transferred to Central New York Conference, 1879. Appointments—1855, Newburg; 1856-'57, Twinsburg; 1858, Hudson; 1859-'60, Lowell, Mass., Haverhill Street; 1861-'62, Concord, N. H.; 1863-'65, Providence, R. I., Mathewson Street; 1866, Detroit, Mich., Central Church; 1867-'69, East Saginaw, Mich.; 1870-'72, Adrian, Mich.; 1873-'75, Jackson, Mich.; 1876-'78, New Orleans, La., Ames Church; 1879-'80, Syracuse, First Church; 1881-'82, Elmira, First Church; 1884-'86, Penn Yan; 1887-'89, Clifton Springs; 1890-'98, supernumerary.

Appointments for 1855.

Appointments for 1855: Cleveland District, E. J. Kinney, presiding elder; Cleveland—St. Clair Street, G. L. Little; Erie Street, Thomas Stubbs; Perry Street, Samuel Gregg; East Cleveland Mission, W. A. Matson; City Mission, William Lund; Ladies' Home Mission, C. W. Reeves, member of St. Clair Street Quarterly Conference; Newburg, William Patterson, J. H. McCarty; Chagrin Falls, D. C. Wright, George Stocking, sup.; Bainbridge, Samuel Wilkinson; Mayfield, Albert Norton; Willoughy, Roderick Norton; Painesville, J. O. Rich; Mentor, Allen Fouts; Chardon, E. C. Latimer, Samuel Reynolds; Concord, Hiram Kellogg; Geneva, Lewis Clark, Thomas Radcliff; Ashtabula, R. H. Hurlburt; Mechanicsville, Potter Sullivan; Asbury Seminary, to be supplied; Dillon Prosser, Chaplain to Seamen's Bethel, Cleveland, member of St. Clair Street Quarterly Conference; B. O. Plimpton, Agent of the American Colonization Society, member of the Geneva Quarterly Conference. Ravenna District, Albina Hall, presiding elder; Franklin, William Monks; Cuyahoga Falls, John Tribby; Northampton Mission, T. B. Tait; Tallmadge, Valorus Lake; Akron, W. F. Day; Mantua, Ira Eddy; Hudson, Benjamin Excell; Twinsburg, L. W. Ely; Edinburg, C. T. Kingsbury, Cyril Wilson; Parkman, W. M. Bear, S. W. Ingraham; Ellsworth, J. H. Tagg, John McComb; Windham and Nelson, H. F. Tucker; Poland, A. D. Morton; Charlestown, P. P. Pinney. Warren District, John Bain, presiding elder; Warren, G. W. Maltby; Braceville, R. W. Crane; Southington, Ezra Wade; West Farmington and Bloomfield, Stephen Heard, David King; Windsor, William Sampson; Youngstown, J. D. Norton; Liberty, N. C. Brown; Gustavus, J. W. Hill, J. B. Grover; Hubbard, S. K. Paden; Hartford and Brookfield, John Graham; Williamsfield, J. S. Lytle; Orangeville, one to be supplied, J. F. Brown; Espyville, J. B. Orwig, S. L. Wilkinson; James Greer, Principal of Western Reserve Seminary; A. M. Brown, Agent, both members of the Farmington and Bloomfield Quarterly Conference. Erie District, Joseph Leslie, presiding elder; Erie, J. E. Chapin; McKean, H. M. Chamberlain, C. R. Pattee, D. W. Vorse, sup.; Girard, J. W. Wilson; Springfield, H. D. Cole; Albion, I. O. Fisher, John Prosser; Wesleyville, David Mizener, William Hayes; North East, J. W. Lowe; Kingsville, E. J. L. Baker; Conneaut, J. K. Hallock, David Preston, sup.; Waterford, John McLean; Edinboro and Venango, W. C. Henderson; Morgan, Alvin Burgess; Denmark and Pierpont Mission, Stephen Hubbard, one to be supplied. Meadville District, Hiram Kinsley, presiding elder, Meadville, G. B. Hawkins; Saegertown, W. R. Johnson; Steuben, John Abbott;

James Bredberg—Admitted on trial as an elder from the National Church of Sweden, 1855; full connection, 1857; transferred to Rock River Conference, 1859. Appointments—1855-'58, Jamestown and Sugar Grove Swede Mission.

E. H. Danforth—Admitted on trial, 1855; discontinued, 1856; deacon, 1857, Scott. Appointment—1855, Wattsburg.

J. M. Greene—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; located, 1862; readmitted, 1864,; withdrew from ministry and membership, 1868. He has since been in the ministry of the Congregational and Presbyterian churches. Appointments—1855, Punxsutawney; 1856-'57, Shippenville; 1858, Harrisville; 1859-'60, West Middlesex; 1861, Chaplain U. S. A.; 1864, Agent, American Bible Society; 1865-'66, Painesville; 1867, Ravenna.

Cochranton, S. S. Stuntz; Sunville, Benjamin Marsteller; Franklin, H. H. Moore; Pleasantville, James Gilfillan, one to be supplied; New Lebanon, I. C. T. McClelland, E. T. Wheeler, sup.; Exchangeville, J. W. Weldon; Salem, Wareham French, Robert Gray; Evansburg, Isaiah Lane; Conneautville, R. M. Bear, James Gillmore; Rockville, C. R. Chapman; Cambridge and Le Boeuff, Mission, A. H. Bowers, one to be supplied; L. D. Williams, Professor in Allegheny College, and helper on Meadville Station; Calvin Kingsley, Professor in Allegheny College, member of Meadville Quarterly Conference. New Castle District, Moses Hill, presiding elder; New Castle, H. N. Stearns; Mt. Jackson, H. P. Henderson, one to be supplied; Wilmington, R. A. Caruthers; Portersville Mission, to be supplied; Harrisville, Isaac Scofield, Frederick Vernon; North Washington, J. H. Vance; Clintonville, F. W. Smith; Hendersonville, T. G. McCreary, A. L. Miller; Greenville, G. W. Chesbro; West Salem Mission, Hiram Luce; Clarksville, M. H. Bettes, one to be supplied; Sharon, E. A. Johnson; Mercer, Thomas Guy. Clarion District, Josiah Flower, presiding elder; Clarion, J. T. Boyle; Corsica, Edwin Hull; Brookville, John Crum; Luthersburg, G. F. Reeser; Warsaw Mission, J. K. Mendenhall; Punxsutawney, P. W. Sherwood, J. M. Greene; Troy, N. G. Luke; New Bethlehem, Robert Beatty; Brady's Bend, James Shields; Curllsville, J. G. Thompson, G. W. Moore; Shippenville, Jared Howe, E. H. Yingling; Washington, S. A. Milroy, J. F. Perry. Jamestown District, J. H. Whallon, presiding elder; Jamestown, E. B. Lane; Jamestown and Sugar Grove Swedish Mission, James Bredberg; Ashville, Samuel Hollen; Sugar Grove, E. M. Nowlen; Frewsburg, N. W. Jones; Pine Grove, S. S. Burton; Randolph, T. D. Blinn, S. L. Mead; Allegheny Valley Mission, W. R. Gehr; Kinzua and Tionesta Mission, R. R. Roberts; Panama, B. S. Hill; Columbus, O. D. Parker; Wattsburg, D. M. Stever, E. H. Danforth; Riceville, Jephtha Marsh, George Eberman; Spring Creek Mission, Alexander Barris; Youngsville, A. R. Hammond; Warren, A. C. Tibbetts. Fredonia District, William F. Wilson, presiding elder; Fredonia, Niram Norton; Dunkirk Mission, D. C. Osborne; Portland, John Wrigglesworth; Westfield, W. P. Bignell; Quincy, Jonathan Whitely; Mayville, J. R. Lyon; Sherman, Peter Burroughs; Sinclairville, J. B. Hammond, D. E. Day; Ellington, O. L. Mead; Leon, John Akers, L. D. Brooks; Perrysburg, John Robinson; Villenovia, S. N. Warner; Forestville and Sheridan, John Peate; Silver Creek, T. P. Warner.

Calvin R. Pattee.

The origin of the name Pattee is of historic interest. It was originally given to a badge of office in Norman Heraldry, which consisted of a cross, much like a Maltese cross, and signified a paw or foot, doubtless because of its shape. The Pattees came to this country and settled near Goffstown, New Hampshire where Calvin Pattee was born. Hulda MacOmber was of Scotch descent, but born in Grand Isle, Vermont. She was a member of the Friends Society but lost her membership by marrying out

of the Church. Calvin Pattee and Hulda MacOmber Pattee were the parents of Calvin R. Pattee, who was born in Longuil, County of Prescott, Upper Canada, November 29, 1826. He spent his childhood in the township of Alfred in the very heart of the Canadian wilderness. Schools were few, of low grade, and taught by incompetent teachers and his home was far from the school house. He learned to read, write, and cypher, sitting in the corner of the barn, with an old frameless slate, one corner broken off for a pencil, and covered with "sums" his father gave him while threshing his grain with a flail. At eleven years of age, he tramped through the almost unbroken forest to a school, five miles distant. Not until twelve years of age had he ever seen a church or heard of a Sunday School. When Calvin was twelve years of age, his father died two hundred miles from home, and he has never seen his grave. The family then removed to Grand Isle, Vermont, where they tilled a small farm. Calvin had little opportunity to acquire an education. His most profitable schooling, like that of Peter Cartwright, was secured in "Brush College and Swamp University." Mr. Pattee was a diligent student, a keen observer, and a ready learner, and has secured an enviable position among the educated and refined. He dates his conversion in early boyhood; but a more satisfactory experience came to him about 1842. At that time the whole family united with the Methodist Episcopal Church. Very early in life, he felt a deep and growing conviction that God wanted him to become a preacher, and did not find rest of heart until he yielded to the divine call. He was licensed as a local preacher in 1845. Some years later, the family moved into Northern Ohio. Having a taste for business he went east and found himself at Franklin Falls, New York, a new and growing lumber village among the Adirondacks. Some years previously, he had been urged to undertake a mission to this wild region, but had refused. One night, a Mr. Maxfield, a godly man, came to his room and with a voice which betokened much feeling assured him that he had a strong impression that he had been called to preach and was trying to run away from duty. He listened to this announcement and to the godly councils and admonitions of Mr. Maxfield with surprise and deep emotion. The next morning, climbing the

mountain and kneeling on a floor of rock, he promised prompt obedience. He was licensed to preach in 1852 and employed as a supply on the circuit in the mountains. Mr. Pattee says of this chapter in his experience: "I scaled the cliffs, crossed the mountains, waded the streams, traversed the forests without even a marked tree to guide my course. My outfit consisted of my bible and hymn-book, a hatchet, a strong jack-knife, a few provisions, some matches, a hook and line and a compass. I could cook my bacon, or a trout from some mountain stream, spitted on a forked stick, and eat it with my bread on the sap-side of a piece of birch bark with an unalloyed relish. If night overtook me, I had only to make a fire and to lie down to sleep soundly on a bed of balsam, spruce, or hemlock branches, after making the forest echo with prayer and song."

We cannot follow Mr. Pattee in his experiences on this wilderness charge, but will let him relate, in his own words, a conversation with John Brown of Harper's Ferry fame. Mr. Pattee says: "I became quite intimately acquainted with that remarkable man during my stay in North Elba where he was engaged at the time in the settlement of certain colored people to whom Garrett Smith had donated land for that purpose. I regarded him as a sincere Christian man. He was very reticent except on his chosen theme—the abolition of American Slavery. Of this he never wearied, though he did sometimes weary me. On one such occasion I said, 'All this talk does not seem to be accomplishing anything. Is it not time to act as well as talk?' 'What can we do?' he asked. I said, 'Let us arm ourselves and go down there, and show them that we mean business.' 'We would not get far and they would kill us,' he said. 'Very likely,' I replied; 'but we could make a good fight while it lasted and at least make a beginning, and who can tell to what it might lead?' He remained in thoughtful silence for some minutes and then said solemnly, 'This will never be done without blood. Some one must yet be sacrificed upon that altar and it might as well be I as any one.' This ended the conversation and I think this was my last interview with him. I did not think so much of it then as often since. Did this bit of thoughtless badinage take root in his overwrought mind and bring forth fruit in

Kansas and at Harper's Ferry? or did I only strike a chord already strung to such a tension that it could not but vibrate?" We might mention that the Thompson boys who were converted and brought into the Church under the ministry of Mr. Pattee, were with John Brown at Harper's Ferry and shared his fate.

Mr. Pattee now came within the bounds of Erie Conference and after supplying Geneva, O., and Waterford, Pa., each one year, was admitted on trial in the Erie Conference in 1855. He was united in marriage with Miss Harriett E. McLean, daughter of the Rev. John McLean, July 3, 1856.

Upon the outbreak of the Civil War, Mr. Pattee was one of the first to enlist, but was rejected at that time because of physical disability. He again enlisted a little later and was elected chaplain of Col. Opdike's regiment but was not able to enter the field. In 1870, at a certain camp meeting, on motion of Mr. Pattee, it was decided to secure for camp meeting and Sunday School purposes the grounds by Chautauqua Lake where the mother Chautauqua now stands.

Mr. Pattee enjoyed several successful pastorates in the Erie Conference with gracious revivals and improvements in Church property. He was active in our educational interests as has been his record wherever the providence of God has called him. He was transferred to Wisconsin Conference in 1870; and later we find him on the Pacific Coast—meantime having spent some years in the work in Kansas—still pushing forward with his accustomed energy important interests committed to his charge.

The degree of "Doctor of Divinity" was conferred on Mr. Pattee by Baker University in 1887. He is now enjoying the quiet of a superannuated relation in his own home in Los Angeles, California. He says: "And now, after fifty-five years in the ministry, I am still actively engaged in church work of all kinds. I feel and take an active interest in what is going on around me and in the world abroad, and am keeping up with the procession as the Church moves onward to its great and final victory."*

*C. R. Pattee—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; transferred to Wisconsin Conference, 1870; transferred to South Kansas Conference, 1880. Appointments—1855, McKean; 1856, Windsor; 1857-'58, Middlesex; 1859-'60, Harrisville; 1861-'62, Bloomfield and

A. C. Tibbetts, J. F. Perry.

As Almanson C. Tibbetts, "a beloved brother and faithful minister of Jesus Christ," was nearing the sunset of life, he said to a friend; "My sun is getting low in the West, but the western slopes are light." He was born in Moncton, Vermont, Nov. 10, 1824; and died in Geneva, Ohio, Feb. 19, 1884. He was a rare man and a beautiful character: practical, judicious, and wise in his administration; and plain, clear, and forcible in his preaching. "There was no affectation about him, no display of intellectual superiority, no attempt to excite attention or to gain applause by eccentricity of any kind. His sermons partook of his own sweet spirit. There was no invective, no controversy, no impetuosity, about him. He could not use the weapons of hostility, but in all his ministrations, the olive branch of peace was a magic wand." Mr. Tibbetts lost his father, when but seven years of age, and from that time until he was eighteen years old, he lived with an uncle who was a Universalist. He says; "I embraced and fully believed the doctrines of Universalism, but in 1843 I entered upon a careful study of the New Testament to fit myself to defend these doctrines from a scriptural standpoint. I then made the discovery—to me all-important—that the Bible contained no unconditional promises, that salvation was offered to all only conditionally, and that I must comply with these conditions if I would be saved. Immediately I publicly renounced my former belief, embraced the Christian faith, gave my heart to the Savior, and was truly converted. This was in 1844."—*(Manuscript Autobiography.)* He was united in marriage with Miss Eliza A. Derry at Niagara Falls, New York, in 1846. Mr. Tibbetts was licensed to preach by J. H. Whallon in 1854, and sent as a supply to the Riceville Charge. He was admitted to the Erie Conference as a probationer in 1855. His name appears in the

---

Bristol; 1863-'65, West Farmington; 1866, Agent, Western Reserve Seminary; 1867, Warren, Pa.; 1868-'69, Westfield; 1870-'71, Beloit, Wis.; 1872, Fond du Lac, Wis., Cotton Street; 1873, Sheboygan Falls, Wis.; 1874-'75, Berlin, Wis.; 1876, Menasha, Wis.; 1877, Fort Howard, Wis.; 1878-'79, Omro, Wis.; 1880-'82, Humboldt, Kas.; 1883-'85, Williamsburg, Kas.; 1886, Cherry Vale, Kas.; 1887, supernumerary; 1888, Agent, Conference Sunday School and Tract Society; 1889-1906, supernumerary; present residence, Los Angeles, Cal.

supernumerary list in 1867-1872, and again in 1880. He was superannuated in 1881, still laboring on as strength would permit unto the end. He had very extensive revivals in Mayville, Portland, Geneva, and Wesleyville; and did acceptable work on all his appointments.*

After forty-eight years of effective work in the ministry in the Erie Conference and nearly three years of retirement in the superannuate relation, James Finney Perry passed to his reward, January 9, 1906. With his wife and daughter he had made his home with his youngest son in Salisbury, Somerset Co., Pa. He was born near the mouth of Spence Creek, Huntingdon Co., Pa., Oct. 23, 1830. His parents were devout members of the Presbyterian Church. He was clearly converted at a watchmeeting held in the Methodist Episcopal Church in Punxsutawney in 1852 under the ministry of John Whippo. In 1854 he was licensed to preach by J. R. Lyon, and labored a portion of the year as a supply on the Cooperstown charge under Ahab Keller. The following year he was received on trial in the Erie Conference.

He was united in marriage with Miss Mary Elizabeth Hunter, of Tionesta, Pennsylvania, Sept. 2, 1856.

Mr. Perry was a diligent student of the word of God, and well read in Christian doctrines. He was a plain and powerful preacher. His musical voice was an important item in the equipment of talents which made his ministry so effective. He enjoyed many great revivals in his various fields of labor. During his ministry he received over twenty-five hundred on probation. "His beautiful Christian character shone best in the sacred home circle. His influence there is seen in the fact that all his children are active workers in the church. All who knew him would bear testimony to his nobility of character—gentle, patient, loving, lovable, loyal, earnest, devoted to and in

---

***A. C. Tibbetts—Licensed to preach, 1855; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, Geneva, O., February 19, 1884. Appointments—1854, Riceville (supply); 1855, Warren, Pa.; 1856, Fredonia; 1857-'58, Mayville; 1859-'60, Dunkirk; 1861-'62, Portland; 1863, Erie, Simpson Chapel; 1864, Geneva and Saybrook; 1865-'66, Geneva; 1867-'72, supernumerary; 1873, Fairview; 1874, Mayville; 1875-'76, Portland; 1877-'79, Wesleyville; 1880, supernumerary; 1881-'83, superannuated.**

love with his work, an example to us all."*—*(Pittsburg Christian Advocate, March 22, 1906.)*

GROVER, YINGLING, BROWN, WILSON.

Joshua B. Grover was born in Geneva, Ashtabula Co., Ohio, Dec. 11, 1827. When two years of age, the family removed to Hartsgrove, in the southwestern part of the county, built a cabin in the woods and began to establish a new home, but four years later sold their land and pushed out again into the woods. Here Joshua grew up to manhood working hard under many discouragements. He was converted in 1845 in a Free Will Baptist Church, but cast his lot with the Methodist. Almost immediately he felt called to preach the gospel. He says: "I would have been one of the happiest mortals living if I had been free to fit myself for that work." But he considered it his duty to help his father at home. He entered Kingsville Academy in 1849 and remained three summers, teaching winters and working during vacations at anything he could get to do. He entered Allegheny College in 1852, but his money was soon exhausted and the next year he went to New Orleans and taught in the city schools. He then returned to College and graduated in 1855.

Mr. Grover married Miss Rachel N. Varner June 26, 1855, and the same year was received on trial in the Erie Conference and appointed to Gustavus Circuit. He became a member of the East Ohio Conference at its organization, located in 1880, and was employed as a supply on the Kidder charge, Missouri, in 1881. After serving this work one year, he was re-admitted into the Missouri Conference. He was superannuated in 1886, and settled in his pleasant home in Cameron, Mo., where he died, June 21, 1907.†

*J. F. Perry—Licensed to preach, 1854; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, January 9, 1906. Appointments—1854, Cooperstown (supply); 1855-'56, Washington; 1857-'58, Corsica; 1859, State Road; 1860-'61, Shippenville; 1862-'63, Curllsville; 1864-'65, Clarksville; 1866, New Wilmington; 1867-'68, Evansburg; 1869-'70, Rockville; 1871-'73, Sheakleyville; 1874-'75, Saegertown; 1876-'77, Townville; 1878-'79, Cochranton; 1880, Salem, Mercer Co.; 1881-'83, Rockville; 1884-'86, Springboro; 1887-'88, Spartansburg; 1889-'90, Mill Village; 1891-'94, Conneaut Lake; 1895, Linesville; 1896, Dayton; 1897-'98, Frewsburg; 1899-1900, Sugar Grove; 1901-'02, Nansen; 1903, superannuated.

†J. B. Grover—Admitted on trial, 1855; full connection, 1857;

After years of suffering, but only a week of acute illness, Elliott H. Yingling entered into rest at his home in Cleveland, Ohio, Feb. 6, 1905. He was born in Armstrong County, Pennsylvania, in 1828. He was converted at Cherry Run camp-meeting in 1845, educated at "Brush College," and licensed to preach and received on trial in the Erie Conference in 1855. His first appointment was to the Shippenville Circuit which consisted of fourteen preaching places and required eighty-five miles of travel. He served sixteen appointments during his active ministry, and his pastorates were almost continual revivals. He was granted a supernumerary relation in 1887, and was superannuated in 1892.

Mr. Yingling was united in marriage with Margaret Troutman, of West Freedom, Pennsylvania, in 1847. She died in 1854, and in 1860 he married Mary Sigler, of Lewiston.

He was transferred to the East Ohio Conference in 1877.*

James F. Brown was born in Auburn, Cayuga Co., N. Y., Oct. 25, 1819. In 1821, the family moved to Louisville, Kentucky. The father dying, the mother with her three sons moved to Portage County, Ohio, in 1833, and purchased a farm. James with his younger brother remained on the farm until he was twenty-five years of age

---

deacon, 1857, Scott; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; located, 1880; re-admitted, Missouri Conference, 1882. Appointments—1855, Gustavus; 1856, Hubbard; 1857, Williamsfield; 1858, Orangeville; 1859, West Farmington; 1860-'61, Burton; 1862, Jackson; 1863-'64, Braceville; 1865-'66, Deerfield; 1867, Twinsburg; 1868, Mt. Jackson; 1869, Lowell; 1870, Montville; 1871, Cherry Valley; 1872-'73, Kelloggsville; 1874-'76, Orwell and Colebrook; 1877-'78, Troy; 1879, Huntsburg and Burton; 1881, Kidder, Mo. (under presiding elder); 1882-'83, Osborn, Mo.; 1884, Jamesport, Mo.; 1885, Bethany, Mo.; 1886-1906, superannuated; deceased, Cameron, Mo., June 21, 1907.

*E. H. Yingling—Licensed to preach, 1855; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; transferred to East Ohio Conference, 1877; deceased, Cleveland, O., February 6, 1905. Appointments—1855, Shippenville; 1856-'57, Brady's Bend; 1858-'59, Brookville; 1860-'61, Silver Creek; 1862-'64, Dunkirk, 1865-'66, Fredonia; 1867, Mayville; 1868-'70, Warren, O.; 1871-'72, Cleveland, Erie Street; 1873-'74, Erie, Simpson Chapel; 1875-'76, Girard, Pa.; 1877-'79, Ashtabula; 1880-'81, Steubenville, Hamline; 1882-'84, Cleveland, South Park; 1885, Cleveland, Superior Street; 1886, Windham; 1887-'91, supernumerary; 1892-'1904, superannuated.

—clearing land, raising crops, working hard. He attended the common school and academy, taught school several terms, studied medicine, and graduated at the Medical College in 1844. He was married, the same year, to Miss Eunice M. Fairbanks, a descendant of Jonathan Fairbanks, who settled near Boston, Massachusetts in 1636. He was converted at a camp-meeting in 1843, and soon afterwards licensed to preach. After practicing medicine twelve years, he was received on trial in the Erie Conference in 1855. His labors were heroic and laborious, and he was blessed with fruitful revivals. Like Luke the beloved physician he was greatly beloved by his people, and honored and trusted by the churches.

He was appointed to Windham, Ohio, in 1863, from which he entered the army as a surgeon and remained in that service until the close of the war. He was put in charge of a hospital at Camp Chase, Ohio, which held many thousand confederate prisoners. He then took charge of the Pest Hospital—replying to General Richardson who requested this service; "I will do anything or go anywhere to serve my country." Two hundred and fifty patients filled the building, and in eight months he treated fourteen hundred cases of smallpox with the loss by death of but four per cent. In addition to this he examined the recruits who came to camp, sometimes one hundred and fifty in a day. His wife and two daughters were also nurses in the general hospital, and did a most noble work.

At the close of the war, with broken health, he practiced medicine in Cuyahoga Falls, Ohio. In 1868, he returned to his much loved work, and continued until his superannuation in 1873. In this later season of effective labor, he was greatly blessed—forming classes, organizing societies, conducting camp-meetings, building churches, paying off debts, gathering children into Sunday Schools, holding revival services, and abundant in all good works. In his retirement, his brethren speak of his noble record and kindly spirit, and honor this faithful servant of the veteran band whose face was towards life's sunset. He entered into rest, March 30, 1903.*

*J. F. Brown—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased,

Cyril Wilson was born in Shalersville, Portage Co., Ohio, Dec. 29, 1826; and died in New Bethlehem, Clarion Co., Pa., May 9, 1881. He joined the Erie Conference on trial in 1855, and remained an active member until death transferred him to join his brethren who had gone on before. He was a skillful workman and loved his work. He was a brave soldier of the cross, and never more happy than when in the forefront of the battle. He preached often on the great doctrinal themes of the gospel, and was always master of his subject. He loved the work of the Sunday School, and appreciated its importance. He fell at his post, going up to meet his God with glad shouts of "Hallelujah!" upon his lips. He died as the good man dies.*

JAMES K. MENDENHALL, GEORGE M. EBERMAN.

James K. Mendenhall was born in Bald Eagle Valley, Centre Co., Pa., Nov. 15, 1824. In the spring of 1825, his father removed with his family into Jefferson County, and settled upon a tract of land in the wilderness, and lived in the open air, sleeping in a covered wagon, until, with the help of his neighbors from ten miles around, he had built a little log cabin. In this cabin his early years were spent. At first there were no schools of any kind within reach. While yet a lad he helped clear and civilize the land. A school house having been built near his home, a Presbyterian minister was employed to teach, and from him James received his first lessons. He was then about seven years of age. He desired to obtain a more liberal education than the district school afforded, but his father becoming an invalid, he was compelled to work to

---

Cleveland, O., March 30, 1903. Appointments—1855, Orangeville; 1856, Southington; 1857, Parkman; 1858-'59, Ellsworth; 1860-'61, Northampton; 1862, Edinburg; 1863, Windham; 1864-'66, superannuated; 1867, supernumerary; 1868, Mantua; 1869-'70, Charleston; 1871, Windsor and Hartsgrove; 1872, Lowell; 1873-1902, superannuated.

*Cyril Wilson—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, New Bethlehem, Pa., May 9, 1881. Appointments—1855, Edinburg; 1856-'57, Ellsworth; 1858-'59, Troy, O.; 1860, Bedford and Warrensville; 1861, Mayfield; 1862-'63, Tallmadge; 1864, Middlesex; 1865-'66, Hendersonville; 1867, Clintonville; 1868," supernumerary; 1869-'70, Williamsfield; 1871, Jamestown, Pa.; 1872-'73, Troy, Pa.; 1874-'75, Clarion; 1876-'78, Punxsutawney; 1879, DuBois; 1880, New Bethlehem.

support the family. But the gate of knowledge was not closed. He borrowed every book that came in his way, and studied by the light of pine knots burning in the open fire-place in the cabin. When twenty-one years of age he began to teach—his first term of three months bringing him eleven dollars per month. Thus for three years he taught school in the winter, and worked on the farm in summer. In 1851, George F. Reeser built the first church in that part of the country—in Brookville, the county seat—and at the dedication of that church, Brother Mendenhall and his wife were converted, and united with the Methodist Episcopal Church. In 1852, he was licensed to exhort by Rev. J. R. Lyon, and he exercised his gifts in the school houses of the vicinity. In 1853 he was licensed to preach by the quarterly conference, and two years later he was admitted on trial in the Erie Conference, and appointed to the Warsaw Mission. He was effective forty-three consecutive years; and promoted to the superannuated relation in 1898. Under date of August 11, 1903, he writes; "I am now waiting for the call of my Redeemer, and expecting to see him in his beauty when my work is done here on earth."*

William R. Gehr was received into the Erie Conference on probation in 1855, and appointed to the Allegheny Mission; returned to the same field in 1856. A part of the second year he was confined by sickness. In 1857 he was appointed to Leon; in 1858 to Mina; in 1859 to Wesleyville. Most of this year he was unable to preach. In 1860 he was superannuated, and so continued till death. His health was feeble when received into the Conference. He was a good man.†

***J. K. Mendenhall—Licensed to preach, 1853; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson. Appointments—1855, Warsaw Mission; 1856, Curllsville; 1857, Troy, Pa.; 1858-'59, Luthersburg; 1860, Pleasantville; 1861, Riceville; 1862, Kinzua; 1863-'64, Warrensville; 1865-'66, Greene; 1867, Lockport; 1868, Greenfield and Mina; 1869-'70, North Washington; 1871-'72, Pulaski; 1873-'75, Charleston, Pa.; 1876-'78, supernumerary; 1879-'81, Edenburg, Lawrence Co.; 1882-'83, New Lebanon; 1884, Mt. Jackson; 1885, Mahoningtown; 1886-'88, Linesville; 1889-'91, Cooperstown; 1892-'93, Hydetown; 1894, Polk; 1895-'97, New Richmond; 1898-1907, superannuated.**

†W. R. Gehr—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, 1861. Appointments—1855-'56, Allegheny Valley; 1857, Leon; 1858, Mina; 1859, Wesleyville; 1860, superannuated.

George M. Eberman was born in Columbia, Lancaster Co., Pa., Nov. 25, 1817. The family moved to Mercer County in 1826; and in 1842, he was happily converted, and served the church as class leader until urged to assume weightier responsibilities. He did not doubt that he was divinely called to preach the gospel, but he had a deep sense of personal insufficiency. He was licensed to preach in 1853, and admitted to the traveling connection in the Erie Conference in 1855. "His social qualities and habits were excellent. Cheerful without levity, cordial and sincere in his friendship, a man without guile, it was plain that he affected nothing and had nothing to conceal. The beauty and transparency of his life and character readily won the confidence of all, and gave force to his words of entreaty and persuasion. If not a great preacher as some men count greatness, he was eminently an evangelist, who knew much of the gospel himself, and made the way of salvation by faith very plain to others. He was strong in faith. He was seldom before Conference as a speaker, but often called to lead in the devotions. During all the years of his active ministry, Brother Eberman was abundant in labors, and ranked among our most useful men. Loving his work and very diligent in it, God honored his willing servant by making him the instrument in turning many to righteousness, and the churches he served were greatly edified by his ministry." He was a supernumerary in 1866, and again in 1872-1883; he superannuated in 1884. During most of this time he lived in Centerville, Crawford Co., Pa., where he passed away, May 7, 1885. Throughout the whole period of his retirement he labored, as his strength would permit, in the Lord's vineyard. The people loved him and highly appreciated his services. Brother Eberman was thrice married, and ever happy in his home life.*

Showers of Blessings.

S. A. Milroy was kept busy on the Washington circuit

*G. M. Eberman—Licensed to preach, 1853; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, Centerville, Crawford Co., Pa., May 7, 1885. Appointments—1855, Riceville; 1856, Columbus and Spring Creek; 1857, Columbus; 1858, Delanti; 1859, Espyville; 1860-'61, Steuben; 1862-'63, Sunville; 1864-'65, Saegertown; 1866, supernumerary; 1867-'68, Rockville; 1869, Evansburg; 1870-'71, Riceville; 1872-'83, supernumerary; 1884, superannuated.

in 1855. He writes: "The Lord is with us on this charge. We commenced our first protracted meeting at Henry's School House; the Lord was present to bless the people, and a goodly number were added to the church. We next proceeded to Calvary, and the Lord was there also, to kill and to make alive. We then went to Highland; here we had a glorious meeting. Our next meeting was our second quarterly meeting held at Newtown. We closed our fifth protracted meeting at Leech's, on the 28th of December. The result of this meeting was sixteen or seventeen converted, and nine join the church. We are now engaged in our sixth protracted meeting at Cherrington; we commenced it on the day before New Years; we have a good prospect for a revival here; a cloud of mercy seems to be hanging over us."—*(Pittsburg Christian Advocate, Feb. 5, 1856.)*

J. G. Thompson, the preacher-in-charge, writes under date of January 8, 1855; "There have been a number of revivals on Curllsville circuit during the fall and winter, so far, and the devil has been greatly troubled. He has 'made a full, determined stand' to keep the people from getting religion, but he has proved himself a blind leader —he lied about our camp-meeting; he originated and circulated a report that there was no water for the camp; that it was given up, &c., which kept some away; and yet we had a glorious camp meeting. We may mention Cherry Run, Black Fox, Callensburg, and especially Rimersburg, as sharing largely in the blessed spirit of revival, and the work is still going on."—*(Pittsburg Christian Advocate, Jan. 16, 1855.)*

S. A. Milroy reports a good work on the Corsica circuit: "The good Lord has favored us with a revival of religion. It commenced about three months ago. Protracted efforts have been made use of at several appointments for the advancement of the cause of Christ. The appointments now specially favored with revival influence are Kahles, Kanady, and Roseville. The membership have been refreshed and made to rejoice, while backsliders have been reclaimed; and sinners brought into the fold of Christ. Somewhere between ninety and one hundred have been converted, and eighty-five of them have given us their names as probationers."—*(Pittsburg Christian Advocate, March 6, 1855.)*

From C. R. Chapman glad news comes from the Rockville circuit: "It may be interesting to some of the friends of Zion at least, to hear that our new church in Richmond—an afternoon appointment connected with this place, constituting Rockville charge—has been finished, and dedicated to the Lord of glory, and that He to whom the offering was made, came to His temple, and declared it to be His, by the resurrection of dead souls to newness of life. The dedicatory services were held on the 22d of February. The sermon for the occasion was preached by Dr. Kingsley. . . . Rev. John McLean preached an interesting discourse in the evening. The meetings were continued from evening to evening, between three and four weeks, during which the power and glory of the holy one of Israel was revealed in our midst, and about forty souls professed to be redeemed by the blood of Christ. The convictions were deep, and the conversions generally clear and satisfactory."—*(Pittsburg Christian Advocate, April 10, 1855.)*

The Methodist Episcopal Church in Albion, Pennsylvania, was dedicated November 24, 1855. It was a beautiful and convenient structure, alike creditable to the heads and hearts of the good people of that place. The house was built with reference to "family sittings," though not a "pewed church." "After the society, which is small and not wealthy, had taxed itself to what appeared to be above the limit of its ability, there was still a debt of $1,000 unpaid on the day of dedication. A statement of this indebtedness was made at the close of the service, and the congregation commenced giving, and to the astonishment of all kept on giving, until the whole debt was wiped out."—*(Pittsburg Christian Advocate, Dec. 11, 1855.)*

A Methodist society was organized in Jamestown, Pa., in 1855. Among the early members may be named: John Fidler, Thomas Sherbondy, D. G. Clark, J. W. Clark, Jonathan Hoover, David Hoover, John Koonce and wife, William F. Johnson, Elias Bates, James Frame, and Irvin West. Services were held in the borough school house until 1859 when a frame meeting house was erected at a cost of $1,800. In 1865 a parsonage was built costing $1,000.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 499.)*

Our Conference Session in 1856.

Our conference met in Westfield, Chautauqua Co., N. Y., July 9, 1856, Bishop Edmund R. Ames presiding. Niram Norton was chosen secretary, and William F. Day and George W. Chesbro Assistant Secretaries. Eighty-eight out of one hundred and forty-eight brethren answered to their names.

Committees were appointed on Education, Slavery, Tract Cause, Sunday Schools, Temperance, Bible Cause, Memoirs, Missionary Cause, and Pittsburg Christian Advocate.

Ira Norris, Justus O. Rich, David E. Day, E. J. Kinney and Samuel Reynolds were located.

Darius Smith, Thomas Benn and Joseph Uncles were made effective. Obed D. Parker was superannuated. David Preston had been called to his reward. George L. Little withdrew from the ministry and membership.

Ezra S. Gillette, Major Colegrove, Russell M. Warren, E. A. Anderson, Joseph Allen, and Nathan M. Shurick were admitted on trial.*

The following preamble and resolution were passed and ordered published in the Pittsburg Christian Advocate:

"Whereas, The practice of dancing prevails in some parts of our work, and

"Whereas, Many of the so-called social parties of the day practice such diversions as cannot be used in the name of the Lord Jesus, and

"Whereas, Some of our members attend 'shows,' thereby giving countenance to *mountebanks*—therefore,

"Resolved, That our members be advised that such practices are contrary to the General Rules, and that such as persist in them will be dealt with as the Discipline directs, for unchristian or imprudent conduct, as the case may require." Signed by E. J. L. Baker.
G. B. Hawkins.

Two recommendations of the General Conference—to so alter the Discipline as to authorize the appointment of Missionary Bishops, and to change the ratio of representation in the General Conference from one in thirty to one in forty-five received conference concurrence.

A committee consisting of Hiram Kinsley, John Bain, G. W. Clarke, E. J. L. Baker, Niram Norton, G. B. Haw-

kins, and Moses Hill was appointed to whom was referred the action of the Trustees of Allegheny College affecting the salaries of the professors. The committee reported the following which was adopted by a vote of 83 to 18:

"Whereas, The Trustees of Allegheny College have raised the salaries of the Professors of said College without the knowledge or consent of this Conference, therefore

"Resolved, That the Centenary Fund Society of the Erie Annual Conference be, and the same is hereby instructed not to pay any amount on the salaries of said Professors above what those salaries were before thus raised by the Trustees."*

Appointments for 1856: Cleveland District, John Bain, presiding elder; Cleveland—St. Clair Street, Moses Hill; Erie Street, J. E. Chapin; Perry Street, J. D. Norton; City Mission, Thomas Stubbs; Newburg, L. W. Ely, Albert Norton; Chagrin Falls, H. P. Henderson, George Stocking, sup.; Bainbridge, Samuel Wilkinson; Mayfield, William Lund; Willoughby, Roderick Norton; Painesville, Samuel Gregg; Mentor, R. H. Hurlburt; Chardon, Hiram Kellogg, W. A. Matson; Concord, Allen Fouts; Geneva, Darius Smith, E. C. Latimer; Ashtabula, William Patterson; Mechanicsville, Ezra Wade; Asbury Seminary, to be supplied; Cleveland, Seamen's Bethel, Dillon Prosser; American Colonization Society, B. O. Plimpton, Agent. Ravenna District, Albina Hall, presiding elder; Ravenna, G. W. Clarke; Franklin, Valorus Lake; Cuyahoga Falls, D. C. Wright; Northampton, T. B. Tait; Tallmadge, William Monks; Akron, W. F. Day; Mantua, Potter Sullivan; Hudson, Benjamin Excell; Twinsburg, J. H. McCarty; Edinburg, C. T. Kingsbury, David King; Parkman, W. M. Bear, S. W. Ingraham; Ellsworth, one to be supplied, Cyril Wilson; Windham and Nelson, Thomas Radcliff; Poland, A. D. Morton; Charlestown and Freedom, P. P. Pinney. Warren District, Niram Norton, presiding elder; Warren, E. J. L. Baker; Braceville, J. H. Tagg; Southington, J. F. Brown; West Farmington, Lewis Clark, one to be supplied; Bloomfield, H. N. Stearns; Windsor, C. R. Pattee; Youngstown, John Tribby; Liberty, Stephen Heard; Bristol and Mecca, Ira Eddy; Gustavus, J. K. Hallock, C. W. Reeves; Hubbard, J. B. Grover; Hartford and Brookfield, William Sampson; Williamsfield, R. W. Crane; Orangeville, J. W. Hill, N. M. Shurick. Erie District, Joseph Leslie, presiding elder; Erie, W. F. Wilson; McKean, H. M. Chamberlain,

*E. A. Anderson—Admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes; withdrew under charges, 1862. Appointments—1856, Wattsburg; 1857-'58, Pine Grove; 1859-'60, Sugar Grove; 1861, Little Valley.

*N. M. Shurick—Admitted on trial, 1856; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; transferred to Kentucky Conference, 1864; transferred to Cincinnati Conference, 1866; located, 1867. Appointments—1856, Orangeville; 1857, Windsor; 1858, Willoughby; 1859, Montville; 1860, Sinclairville; 1861, Delanti; 1862-'63, Shenango; 1865, Covington, Ky., Main Street; 1866, Cincinnati, O., Pearl Street.

Frederick Vernon, D. W. Vorse, sup.; Girard, I. O. Fisher; Springfield, J. W. Wilson; Albion, David Mizener, E. S. Gillette; Wesleyville, John McLean, Benjamin Marsteller; North East, J. W. Lowe; Kingsville, A. M. Brown; Conneaut, John Prosser; Waterford, C. R. Chapman; Edinboro and Venango, J. B. Orwig; Morgan, Alvin Burgess; Denmark and Pierpont, Stephen Hubbard, William Hayes; Jefferson, W. R. Johnson. Meadville District, Hiram Kinsley, presiding elder; Meadville, G. W. Maltby; Saegertown, John Abbott, W. C. Henderson; Cochranton, Robert Gray; Sunville, Jephtha Marsh, one to be supplied; Franklin, G. W. Chesbro; Greenville, John Graham; New Lebanon, I. C. T. McClelland, E. T. Wheeler, sup.; Salem, Wareham French, S. L. Wilkinson; Evansburg, Isaiah Lane; Conneautville, Jonathan Whitely, S. S. Stuntz; Rockville, A. H. Bowers; Cambridge, and Le Boeuff, N. C. Brown, one to be supplied; Espyville, Isaac Scofield, one to be supplied; Allegheny College, L. D. Williams, professor; Western Christian Advocate, Calvin Kingsley, editor. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, Thomas Guy; Mt. Jackson, S. K. Paden; Wilmington, H. H. Moore; Portersfield, James Shields; Harrisville, T. G. McCreary; North Washington, J. H. Vance; Hendersonville, A. L. Miller, John McComb; Clintonville, Hiram Luce; Clarksville, M. H. Bettes; Sharon, N. G. Lake; Mercer, R. A. Caruthers; Delaware Grove, J. W. Weldon; Middlesex, Joseph Uncles. Clarion District, Josiah Flower, presiding elder; Clarion, J. T. Boyle; Corsica, Thomas Benn; Brookville, to be supplied; Luthersburg, P. W. Sherwood; Warsaw, G. W. Moore; Punxsutawney, Jared Howe, one to be supplied; Troy, S. A. Milroy; New Bethlehem, Robert Beatty; Brady's Bend, E. H. Yingling; Curilsville, John Crum, J. K. Mendenhall; Shippenville, J. G. Thompson, J. M. Greene; Washington, G. F. Reeser, J. F. Perry. Jamestown District, Bryan S. Hill, presiding elder; Jamestown, John Peate; Ashville, S. S. Burton; Jamestown and Sugar Grove Swedish Mission, James Bredberg; Sugar Grove, Major Colegrove; Frewsburg, Samuel Hollen; Pine Grove, James Gilfillan; Randolph, John Robinson, T. P. Warner; Allegheny Valley, W. R. Gehr; Kinzua and Tionesta, N. W. Jones; Panama, J. S. Lytle; Columbus and Spring Creek, G. M. Eberman, L. D. Brooks; Wattsburg, D. M. Stever, E. A. Anderson; Riceville, Alexander Barris, F. W. Smith; Youngsville, A. R. Hammond; Warren, E. B. Lane; Pleasantville, Edwin Hull, James Gillmore. Fredonia District, James H. Whallon, presiding elder; Fredonia, A. H. Tibbetts; Dunkirk, D. C. Osborne; Portland, John Wrigglesworth; Westfield, E. A. Johnson; Quincy, O. L. Mead; Mayville, J. R. Lyon; Sherman, Peter Burroughs; Sinclairville, R. M. Bear, R. M. Warren; Ellington, T. D. Blinn; Leon, John Akers, Joseph Allen; Perrysburg, J. B. Hammond; Villenovia, S. N. Warner; Forestville and Sheridan, W. P. Bignell; Silver Creek, E. M. Nowlen.

Ezra S. Gillette was born in Saybrook, Ohio, Jan. 2, 1826; and died at Bowling Green, Ohio, Nov. 17, 1897. He was converted at the age of fourteen. He was educated at Kingsville Academy and Allegheny College, and joined the Erie Conference on trial in 1856, falling into the East Ohio Conference at the division. For nineteen

years he received his appointments in the regular pastoral work, and then for twenty-three years was agent of the American Bible Society in Ohio. His pulpit ministrations were characterized with divine unction and power, and revivals attended his ministry. "His departure was unexpected, but, like Elijah, he stepped into God's chariot, and went up to heaven, welcomed by hundreds who had been saved through his ministry."*

"Major Colegrove was stricken with paralysis, resulting from an apoplectic shock, Friday morning, Jan. 27, 1893, and remained in an unconscious state until his death, which occurred at 8:20 o'clock the same evening. Though in poor health for some years, he had felt unusually well the day before, and had walked twice down into the business part of the city and back the day of his death.

"He was born in Edmeston, N. Y., Feb. 15, 1818, and lived among those rock-ribbed and perpendicular hills until the year 1834, when his father, Isaac Colegrove, Sr., removed with his family to Pennsylvania. Such was his early ambition to become useful in the world that at the age of eighteen he received a certificate as teacher, beginning the profession in New York; he also taught a number of years near the home of his young manhood. Many have referred to him as their faithful and beloved teacher and a thorough Christian gentleman. While yet a young man, he earnestly sought and obtained an evidence of acceptance with God; and such were his convictions and such the recognition of his ability by the church of which he was a member, that he was soon licensed as an exhorter, and afterwards as a local preacher. Soon after he was employed by Presiding Elder Whallon as a supply on the Mayville and Sherman charge. In 1856 he was received as a probationer in the Erie Conference,

---

***E. S. Gillette—Admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes; transferred to Minnesota Conference, 1868; transferred to Erie Conference, 1869; became a member of East Ohio Conference at its organization, 1876; deceased, Bowling Green, O., November 17, 1897. Appointments—1856, Albion; 1857-'58, Conneaut; 1859-'60, Mercer; 1861-'62, Cuyahoga Falls; 1863, Ravenna; 1864-'66, Cleveland, St. Clair Street; 1867, Painesville; 1868, St. Paul, Minn.; 1869-'70, Jamestown, N. Y.; 1871, Youngstown; 1872-'73, Cleveland, Broadway; 1874, Cleveland, Waring Street; 1875-'97, District Agent, American Bible Society.**

where, until health failed, he was faithful to his work." His health seems never to have been the best, and, as his appointments show, he held, much of the time, a supernumerary or superannuated relation. He was a good man, and useful in all his relations with the church.*

Russell Madison Warren, Joseph Allen.

The Warrens came from Massachusetts, and the Russells from Connecticut. Both families were distinctively Methodistic. Russell Madison Warren was born in the town of Lewiston, County of Niagara, state of New York, on the Old Ridge Road, six miles from the village of Lewiston, July 1, 1833. His mother died when he was but six weeks old, and after that sad event, he lived among relatives. From the age of five years until twenty he lived in Niagara Falls. The first religious service of which he retained a remembrance was a quarterly meeting held in a large barn.

His mother on her dying bed had requested *her* mother that he might be so taught that he would meet her in heaven. His conversion, as we have him relate it, is interesting. "God in great mercy impressed these thoughts upon my careless heart, and I am sure this impression helped me to come to him. Our club of young men usually attended the Methodist Episcopal Church, Sabbath evenings—we left our cards long enough for that. On one memorable Sabbath evening, four of us attended church. I was at the time about twenty years of age. It was quarterly meeting and the presiding elder was to preach. It was the old church on Falls street. The pulpit was between the two front doors. We filled a seat about three seats from the front. I was seated next to the aisle. I remember nothing about the sermon, and am sure I was not impressed. At the close of the sermon, the pastor, R. L. Waite, a kind fatherly man with white

*Major Colegrove—Licensed to preach, 1854; admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1864, Morris; deceased, Corry, Pa., January 27, 1893. Appointments—1855, Mayville and Sherman (supply); 1856, Sugar Grove; 1857, Pleasantville; 1858, Mina; 1859, supernumerary; 1860, Wattsburg; 1861, Pleasant Valley; 1862, Rootstown; 1863-'64, superannuated; 1865-'67, Garland; 1868, supernumerary; 1869, Sheffield; 1870, Kane Mission; 1871, Asbury; 1872-'73, superannuated; 1874, Freehold and Grant Station; 1875, Grant and Wrightsville; 1876-'84, supernumerary; 1884-'92, superannuated.

hair arose and said they would have a prayer meeting at the altar, and urged the members of the church to come forward. A hymn was sung and the altar and the front seat were filled. Then in a very mild voice the pastor asked, 'Is there one or more persons who will seek God to-night? If there be any, let them rise to their feet.' I remember I thought 'That means me.' I did not have the fervor of penitent feeling. I only thought 'I ought to go.' I arose and stood perfectly calm for a few minutes while the good pastor exhorted others. He then said; 'Will that young man come forward and bow with us at the altar?' Without hesitancy I went to the altar and kneeled, and then, like a tempest, a sense of sin and danger of eternal damnation filled my soul and I cried aloud for mercy. I felt I was lost forever, and then commenced a struggle that continued until Wednesday evening. On that evening I was kneeling nearly exhausted, for I had continued to cry to God for mercy, almost night and day, when some one asked me, 'Do you believe Christ came into the world to save sinners?' I answered 'Yes.' 'Do you believe he will save you?' I again answered 'Yes,' 'Do you believe Jesus will save you *now?*' This question was asked with great earnestness. I seemed to have received a shock. I looked up and tried to say 'Now'—then in a moment of time I was filled with light. I found myself upon my feet, telling the glad story of 'a soul in its earliest love.' I have never been able to tell it all. Thus I was happily saved. I am glad I was saved—saved at an altar of prayer—that I knew I was saved. I am very happy to-day. These are tears of joy that fill my eyes."

Mr. Warren was united in marriage with Miss Sarah Amelia Nichols, daughter of Rev. David Nichols, of the Genesee Conference, Aug. 15, 1855. Mrs. Warren was a lady of fine Christian character, possessed of many virtues, and proved of great help to her husband during his long and useful ministry.

Brother Warren resisted his call to the ministry for some time, but finally yielded under the counsel of A. C. Tibbetts, then pastor at Warren, Pennsylvania, from whom he received license to exhort. He was licensed to preach by the Warren quarterly conference in 1856, J. H. Whallon, presiding elder, signing the license. He preached his first sermon at the Scott School House, four

miles below Warren, the same year. He was admitted on trial in the Erie Conference at its session held later in the year, and received his first appointment as junior preacher on the Sinclairville circuit, R. M. Bear in charge.*

Joseph Allen finished his earthly course at Wattsburg, Pennsylvania, March 15, 1889. In his active ministry he had been very successful in winning souls during his twelve effective years, frequently enjoying extensive revivals. He worked cheerfully and faithfully with no selfish ambitions—he was only ambitious to make full proof of his ministry. In his superannuated relation, he visited the sick, comforted the sorrowing, and encouraged the despondent, indeed helping all to the full extent of his ability. He was a favorite among the people, when death visited their homes, and on funeral occasions. B. S. Hill stated that he believed Joseph Allen had preached more funeral sermons than any other country preacher in Erie County. The last sermon he tried to preach was at the funeral of an old friend, but he was unable to finish it. He had a great heart of love and sympathy which always overflowed.

Brother Allen was born in Harpersfield, Delaware Co., N. Y., April 5, 1813. He was converted in 1832; married to Miss Esther L. Butler March 12, 1834; licensed to exhort in 1838; licensed to preach in 1845; received on trial in the Erie Conference in 1856; made supernumerary in 1867-'68, and again in 1870-'83; and superannuated in 1884.†

*R. M. Warren—Licensed to preach, 1856; admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes. Appointments—1856, Sinclairville; 1857-'58, Dunkirk; 1859-'60, Westfield; 1861-'62, Erie, Simpson Chapel; 1863-'65, Newburg; 1866-'67, Warren, O.; 1868-'70, Ravenna; 1871-'72, Jamestown, N. Y.; 1873-'75, Erie District; 1876-'78, Warren, Pa.; 1879-'81, Greenville; 1882-'84, New Castle, First Church; 1885-'86, Oil City, Grace Church; 1887-'89, Corry; 1890-'92, Sharon; 1893, Grove City; 1894-'95, Brookville; 1896, supernumerary; 1897, superannuated; 1898, Ellington and Kennedy; 1899-1900, superannuated; 1901, Springboro; 1902-'07, superannuated.

†Joseph Allen—Licensed to preach, 1845; admitted on trial, 1856; full connection, 1858; deacon, unknown; elder, 1856, Ames; deceased, Wattsburg, Pa., March 15, 1889. Appointments—1856-'57, Leon; 1858-'59, Ellington; 1860-'61, Perrysburg; 1862-63, Ellery; 1864, Riceville; 1865, Wattsburg and Mina; 1866, Waterford and Millville; 1867-'68, supernumerary; 1869, Greenfield and Mina; 1870-'83, supernumerary; 1884-'88, superannuated.

Report on Irish Deputation.

The committee, to whom was referred the subject of the Irish deputation, report as follows:

"From the information received from the Irish delegate, Rev. Robinson Scott, and from other reliable sources, it is evident that God has opened a great and effectual door for the evangelization of Irish Roman Catholics, and that the Wesleyan Methodists have a special call to that work.

"Our brethren of the Irish Conference, feeling the responsibility of their position, have entered upon this work with their characteristic zeal and energy, and have already succeeded in raising in Ireland itself the sum of seventy-five thousand dollars for the endowment of a literary institution of a high grade for the education of her youth, and for the enlargement of her missionary operations among the Roman Catholics, and destitute portions of Protestant districts.

"For the complete success of this enterprise, and to place it upon a permanent basis of future prosperity, they need the sum of two hundred and fifty thousand dollars, to be invested as capital, the proceeds of which shall be used for the education of youth, and the support of devoted missionaries. It is contemplated to raise at least $100,000 of this sum in the United States.

"All the annual conferences which have had this subject before them, approved the project, and the General Conference has given it its hearty sanction.

"The Methodist Episcopal Church is thus providentially called upon to forward the cause of Protestantism in Ireland by this means, and as the appointment of special agents would be both expensive and complicated, it will be necessary for the preachers to make collections in their several charges. If this were done by all, the work would soon be accomplished; therefore,

"Resolved, That we most cordially approve of the creation of a permanent fund to aid the Irish Wesleyan Conference in the evangelization of Ireland—and that we pledge ourselves to use our best exertions to raise money for this purpose among the people of our respective charges.

"Resolved, That these contributions be taken up be-

tween the first of September and the first of December, prox.

"Resolved, That the preacher in charge of Meadville Station be authorized agent to receive the money and forward it to Rev. Robinson Scott."

A Church Edifice in Washington, D. C.

"The committee, to whom was referred the building of a suitable church edifice in the city of Washington for the accommodation of our members who are there, or may be visiting the metropolis of our country; and also for the convenience of such other persons as may be there on business transactions, or to further scientific, literary, political, social or religious objects, who may wish to attend divine worship, would beg to report, that in the opinion of your committee, a people, who to-day, comprise over five millions of the inhabitants of the United States as members and adherents, should build in the city of Washington an edifice whose capacity, strength and style would in some measure be commensurate with our denominational character. And, whereas, forty thousand dollars more than the funds on hand, are wanted to complete the object proposed

"And, whereas, the connectional character of the Metropolitan Church is to be such that our bishops are directed by the General Conference to transfer pastors successively from all parts of our work to fill its pulpit.

"First, Resolved, therefore, that a collection be taken up in all our charges for the above purpose.

"Second, Resolved, That the above collections be taken up between the first of January and March next; the same to be paid into the hands of the presiding elders, who shall forward the amount to the trustees or agents of said church. All of which is respectfully submitted."

A revival spirit prevailed over Poland Circuit in 1856, A. D. Morton, pastor. The camp meeting was a success, and many gave their hearts to God. The village of Lowell was the scene of the second revival. Boardman fell into line, and Poland itself was not behind. One hundred and eighteen were received into the church on probation.—*(Pittsburg Christian Advocate, June 17, 1856.)*

"Cottage Methodist Episcopal Church (Mercer Co.) as a local preacher in 1858 by the Rev. Bryan S. Hill,

was organized in 1856 by Dillon Prosser, in what was known as 'Cape Horn School House.' The original members were: George Jones and wife, John Webb and wife, Mrs. Dorothy Peate, Mary Black, Rev. Robert Boyd and John Dight and wife. The following summer a small church edifice was constructed, costing about $300. It was subsequently sold to John Wilson for a dwelling, and on the same site, two miles west of Jackson Centre, on the Franklin and Mercer road, in 1870, a fine frame building was erected, costing $2,000. Rev. McGill was probably the first regular pastor."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 544.)*

Our Twenty-First Session.

The Erie Conference commenced its twenty-first annual session at Ravenna, O., July 15, 1857, Bishop Levi Scott presiding; Lorenzo D. Williams, Secretary, and John D. Norton and G. W. Chesbro, Assistant Secretaries.

A. R. Hammond, R. H. Hurlburt, Jared Howe, David King and Ezra Wade were granted a supernumerary relation.

John Prosser, James Gillmore, Thomas Benn, R. L. Blackmar, William Patterson and S. W. Ingraham were superannuated.

L. D. Prosser was made effective.

William Lund, Hiram Kellogg, J. G. Thompson, S. S. Burton and W. C. Henderson, located.

Thomas Carr, O. P. Brown and O. D. Parker were announced as deceased.

These were admitted on trial: Benjamin Clay Warner, James Kaldoo Shaffer, Gabriel Dunmire, Robert B. Boyd, Leonard E. Beardsley, John Cook Scofield, Zaccheus W. Shadduck, William D. Archbold, S. S. Nye, Thomas Graham, Ralph R. Roberts, William Brainard, J. C. Sullivan, Adam Height, Samuel Coon, Andrew J. Merchant and George H. Brown.*

***Adam Height—Licensed to preach and ordained deacon and elder in the Evangelical Lutheran Church; admitted on trial, 1857; full connection, 1859, his orders being recognized; located at his own request, 1861. Afterwards withdrew and entered the ministry of the Evangelical Lutheran Church. Appointments—1857, Salem, Mercer Co.; 1858, Pleasantville; 1859, Wattsburg; 1860, Washington.**

S. S. Nye—Admitted on trial, 1857; full connection, 1859; dea-

Appointments for 1857: Cleveland District, John Bain, presiding elder; Cleveland—St. Clair Street, Moses Hill; Erie Street, J. E. Chapin; Perry Street, J. W. Lowe; City Mission, to be supplied; Newburg, H. P. Henderson, L. E. Beardsley; Chagrin Falls, to be supplied; Bainbridge, S. S. Stuntz; Chester, William Brainard; Mayfield, J. B. Hammond; Willoughby, Benjamin Excell; Painesville, Thomas Stubbs, R. H. Hurlburt, sup.; Mentor, Potter Sullivan; Chardon, Roderick Norton; Montville, Alvin Burgess, W. A. Matson; Thompson, Allen Fouts; Geneva, Darius Smith, E. C. Latimer, Samuel Wilkinson; Ashtabula, H. D. Cole; Cleveland, Seamen's Bethel, Dillon Prosser; American Colonization Society, B. O. Plimpton; Western Christian Advocate, Calvin Kingsley, editor. Ravenna District, Samuel Gregg, presiding elder; Ravenna, J. D. Norton; Franklin, Valorus Lake; Cuyahoga Falls, D. C. Wright; Northampton, L. W. Ely; Tallmadge, William Monks; Akron, G. W. Clarke; Mantua, B. C. Warner; Hudson, P. P. Pinney; Twinsburg, J. H. McCarty; Edinburg, M. H. Bettes, Ira Eddy; Parkman, Albert Norton, J. F. Brown; Ellsworth, T. B. Tait, Cyril Wilson; Windham and Nelson, Thomas Radcliff; Charlestown and Freedom, C. T. Kingsbury. Warren District, Niram Norton, presiding elder; Warren,

---

con, 1859, Simpson; elder, 1861, Morris; located, 1866; afterwards withdrew from the Church and entered the ministry of the Disciple Church, serving pastorates of that body in the State of Illinois. Appointments—1857-'58, North Washington and Clintonville; 1859-'60, Delaware Grove; 1861, Hartford and Orangeville; 1862, Northampton; 1863, Jackson; 1864, Windham; 1865, supernumerary.

W. D. Archbold—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1863, Simpson; located, 1865; present residence, Denver, Col. Appointments—1857-'58, professor, Western Reserve Seminary; 1859-'60, Sharon; 1861-'63, principal, Western Reserve Seminary; 1864, superannuated.

William Brainard—Admitted on trial, 1857; discontinued, 1860. Appointments—1857, Chester; 1858, Franklin, O.; 1859, Northampton.

Samuel Coon—Licensed to preach, 1853; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; located, 1870; deceased, Rimersburg, Pa., June 17, 1898. Appointments—1857, Washington; 1858-'59, Curllsville; 1860, Luthersburg; 1861-'62, Warsaw; 1863, Washington; 1864, Putneyville; 1865-'66, Shippenville; 1867, Putneyville; 1868, Curllsville; 1869, President.

J. C. Sullivan—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; expelled from ministry and membership, 1882; admitted on trial, St. John's River Conference, 1891; full connection, 1893; deacon, 1893, Foster; elder, 1895, Fowler. Appointments—1857, Espyville; 1858, Salem; 1859-'60, New Lebanon; 1861-'62, Cochranton; 1863-'65, Conneautville; 1866-'68, Youngsville; 1869-'70, East Randolph; 1871-'72, Portland; 1873-'74, Cleveland, Erie Street; 1875-'76, Geneva; 1877-'78, Barnesville; 1879-'81, Salem; 1891-'92, Orange City, Fla.; 1893-'94, Georgiana, Fla.; 1895, New Smyrna, Fla.; 1896, St. Petersburg and Port Tampa, Fla.; 1897, St. Petersburg, Fla.; 1898, St. Petersburg, Tampa and Port Tampa City, Fla.; 1899-1901, Winter Park, Fla.

was organized in 1856 by Dillon Prosser, in what was known as 'Cape Horn School House.' The original members were: George Jones and wife, John Webb and wife, Mrs. Dorothy Peate, Mary Black, Rev. Robert Boyd and John Dight and wife. The following summer a small church edifice was constructed, costing about $300. It was subsequently sold to John Wilson for a dwelling, and on the same site, two miles west of Jackson Centre, on the Franklin and Mercer road, in 1870, a fine frame building was erected, costing $2,000. Rev. McGill was probably the first regular pastor."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 544.)*

Our Twenty-First Session.

The Erie Conference commenced its twenty-first annual session at Ravenna, O., July 15, 1857, Bishop Levi Scott presiding; Lorenzo D. Williams, Secretary, and John D. Norton and G. W. Chesbro, Assistant Secretaries.

A. R. Hammond, R. H. Hurlburt, Jared Howe, David King and Ezra Wade were granted a supernumerary relation.

John Prosser, James Gillmore, Thomas Benn, R. L. Blackmar, William Patterson and S. W. Ingraham were superannuated.

L. D. Prosser was made effective.

William Lund, Hiram Kellogg, J. G. Thompson, S. S. Burton and W. C. Henderson, located.

Thomas Carr, O. P. Brown and O. D. Parker were announced as deceased.

These were admitted on trial: Benjamin Clay Warner, James Kaldoo Shaffer, Gabriel Dunmire, Robert B. Boyd, Leonard E. Beardsley, John Cook Scofield, Zaccheus W. Shadduck, William D. Archbold, S. S. Nye, Thomas Graham, Ralph R. Roberts, William Brainard, J. C. Sullivan, Adam Height, Samuel Coon, Andrew J. Merchant and George H. Brown.*

***Adam Height—Licensed to preach and ordained deacon and elder in the Evangelical Lutheran Church; admitted on trial, 1857; full connection, 1859, his orders being recognized; located at his own request, 1861. Afterwards withdrew and entered the ministry of the Evangelical Lutheran Church. Appointments—1857, Salem, Mercer Co.; 1858, Pleasantville; 1859, Wattsburg; 1860, Washington.**

S. S. Nye—Admitted on trial, 1857; full connection, 1859; dea-

Appointments for 1857: Cleveland District, John Bain, presiding elder; Cleveland—St. Clair Street, Moses Hill; Erie Street, J. E. Chapin; Perry Street, J. W. Lowe; City Mission, to be supplied; Newburg, H. P. Henderson, L. E. Beardsley; Chagrin Falls, to be supplied; Bainbridge, S. S. Stuntz; Chester, William Brainard; Mayfield, J. B. Hammond; Willoughby, Benjamin Excell; Painesville, Thomas Stubbs, R. H. Hurlburt, sup.; Mentor, Potter Sullivan; Chardon, Roderick Norton; Montville, Alvin Burgess, W. A. Matson; Thompson, Allen Fouts; Geneva, Darius Smith, E. C. Latimer, Samuel Wilkinson; Ashtabula, H. D. Cole; Cleveland, Seamen's Bethel, Dillon Prosser; American Colonization Society, B. O. Plimpton; Western Christian Advocate, Calvin Kingsley, editor. Ravenna District, Samuel Gregg, presiding elder; Ravenna, J. D. Norton; Franklin, Valorus Lake; Cuyahoga Falls, D. C. Wright; Northampton, L. W. Ely; Tallmadge, William Monks; Akron, G. W. Clarke; Mantua, B. C. Warner; Hudson, P. P. Pinney; Twinsburg, J. H. McCarty; Edinburg, M. H. Bettes, Ira Eddy; Parkman, Albert Norton, J. F. Brown; Ellsworth, T. B. Tait, Cyril Wilson; Windham and Nelson, Thomas Radcliff; Charlestown and Freedom, C. T. Kingsbury. Warren District, Niram Norton, presiding elder; Warren,

---

con, 1859, Simpson; elder, 1861, Morris; located, 1866; afterwards withdrew from the Church and entered the ministry of the Disciple Church, serving pastorates of that body in the State of Illinois. Appointments—1857-'58, North Washington and Clintonville; 1859-'60, Delaware Grove; 1861, Hartford and Orangeville; 1862, Northampton; 1863, Jackson; 1864, Windham; 1865, supernumerary.

W. D. Archbold—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1863, Simpson; located, 1865; present residence, Denver, Col. Appointments—1857-'58, professor, Western Reserve Seminary; 1859-'60, Sharon; 1861-'63, principal, Western Reserve Seminary; 1864, superannuated.

William Brainard—Admitted on trial, 1857; discontinued, 1860. Appointments—1857, Chester; 1858, Franklin, O.; 1859, Northampton.

Samuel Coon—Licensed to preach, 1853; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; located, 1870; deceased, Rimersburg, Pa., June 17, 1898. Appointments—1857, Washington; 1858-'59, Curllsville; 1860, Luthersburg; 1861-'62, Warsaw; 1863, Washington; 1864, Putneyville; 1865-'66, Shippenville; 1867, Putneyville; 1868, Curllsville; 1869, President.

J. C. Sullivan—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; expelled from ministry and membership, 1882; admitted on trial, St. John's River Conference, 1891; full connection, 1893; deacon, 1893, Foster; elder, 1895, Fowler. Appointments—1857, Espyville; 1858, Salem; 1859-'60, New Lebanon; 1861-'62, Cochranton; 1863-'65, Conneautville; 1866-'68, Youngsville; 1869-'70, East Randolph; 1871-'72, Portland; 1873-'74, Cleveland, Erie Street; 1875-'76, Geneva; 1877-'78, Barnesville; 1879-'81, Salem; 1891-'92, Orange City, Fla.; 1893-'94, Georgiana, Fla.; 1895, New Smyrna, Fla.; 1896, St. Petersburg and Port Tampa, Fla.; 1897, St. Petersburg, Fla.; 1898, St. Petersburg, Tampa and Port Tampa City, Fla.; 1899-1901, Winter Park, Fla.

E. J. L. Baker; Braceville, J. H. Tagg; West Farmington, W. M. Bear, R. W. Crane, Ezra Wade, sup.; Bloomfield, H. N. Stearns; Windsor, Wareham French, N. M. Shurick; Youngstown, John Tribby; Liberty, Stephen Heard; Vienna and Bristol, J. W. Hill, one to be supplied; Gustavus, J. K. Hallock, W. R. Johnson; Hubbard, G. H. Brown; Hartford and Brookfield, William Sampson; Williamsfield, J. B. Grover; Orangeville, C. W. Reeves, David King, sup.; Western Reserve Seminary, James Greer, principal; W. D. Archbold, teacher of languages. Erie District, Joseph Leslie, presiding elder; Erie, W. F. Wilson; McKean, David Mizener, L. D. Prosser, D. W. Vorse, sup.; Girard, I. O. Fisher; Springfield, J. W. Wilson; Albion, C. R. Chapman, William Hayes; Wesleyville, Benjamin Marsteller; North East, Albina Hall; Kingsville, A. M. Brown; Conneaut, E. S. Gillette; Waterford, John Crum; Edinboro and Venango, I. C. T. McClelland; Morgan, John McLean; Denmark and Pierpont, Hiram Luce, one to be supplied; Jefferson, H. M. Chamberlain. Meadville District, Hiram Kinsley, presiding elder; Meadville, G. W. Maltby; Saegertown, A. H. Bowers; Steuben, N. C. Brown; Cochranton, Robert Gray; Sunville, Jephtha Marsh, Z. W. Shadduck; Franklin, G. W. Chesbro; Greenville, John Graham; New Lebanon, A. L. Miller, E. T. Wheeler, sup.; Salem, John Abbott, Adam Height; Evansburg, J. B. Orwig; Conneautville, Jonathan Whitely, A. J. Merchant; Rockville and Cambridge, Isaiah Lane; Espyville, Isaac Scofield, J. C. Sullivan; Allegheny College, L. D. Williams, professor. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, Thomas Guy; Mt. Jackson, S. L. Wilkinson; Wilmington, J. T. Boyle, S. K. Paden; Portersville, Robert Boyd; Harrisville, T. G. McCreary; North Washington and Clintonville, John McComb, S. S. Nye; Hendersonville, J. W. Weldon, Stephen Hubbard; Clarksville, R. A. Caruthers; Sharon, Joseph Uncles; Mercer, A. D. Morton; Delaware Grove, J. H. Vance; Middlesex, C. R. Pattee; Poland, W. F. Day. Clarion District, Josiah Flower, presiding elder; Clarion, N. G. Luke; Corsica, J. F. Perry; Brookville, Thomas Graham; Luthersburg, P. W. Sherwood; Warsaw, G. W. Moore; Punxsutawney, James Shields, J. K. Shaffer; Troy, J. K. Mendenhall; New Bethlehem, S. A. Milroy; Brady's Bend, E. H. Yingling; Curllsville, Robert Beatty, Gabriel Dunmire; Shippenville, J. M. Greene; Washington, G. F. Reeser, Samuel Coon; Pine Grove, Frederick Vernon. Jamestown District, B. S. Hill, presiding elder; Jamestown, John Peate; Ashville, James Gilfillan; Jamestown and Sugar Grove Swede Mission, James Bredberg; Sugar Grove, Alexander Barris; Frewsburg, T. P. Warner; Pine Grove, E. A. Anderson; Randolph, D. M. Stever; Little Valley; John Akers; Kinzua and Tionesta, Edwin Hull; Panama, J. S. Lytle; Columbus, G. M. Eberman; Wattsburg, E. B. Lane, J. C. Scofield; Spartansburg and Spring Creek, L. D. Brooks; Youngsville, Samuel Hollen; Warren, D. C. Osborne; Pleasantville, Major Colegrove, F. W. Smith; Titusville, N. W. Jones. Fredonia District, J. H. Whallon, presiding elder; Fredonia, J. R. Lyon; Dunkirk, R. M. Warren; Portland, Peter Burroughs; Westfield, E. A. Johnson; Quincy, O. L. Mead; Mayville, A. C. Tibbetts; Sherman, John Robinson; Sinclairville, E. M. Nowlen, R. R. Roberts; Ellington, T. D. Blinn, A. R. Hammond, sup.; Leon, Joseph Allen, W. R. Gehr; Perrysburg, S. N. Warner; Villenovia, R. M. Bear; Forestville, W. P. Bignell; Silver Creek, John Wrigglesworth.

John Cook Scofield.

John Cook Scofield, who closed his earthly career at Rochester, Pa., September 9, 1902, was born in Tompkins county, New York, August 26, 1828. In early life he removed to Chautauqua county. He went to California with the early gold seekers, crossing the Isthmus, and meeting with many thrilling experiences. He returned in the early fifties. His active Christian life began at the early age of thirteen, when he united with the Methodist Episcopal Church. He was licensed to preach in 1856, and the following year received on trial in the Erie Conference. Cheerful and affable, and with good pulpit abilities, he always won his way to the hearts of the people. He gave to the church forty-three years of unbroken effective ministerial work. He was twelve years presiding elder, serving the Erie and New Castle Districts. He was a delegate to the General Conference of 1896.

He was married to Miss Maria Louisa Hartwell in 1848, the union proving a most happy one. Two daughters were born, who both lived to be married, and each left a child; and these grandchildren are now the only representatives of Brother Scofield's family—Guy Shugart, M. D., of Rochester, Pa., and Miss Adelaide Foltz, of New Castle.

His wife was taken from him in the early part of 1896, since which his life has been a lonely one. He was superannuated in 1901, having been one year supernumerary. On the last day of 1900 he suffered a slight stroke of paralysis, but so far rallied as to be able to speak at the "watch meeting" that night. A few days later he sent for Dr. R. S. Borland, and said to him: "I have been hit; and must do what I have long intended to do," and then made over to the Erie Conference, for the benefit of its claimants, the title to a farm in Chautauqua county. A second shock came a few days later; the third shock was delayed until September 7, 1902, from which he did not recover consciousness, but passed away two days later. "The homeless one has gone home."*

***J. C. Scofield—Licensed to preach, 1856; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Rochester, Pa., September 9, 1902. Appoint-**

ANDREW JACKSON MERCHANT.

"Andrew Jackson Merchant was born at Napoli, N. Y., December 23, 1831, of devout Methodist parents, whose house was the home of the itinerant minister for nearly half a century. Four sons became Methodist preachers and two daughters became the wives of Methodist preachers. Andrew was the fourth child and was inured to hard work on the farm with his father and brothers. At an early age he became a school teacher, and at the age of twenty-three, having himself earned the means, he entered Allegheny College and graduated in 1857 with the Latin honor. On June 29th of the same year he was united in marriage with Miss Frances C. Peck, of Sinclairville, N. Y., of which union were born seven children. Two of these died in infancy. The other five all graduated from Allegheny College.

"Brother Merchant was a good man, pure in heart, gentle, kind, affectionate. His nature was like a morning in June. He was congenial with people of all ages and conditions in life. He enjoyed banqueting with the rich and the brilliant, and delighted to sit among the children and hold sweet converse with their lowly mother in her cabin home. The young, the middle-aged, and the aged, the scholar and the bare-foot boy found him delightful company.

"He was not only *suaviter in modo,* but also *fortiter in re.* A man of strong convictions, he loved the right and hated the wrong. With heavy shot he pounded intemperance, social impurity, and every other foe of the individual, of society, of the nation. In his attitude to the great reforms of the day he did not ask, 'Will it pay?' but, 'Is it right?' and feeling assured that he was in the right, there he would stand like a Daniel and endure hardness as a good soldier of Jesus Christ."

Brother Merchant was a good preacher, and expounded and defended the fundamental doctrines of our holy religion. He could say with St. Paul, "This one thing I do."

---

ments—1857-'58, Wattsburg; 1859-'60, Pine Grove; 1861-'62, Titusville; 1863-'65, Brookville; 1866-'67, New Castle; 1868-'70, Corry; 1871-'73, Westfield; 1874, Oil City; 1875-'77, Greenville; 1878-'80, Union City; 1881-'82, Erie, Simpson Chapel; 1883-'86, Erie District; 1887-'88, New Castle, Epworth Church; 1889-'90, West Middlesex; 1891, Erie, Tenth Street; 1892-'93, Erie District; 1894-'99, New Castle District; 1900, supernumerary; 1901, superannuated.

In the last year of his ministry and of his life, at the age of sixty-eight, he spent ninety consecutive days and nights in revival work, and received more than a hundred persons into the full membership of his church. In the same time he raised by solicitation one thousand dollars and redeemed the parsonage property from a burdensome debt. He was for many years actively connected with many conference societies. He had a genius for details, and studied accuracy in his work. He was a good financier, and no benevolent cause suffered in his hands. Few equalled, and none excelled him, in pastoral work—visiting from house to house. He remembered people and was interested in their domestic, social, political and religious life. He re-wrote church records and hunted up the forgotten and neglected.

He was licensed to preach in 1857. The same year he was received on trial in the Erie Conference, and was effective forty-two years. In 1885 the DePauw University conferred upon him the degree of Doctor of Divinity. He was a delegate to the General Conference of 1896. He served the Meadville District four years, and was always sent to prominent appointments. Early in September he preached his last sermon from the text: "Whatsoever thy hand findeth to do, do it with thy might." Three weeks later he attended the session of the conference and received his appointment, but his work was done. He anticipated his approaching death, and gave directions concerning his funeral. On November 19, 1899, after having expressed his love for his brethren, his faith in the gospel, and having bade his family an affectionate good-by, he peacefully fell asleep. The remains were conveyed to Greenville, Pa., for interment. There he sleeps beside the dust of his kindred.*

***A. J. Merchant—Licensed to preach, 1857; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Meadville, Pa., November 19, 1899. Appointments—1857-'58, Conneautville; 1859-'60, Jamestown, Pa.; 1861, Espyville; 1862-'64, Greenville; 1865, North East; 1866-'67, Cleveland, Erie Street; 1868, Tionesta; 1869-71, Union City; 1872-'74, Warren, Pa.; 1875-'76, Tidioute; 1877-'79, Fredonia, N. Y.; 1880-82, Corry; 1883-'86, Meadville District; 1887-'89, Franklin; 1890-'92, Grove City; 1893-'94, Sharon; 1895, Punxsutawney; 1896-'97, Parker's Landing;; 1898, Meadville, State Street.**

GEORGE H. BROWN, BENJAMIN CLARY WARNER.

George H. Brown was born in Armstrong county, Pa., November 27, 1803, and died in Poland, O., June 14, 1890. His parents were members of the Baptist Church, and his religious training was in this faith. His conversion, at the age of nine years, was clear and decisive. A Methodist boy loaned him a Discipline of the Methodist Episcopal Church, and this he read secretly, concealing it in a corn field when not in use. Though not a member of the Baptist Church, he worked in that church faithfully for twenty-one years, when he married a Quaker Methodist lady, and united with the Methodist Episcopal Church, in which he lived, toiled, rejoiced and triumphed. He was licensed to preach by Joshua Monroe in 1844, and held this relation thirteen years, during the last of which he labored as a supply on the Ellsworth Charge. He was admitted to the Erie Conference on trial in 1857. In 1876 he took a superannuate relation.

"Brother Brown was a model husband and father—kind and affectionate, devoted and indulgent to all. The law of love was the law of his home. As a neighbor he was universally esteemed for the many excellencies of his character. Transparent as the light, guileless, sincere, genuine, he was honored and trusted by all who knew him. As a Christian he was known as a man who had a deep experience in the things of God; modest and unassuming, yet he was prominently spiritually-minded. He will be remembered as a man highly gifted in prayer; he had power with God, and power with man." His preaching was powerfully impressive, but not boisterous. Large success crowned his ministry. His last illness was accompanied with extreme pain and anguish, yet he could say, "There is nothing alarming about death; it is a sweet going away to a sweet rest." "All is well; all is well!" These were his last words.*

Benjamin Clary Warner was born in Maryland, No-

*G. H. Brown—Licensed to preach, 1844; admitted on trial, 1857; full connection, 1859; deacon, 1855, Morris; elder, 1861, Morris; deceased, Poland, O., June 14, 1890. Appointments—1856, Ellsworth (supply); 1857-'58, Hubbard; 1859-'60, Vienna; 1861, Green and Mecca; 1862-'63, Windsor; 1864, Canfield and Ellsworth; 1865-'67, Salem; 1868-'70, Espyville; 1871, Cochranton; 1872-'73, Saegertown; 1874, Harmonsburg; 1875, Wampum; 1876-'89, superannuated.

vember 21, 1817, and died at Geneva, O., June 25, 1902. In 1828 he came with his father's family to Ohio, and lived on a farm near Canton. He was married to Miss Emily Christy, of Akron, December 24, 1846. His wife died in Hudson in 1867. He was afterwards twice married—to Minerva Ward, of Chagrin Falls, in 1869, who lived but a short time; and to Mrs. Sarah A. Silvernale, in 1872. He was licensed to preach in 1845, and received on trial in the Erie Conference in 1857. He became a member of the East Ohio Conference at its organization. In 1891 he retired from the active ministry and made his home in Geneva. "As long as his health permitted he found his place in the services of the church, an encouragement to the people and an inspiration to the pastor. Death came suddenly, but not unexpectedly. For more than a year he had been quite feeble. Although about the house and sometimes upon the street and in the church, his friends knew that his departure was near." His end was peace.*—*(Minutes of the East Ohio Conference, 1902, pp. 70-71.)*

Shaffer, Dunmire, Boyd.

James Kaldoo Shaffer received a serious injury in 1884. "As he slowly recovered strength he began a protracted meeting, while he could not walk without crutches or stand during preaching. This meeting was wonderfully blessed of God. He told his wife, as health slowly returned, that he asked the Lord if it should be His will to spare him for ten years more of service. That was the time granted. On Saturday evening, October 27, 1894, he retired in his usual health, planning to preach the next day. On the morning of Sunday they found him at rest, with a sweet smile on his face, as though in

---

*B. C. Warner—Licensed to preach, 1845; admitted on trial, 1857; full connection, 1859; deacon, 1850, Janes; elder, 1854; Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., June 25, 1902. Appointments—1856, Mantua (supply); 1857, Mantua; 1858-'59, Deerfield; 1860-'61, Ellsworth; 1862, Charlestown; 1863-'64, Solon; 1865-'66, Warrensville; 1867, Hudson; 1868, supernumerary; 1869, Bedford; 1870, Huntsburg; 1871-'73, Thompson and Concord; 1874-'75, Troy; 1876-'77, Burghill and Orangeville; 1878-'80, Williamsfield and Wayne; 1881-'83, Orwell; 1884-'85, North Geneva; 1886, Geneva, Second Church; 1887-'90, Rock Creek; 1891-'95, supernumerary; 1896-1901, superannuated.

some pleasant dream he had been called home."—*(Minutes of Conferences, Vol. XXIII, 1895, p. 421.)*

Mr. Shaffer was born in Beaver county, Pa., January 22, 1835. His mother was a devoted Christian, and to her consistent life was largely due his conversion at the age of fifteen. When about twenty he began to preach, serving for three years different charges in the Erie Conference. In 1861 he enlisted in the One Hundred and Fifth Pennsylvania, the famous "Wild Cat" regiment. He was wounded at the battle of Gettysburg, but was not discharged until the expiration of his three years' service. He had been admitted on trial in 1857; had located in 1860; was re-admitted in 1865, and became a member of the East Ohio Conference at its organization. He was thirty-three years effective.*

Gabriel Dunmire was born near McVeytown, Mifflin county, Pa., March 21, 1832; converted in 1850; admitted to the Erie Conference on trial in 1857, and died at Cortland, O., May 20, 1885. "Having early consecrated himself to the work of the ministry, he cheerfully accepted his appointments, and resolutely went forward in the performance of the duties involved. His energy relaxed not, his zeal knew no languor till the task was done. Some two or three years ago Brother Dunmire purchased a lot in the village of Cortland, O., upon which he erected a dwelling, mainly with his own hands, which he expected would furnish a retreat for his family in case he should become disabled for work. In this he was by no means premature. Scarcely had the earthly house been completed when the house not made with hands was gained. Brother Dunmire appeared as a man of noble physical proportions and vigorous health; but an enemy was silently sapping the foundation of his strength, and brought the structure of his manly frame in ruin to the

---

***J. K. Shaffer—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; located, 1860; re-admitted, 1865; elder, 1867, Janes; became a member of the East Ohio Conference, 1876; deceased, Richmond Center, O., Oct. 27, 1894. Appointments —1857, Punxsutawney; 1858, Luthersburg; 1859, Washington; 1865, Tionesta; 1866, Kinzua; 1867, Riceville; 1868-'69, Deerfield; 1870, Braceville; 1871-'73, Troy; 1874, Montville and Hampden; 1875-'76, Mayfield; 1877-'78, Thompson and Concord; 1879-'80, Grand River; 1881, Madison and North Geneva; 1882-'84, Stafford; 1885, Sandyville; 1886, Highlandtown; 1887-'88, Geneva, Second Church; 1889-'91, Mantua; 1892, North Benton; 1893-'94, Richmond Center.**

dust. He died of fatty degeneration of the heart. He entered upon the profession of teaching, and while thus employed in Punxsutawney, Pa., he made the acquaintance of Miss Lucretia Drum, with whom he was united in marriage in 1854.

"He was a man of most kindly nature. His heart seemed to be bubbling over continually with the sweetest sympathies. In the very tones of his voice there was a gentleness which attracted attention. Faith, hope, love, zeal and patience furnished him with weapons to encounter the foes of his calling, and gave him the final victory."*—*(Pittsburg Christian Advocate, June 11, 1885.)*

Robert B. Boyd was born in Cool Springs, Mercer Co., Pa., September 11, 1830, and finished his labors in Brookville, Pa., March 30, 1876, having spent seventeen years of faithful work in the itinerancy. He was converted at Mercer under the labors of G. B. Hawkins in 1850. "Among his earliest recollections were those of his mother's prayers and his earnest desire to become a minister of the gospel." His license to preach was signed by Hiram Kinsley in 1856, and the following year he was admitted on trial in the Erie Conference. He died "with the harness on," thus passing from labor to reward. His message to his brethren was: "All is well. I am a sinner saved by grace." He was a good man, and a faithful and successful worker in the vineyard of the Lord.†

---

*Gabriel Dunmire—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Cortland,, O., May 20, 1885. Appointments—1857,Curllsville; 1858-'59 Warsaw, 1860-'61, Brady's Bend; 1862-'63, Troy and Corsica; 1864-'65, Putneyville; 1866-'67, Panama; 1868-'69, Conneautville; 1870, Wheatland; 1871-'72, Poland; 1873, Niles; 1874-'76, Saybrook; 1877-'78, Greensburg; 1879, Vienna and Brookfield; 1880, Vienna and Fowler; 1881-'82, Burg Hill; 1883, Sandyville; 1884, Jackson.

†R. B. Boyd—Licensed to preach, 1856; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Brookville, Pa., March 30, 1876. Appointments—1857, Portersville; 1858, Pine Grove; 1859-'60, Hendersonville; 1861-'62, North Washington and Clintonville; 1863-'64, Harrisville and Centerville; 1865-'67, Rimersburg; 1868-'70, Rockland; 1871-'72, South Oil City; 1873-'75, Brookville.

LEONARD E. BEARDSLEY, ZACCHEUS W. SHADDUCK.

Leonard E. Beardsley was born at Clinton, Oneida Co., N. Y., February 13, 1815, and died at Richmond Centre, O., June 14, 1889. He was converted at eighteen years of age. He was united in marriage with Miss Nancy Conner in 1839. He was licensed to preach in 1856, and was admitted on trial in the Erie Conference in 1857. Mrs. Beardsley died in 1860, and Mr. Beardsley at a later date married Miss Mary Smith. He became a member of the East Ohio Conference at its organization in 1876, and superannuated in 1882. "As a thinker he was clear and abreast of the times. As a preacher he was earnest, systematic and logical, frequently eloquent and powerful. He was perfectly at home in all the fundamental doctrines of the Christian religion. He was a loving father, a faithful husband, a generous friend, a true Christian. Death had no terrors for him. He overcame by the blood of the Lamb."*

Zaccheus W. Shadduck was born in Wesleyville, Erie county, Pa., February 17, 1831. His paternal grandfather, in an early day, moved from Connecticut to Erie county, Pa., and settled at Colt's Station. "His father purchased the land and laid out the village of Wesleyville. He gave the lots for the first Methodist Episcopal Church and parsonage in Wesleyville, and was one of the most liberal contributors toward the construction of both. He and his wife were prominent and efficient members of the original class organized by the Rev. Henry Knapp in 1826. They were Methodists of the primitive type, responding freely when the word of God was preached with fervor, and 'shouting when they were filled with the spirit.' Brother Shadduck was left an orphan at the early age of three years by the death of both his parents. He was reared in the house of his uncle. He had no special religious instruction in childhood, except what

*L. E. Beardsley—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Richmond Center, O., June 14, 1889. Appointments—1857-'58, Newburg; 1859-'60, Richmond; 1861, McKean and Edinboro; 1862, Wesleyville; 1863-'64, Wattsburg and Mina; 1865, Quincy; 1866-'68, Leon; 1869-'70, Hamlet; 1871-'72, Greenfield; 1873, New Castle Circuit; 1874-'75, Richmond; 1876-'78, Pleasant Valley and Mogadore; 1879-'80, Thompson; 1881, Troy and Parkman; 1882-'88, superannuated.

he received at the services of the church and at the Sunday school, both of which he regularly attended."

He graduated from Allegheny College in 1857. He had been a diligent and conscientious student, and his scholarship was far above the average. He says that from a mere lad, again and again he had wept over his sins, yet he never had marred his early life with the gross sins and vices too common with boys and young men. His conversion, at the age of eighteen, was distinct, powerful and joyous. He was licensed to preach in 1857, and the same year admitted to the Erie Conference on trial. His record as a minister of Jesus Christ was a worthy one. His death occurred in the thirty-first year of his active ministry—at Reno, Pa., January 27, 1888.*

Revivals.

There were some notable camp meetings in 1857 and 1858. J. H. Whallon reports one held near Ellington village. It was "a glorious triumph and a complete refutation of the inutility of such meetings for the upbuilding of the cause of Christ. At the commencement, what appeared to be insuperable difficulties, threatened defeat, but God wrought mightily for us. A goodly number of preachers came in the spirit of the Lord, and preached with unusual power and directness for the conversion of sinners; every service added a fresh victory to the past. The closing scene was quite indescribable—replete with joy unspeakable and full of glory. Over thirty came forward on the last morning as witnesses of God's converting power."—*(Pittsburg Christian Advocate, September 29, 1857.)*

John S. Lytle reports upon the camp meeting held on the Panama Circuit: "The meeting commenced on Monday evening, September 7th, and closed Monday morn-

*Z. W. Shadduck—Licensed to preach, 1857; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Reno, Pa., January 27, 1888. Appointments—1857, Sunville; 1858, New Wilmington; 1859, Waterford; 1860, Albion; 1861, Moravia; 1862, Greenwood; 1863, Pleasantville; 1864, Sugar Grove and Pine Grove; 1865, Pine Grove; 1866, Villenovia; 1867-'68, West Dayton; 1869-'70, Leon; 1871-'72, Wesleyville; 1873-'75, Green; 1876, Eureka; 1877-'79, Greenfield; 1880-'81, Grant and Wrightsville; 1882, Plumer; 1883-'84, Rouseville; 1885-'86, Reno; 1887, Fagundus, served one Sunday; was then released on account of failing health.

ing, the 14th inst. The meeting, all declare, was a good one; some of the old brethren and sisters say it was like those in days of old. God help us to stay by the old landmarks! Most of the preachers of the Jamestown District, with our excellent presiding elder, were on hand to do battle for the Lord of hosts. Brothers Whallon, Blinn and Warner, of the Fredonia District, and Brother N. C. Brown, from the Meadville District, came over and helped us. The word preached was blessed of God in the awakening and conversion of scores of precious souls. The very best of order prevailed during the meeting. The good work of holiness spread through the church in a glorious manner, and we are looking for a great and glorious revival on old Panama this year. I do not know how many professed the blessing of perfect love, nor how many were converted; fifty persons gave us their names for membership, and blessed be God, I believe they all were soundly converted."—*(Pittsburg Christian Advocate, September 29, 1857.)*

Although our church at Brookville had been consumed by fire, the year of 1856-7, under the ministry of Thomas Graham, was one of great spiritual awakening. Mr. Graham writes: "We have just concluded a meeting of five weeks, which was held in the Lutheran Church, which, with great Christian kindness, has been extended to us for our accommodation during this, our period of destitution. The religious excitement became very great; the brethren say, greater than has ever heretofore been known in Brookville. Multitudes were disposed to flock to the altar, soliciting the prayers of the people of God. Certainly as many as eighty have been professedly converted to God, and fifty-five have given their names to the Methodist Episcopal Church as probationers; and we confidently expect the addition of numbers more. I never saw a society more harmoniously engaged, nor throughout in a more healthy state. The brethren themselves say they never were in as good a condition as now." —*(Pittsburg Christian Advocate, February 17, 1857.)*

On the fourteenth day of October, 1857, a protracted meeting was commenced in Slater's school house, situated on the "District Line Road," in Lake township, Mercer county, Pa. John Abbott, of the Salem Circuit,

was in charge. The meeting was held three weeks without a "break," but Mr. Abbott was full of faith, visited from house to house, and was urgent in his appeals, until sinners began to flock to the Savior. There were thirty-two seekers, and twenty-two united with the church on probation, and a new class, with a competent leader, was organized.—*(Pittsburg Christian Advocate, November 17, 1857.)*

From Brady's Bend Circuit, E. H. Yingling writes under date of February 20, 1857: "We held our first protracted meeting at Philipsburg, where we had a time of refreshing from the presence of the Lord. Sinners were converted, the backsliders in heart were reclaimed, and the Church more fully established in the great truths of our holy religion. We have just closed a meeting at Watterson's Ferry, a place long noted for its wickedness, which fact is known to some of our brethren in the ministry. As there was no religious society at the place, we commenced the meeting under very discouraging circumstances, while surrounded by scarcely any but the gay and the ungodly. But clouds of mercy began to gather over us, penitents came forward to the altar of prayer, and soon the shouts of new-born souls went up to heaven. The aged, the middle-aged, and the youth were converted to God. Satan's dark dominion trembled while sinners were collecting under the banner of Christ. Twenty gave their names to the Church, and we trust their hearts to the Savior, on the occasion. Since conference we have received thirty-eight in all, on probation. We have formed two new societies within the bounds of this circuit, the members of which are nearly all newly converted persons."—*(Pittsburg Christian Advocate, March 3, 1857.)*

The Conference of 1858.

In 1858 the Erie Conference met in Meadville, Pa., July 14. This was under the presidency of Bishop Edmund S. Janes. It was the twenty-second annual session. Lorenzo D. Williams was elected Secretary.

George Stocking was located at his own request.

R. H. Hurlburt, Ezra Wade, Lewis Clark, John Prosser, James Gillmore and Elisha T. Wheeler were made effective.

There were seventeen superannuates. Joseph Uncles was superannuated this year.

Alexander Barris was made supernumerary. Other supernumeraries were: D. W. Vorse, David King, Jared Howe and H. D. Cole.

Hiram Kellogg, S. S. Burton and J. G. Thompson were re-admitted.

These were admitted on trial: Ezra R. Knapp, William H. Wilson, John Elliott, William H. Mossman, Ebenezer Bennett, Darius S. Steadman, Robert W. Scott and Russell F. Keeler.

The report of the Committee on Church Usages stands at the head of a long series in the interest of the more conscientious observance of church rules. This report, and several of its successors, deserves a prominent place in our history. They mark an increasing tendency to slackness, against which the conference strongly protested.

"Your Committee on the Usages of the Church would respectively submit the following preamble and resolutions as their report:

"Whereas, The usages of the church are intimately connected with her doctrines and discipline in giving her denominational distinction and unity, and rendering her successful, under God, in her peculiar and glorious work of 'spreading scriptural holiness over the land;' and

"Whereas, In our opinion, were her usages, these time-honored and heaven-sanctioned landmarks, abandoned, her symmetry would be destroyed, her mission as a church ended, and the requiem of her departed glory sung; therefore,

"First—Resolved, That we love the usages of the Methodist Episcopal Church, and will cordially and faithfully labor to preserve them unimpaired;

"Second—Resolved, That in their observance, a uniformity among the laity and ministry, is *very desirable.*

"Third—Resolved, That we will read our General Rules quarterly in each society, and annually in every congregation—observe the appointed fasts—the examination of class leaders and the disciplinary rule in receiving and dismissing members of our Church.

"Fourth—Resolved, That the custom of talking in the congregation, before or after divine service, is an im-

propriety not to be tolerated; and we are happy to believe that this practice but little prevails among us.

"Fifth—Resolved, That rather than re-baptize persons, we should kindly labor to remove their erroneous views on the mode, subject or design of Christian baptism; as auxiliary to this purpose, would recommend a wide circulation of our able publication on this subject, believing that persons properly enlightened will not desire re-baptism.

"Sixth—Resolved, That we most affectionately and conscientiously advise our stewards to procure the pure juice of the grape to be invariably used in the 'administration of the Lord's Supper.'

"Seventh—Resolved, That we earnestly recommend our members to observe the proper, and, as we think, the scriptural posture of kneeling in time of prayer.

"Eighth—Resolved, That the appointing power of the Church should remain unembarrassed, by either the ministry or membership.

"Ninth—Resolved, That whatever else is according to 'sound doctrine' in the usages of the church, we will observe, believing it is better for us to keep our rules than to mend them."*

Appointments for 1858: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair street, John Peate; Erie Street, R. H. Hurlburt; Scoville Avenue, J. W. Lowe; City Mission, H. P. Henderson; East Cleveland and Euclid, Lewis Clark; New-

*John Elliott—Admitted on trial, 1858; full connection, 1861, deacon, 1861, Morris; located, 1861. Appointments—1858, Wesleyville; 1859, Richmond; 1860, Pleasantville.

D. M. Rodgers—Admitted on trial, New York Conference, 1838; transferred to Maine Conference, 1838; full connection, 1840; deacon, 1840; elder, 1842; transferred to Providence Conference, 1841; located, 1845; re-admitted, New Hampshire Conference, 1846; transferred to Black River Conference, 1850; transferred to Erie Conference, 1858; transferred to Providence Conference, 1872; deceased, 1884. At the time of his death a member of the New England Southern Conference.' Appointments—1838, Kennebunk Port, Me.; 1839-'40, Saco and Biddeford, Me.; 1841-'42, South Yarmouth, Mass.; 1843, Nantucket, Fair Street; 1844, Greenwick; 1846-'47, Portsmouth, N. H.; 1848, Rochester and Milton, N. H.; 1849, Nashville, N. H.; 1850-'51, Sackett's Harbor, N. Y.; 1852, Turin, N. Y.; 1853, Ogdensburg, N. Y.; 1854-'55, Theresa, N. Y.; 1856, Camden, N. Y.; 1857, Little Falls, N. Y.; 1858-'59, Fredonia; 1860, Franklin, Pa.; 1861, Greenville; 1862, Conneautville; 1863-'64, Edinburg; 1865, Franklin, O.; 1866-'67, Jefferson; 1868, Niles; 1869, Mantua; 1870-'71, supernumerary; 1873, Portsmouth, R. I.; 1874-'75, Marshfield, Mass.; 1876-'78, Pocassett, Mass.; 1879-'80, Cochesett, Mass.; 1881, Marion, Mass.; 1882-'83, superannuated.

burg, Hiram Kellogg, L. E. Beardsley; Bainbridge and Solon, S. S. Stuntz; Chagrin Falls, Thomas Guy; Mayfield, J. B. Hammond; Chester Mission, to be supplied; Mantua, Albert Norton; Troy, Cyril Wilson; Burton, Stephen Hubbard; Willoughby, Benjamin Excell, N. M. Shurick; Calvin Kingsley, editor of the Western Christian Advocate, member of the St. Clair Street Quarterly Conference; Dillon Prosser, Chaplain of the Western Seamen's Friend Society, member of the St. Clair Street Quarterly Conference. Painesville District, John Bain, presiding elder; Painesville, Thomas Stubbs; Mentor, E. C. Latimer; Chardon, Roderick Norton; Montville, Samuel Wilkinson; Thompson, Potter Sullivan; Perry, W. A. Matson; Geneva and Saybrook, E. J. Kinney, H. D. Cole, sup.; Ashtabula, A. M. Brown; Jefferson, H. M. Chamberlain; Morgan, John McLean; Grand River, E. R. Knapp; Kingsville, John Graham; Pierpont and Denmark, Hiram Luce; B. O. Plimpton, Agent of the American Colonization Society, member of Perry Quarterly Conference. Ravenna District, Samuel Gregg, presiding elder; Ravenna, J. D. Norton; Akron, G. W. Clarke; Tallmadge, Stephen Heard; Cuyahoga Falls, E. J. L. Baker; Franklin, W. Brainard; Northampton, Valorus Lake; Hudson, J. H. McCarty; Twinsburg, William Monks; Charlestown, C. T. Kingsbury; Windham, C. W. Reeves; Rootstown, L. W. Ely; Edinburg, Thomas Radcliff; Deerfield, B. C. Warner; Jackson, Ira Eddy; Ellsworth, J. F. Brown; Canfield, T. B. Tait; Braceville and Newton Falls, G. W. Chesbro. Warren District, Niram Norton, presiding elder; Warren, John Tribby; West Farmington, W. M. Bear, P. P. Pinney; Bloomfield and Bristol, Darius Smith;; Youngstown, H. N. Stearns; Niles and Liberty, J. W. Hill; Vienna, J. K. Hallock; Gustavus, William Sampson; Hubbard and Lowell, G. H. Brown; Hartford and Brookfield, R. W. Crane; Williamsfield, Isaac Scofield; Green and Mecca, Ezra Wade; Orangeville, J. B. Grover, D. King, sup.; Windsor, Wareham French, W. H. Wilson; Sharon, R. M. Bear; Western Reserve Seminary, James Greer, principal; W. D. Archbold, professor, members of West Farmington Quarterly Conference. Erie District, Josiah Flower, presiding elder; Erie, D. C. Wright; Wesleyville, M. H. Bettes, John Elliott; North East, Albina Hall; Quincy, to be supplied; Mina, Major Colegrove; Waterford, J. W. Wilson; Edinboro, S. L. Wilkinson; McKean, David Mizener, John Prosser; Girard, Alvin Burgess;. Springfield, I. O. Fisher; Albion, C. R. Chapman, L. D. Prosser; Conneaut, E. S. Gillette. Meadville District, Hiram Kinsley, presiding elder; Meadville, E. A. Johnson; Saegertown, G. W. Maltby; Steuben, Jonathan Whitely; Cochranton, Jephtha Marsh; Sunville, N. C. Brown; Franklin, D. C. Osborne; Greenville, J. H. Tagg; New Lebanon, A. L. Miller; Salem, John Abbott, J. C. Sullivan; Evansburg, J. B. Orwig; Vernon, J. G. Thompson; Conneautville, Allen Fouts, A. J. Merchant; Rockville, Isaiah Lane, W. H. Mossman; Jamestown, E. T. Wheeler. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, W. F. Wilson; East New Castle and Portersville, S. K. Paden, Ebenezer Bennett; Mt. Jackson, T. G. McCreary; Wilmington, J. T. Boyle, Z. W. Shadduck; Harrisville, J. M. Greene; Pine Grove, Robert Boyd; North Washington and Clintonville, John McComb, S. S. Nye; Hendersonville, Benjamin Marsteller, W. R. Johnson; Clarksville, R. A. Caruthers; Mercer, A. D. Morton; Delaware Grove, J. H. Vance; Middlesex, C. R. Pattee; Poland, W. F. Day; Poland College, W. N. Reno, principal, member of Poland Quarterly Conference. Clarion District, J. E. Chapin, presiding elder;

Clarion, N. G. Luke; Brookville, E. H. Yingling; Curllsville, Robert Beatty, Samuel Coon, Jared Howe, sup.; Shippenville, P. W. Sherwood, D. S. Steadman; Brady's Bend, Thomas Graham; State Road, Frederick Vernon; Washington, G. W. Moore; New Town, Robert Gray; Corsica, J. F. Perry; Troy, J. W. Weldon; Punxsutawney, James Shields, I. C. T. McClelland; Warsaw, Gabriel Dunmire; Luthersburg, J. K. Mendenhall, J. K. Shaffer; New Bethlehem, S. A. Milroy. Jamestown District, Bryan S. Hill, presiding elder; Jamestown, J. S. Lytle; Ashville, James Gilfillan; Jamestown and Sugar Grove Swede Mission, James Bredberg; Sugar Grove, S. S. Burton, Alexander Barris, sup.; Frewsburg, James Gillmore; Pine Grove, E. A. Anderson; Randolph, O. L. Mead; Little Valley, F. W. Smith, John Akers; Kinzua and Tionesta, Edwin Hull; Panama, Joseph Leslie; Clymer, T. P. Warner; Columbus, L. D. Brooks, William Hayes; Wattsburg, E. B. Lane, J. C. Scofield; Youngsville, Samuel Hollen; Warren, John Robinson; Pleasantville, G. F. Reeser, Adam Height; Titusville, N. W. Jones. Fredonia District, James H. Whallon, presiding elder; Fredonia, D. M. Rogers; Dunkirk, R. M. Warren; Portland, Peter Burroughs; Westfield, J. R. Lyon; Mayville, A. C. Tibbetts; Sherman, D. M. Stever; Delanti, G. M. Eberman; Sinclairville, E. M. Nowlen; Ellington, Joseph Allen; Leon, John Wrigglesworth, R. F. Keeler; Perrysburg, S. N. Warner; Villenovia, John Crum; Forestville, T. D. Blinn; Silver Creek, W. P. Bignell.

Darius S. Steadman was born in Columbus, Pa., May 1, 1831, and died at the home of his son-in-law, Dr. G. D. Thomas, at Chicora, Pa., February 28, 1907. When he was three years of age the family moved to Wayne, Erie county. For many years his father was a local preacher, and in this office rendered acceptable service. He was born in South Kingston, R. I., in 1799, and was named William Champlaine, after his grandfather on his mother's side, a Revolutionary soldier. The family seems to have been divided in allegiance; Charles Steadman, born in Philadelphia in 1753, held to the crown, and was the historian of the war from the British standpoint. He surrendered with Cornwallis at Yorktown.

The early educational advantages enjoyed by Mr. Steadman were quite limited, as his father's farm demanded his labor. The home furnished a few good books, which he read with diligence and appreciation. Among these he remembered ever after his delight in reading word for word "Benson's Complete Commentary on the Holy Scriptures," in six quarto volumes.

At the age of twenty he attended a select school, taught for a time, and then matriculated at Allegheny College, where he remained for two years. He studied law in the offices of H. L. Richmond, Esq., of Meadville, Pa., and Abner Lewis, Esq., of Panama, N. Y.

He was reared in a religious home; the fires of devotion were ever burning on the family altar; and yet he lived as if there were no God and no need of prayer. He believed the Bible to be God's inspired Word, and yet lived as if in no way related to that fact. When he was twenty years of age he attended a select school in an infidel community. The students organized a school lyceum. The following resolution was adopted for debate two weeks later: "Resolved, That the book called the Holy Bible is false and groundless." The teacher requested Mr. Steadman to take the negative, which he did, and conscientiously prepared himself for the debate. It proved the most valuable two weeks' study of his life. The debate was held, and Mr. Steadman had prepared the way in his own heart for the coming of the King. He had not attended church for several months. His supreme desire was to acquire an education, and he felt that he had no time to attend church. Soon after this debate, on a Sunday evening, as he was passing the church, he was arrested by the richness of the voice of the speaker, and entered, taking his seat in the gallery. He did not hear the text, but the preacher was describing the ingratitude of the sinner. It seemed that every word was for him, and he "came to himself." At the close of the sermon he went to the parsonage, where the preacher, E. J. L. Baker, the presiding elder, was being entertained by the pastor of the church, Wareham French. He was kindly received, questioned, prayed with, and instructed in the way. A meeting was appointed for the next evening, which he promised to attend. He did attend and surrendered unconditionally, and "God said, Let there be light, and there was light." The change was wonderful, and he soon became a member of the church.

In 1854 Mr. Steadman was united in marriage with Miss Mary Fisk, who was eminently qualified by many virtues and graces to become a model wife for a preacher of the gospel. Her ancestors were from New England, and were of the same family as Dr. Wilbur Fisk.

Mr. Steadman entered upon the work of the ministry with wise, conscientious deliberation. He was licensed as a local preacher in 1858 by Bryan S. Hill, and served as a supply on Shippenville Circuit. The next

year he was admitted on trial in the Erie Conference, and returned to the same charge.

In 1861 he enlisted in the One Hundred and Fifth Regiment Pennsylvania Volunteers, called the "Wild Cats," and was commissioned as chaplain. He gave himself to the work with great energy. Never more loyal or brave soldier donned the blue or listened to drum-beat or bugle call than Darius S. Steadman. He was a model chaplain; the Civil War produced none more popular. He was made of heroic stuff, and was never surer that he was doing God's work than when cheering fellow soldiers on to victory, he himself in the very forefront. He won the admiration of officers high in rank, who felt honored when Chaplain Steadman preached at headquarters. He was tender in his care of the sick and wounded, and spared not himself if he could but help some brother. During the battles of the Wilderness he performed prodigious labors, without rest, day and night, until his strong frame broke under the strain, and typhoid fever brought him very close to the grave. He was compelled to return home to save his life, and was so weakened by disease and exposure that, influenced by the urgent advice of friends, he was made to recognize the necessity of resigning his commission. This experience accounts for his earlier year of superannuation and other years of non-effective relation. He was in the active work thirty-three years.

Our brother was a very manly man. Nobility sat upon his brow. The Divine Artist chiseled out his face with so strong and yet so delicate a stroke that it told of a great heart and a great soul within. His head would have furnished a model fit for an artist's studio. His whole body was in keeping with the dome. Surely God expected something—much, of a man for whom he had made such a tabernacle.

Brother Steadman did not often speak in Conference, but when he did the Conference listened. He expressed himself clearly, incisively, tersely, and he always had something which needed to be said. Few in the Conference have exerted a greater influence. He was keenly alive to all questions connected with its work, and was a man whose advice was sought.

There are several other professions in which he would

have been successful, had not God called him to the ministry. He had made a study of law, and had a legal cast of mind. He knew men, and knew how to approach and influence them. In political life he would have been a leader, and would have forged to the front. He was a good conversationalist, both entertaining and instructive. He was a diligent student of character. In sociability he specially excelled; he could adapt himself to any society, and appear quite at home without any feeling of awkwardness or embarrassment. He had a keen sense of humor, which often served him in good stead. It gave spicery to his conversation. He was always full of good cheer, and lived in the sunshine.

He did honest, faithful, enduring service. His sermons had a fair share of meat, with few bones and no rubbish. They were addressed to the intelligence, but also appealed to the heart. He did not propose a larger plan than he could fill out. He accomplished what he attempted. He was wise, judicious, careful, painstaking, sincere, tender, sympathetic.

His home was his paradise. His family—next to the Savior; or, shall we say, in or through the Savior—were all in all to him. He loved them better than life. He was faithful to his friends. He would not betray them, or give just cause to doubt his friendship. With some few he exchanged hearts. He was true to his pastor, and faithful to the interests of the local church. His pastor was heard to say that he felt the loss of Brother Steadman more keenly than that of any other friend, for he had been to him like a father.*

In 1857 Mr. Steadman served as a supply on the Shippenville Circuit. He had had some doubts as to his call to the ministry, and when he started for this first appointment his gloomy days were not passed. His father loaned him a horse and buggy, and he turned his face to-

---

*D. S. Steadman—Licensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1863, Simpson; deceased, Chicora, Pa., February 28, 1907. Appointments—1858, Shippenville; 1859, Clarion; 1860-'61, Brookville; 1862, superannuated; 1863-'64, Forestville and Sheridan; 1865, Plumer and Pithole; 1866, Pithole; 1867-'68, Fredonia; 1869-'72, supernumerary; 1873, Dunkirk; 1874, supernumerary; 1875-'77, Wattsburg; 1878-'80, Townville; 1881-'82, Saegertown; 1883-'85, Millerstown; 1886-'89, Tidioute; 1890-'91, Espyville; 1892-'93, Knox; 1894-'96, Beech Tree; 1897-1906, superannuated.

wards Shippenville, a hundred miles away, filled with gloomy and foreboding thoughts. He says: "I did not pass myself as a minister. In fact, my appearance was against me. I wore a full beard, which at that time was the reverse of ministerial. The 'pike,' as the road was called from Franklin to Clarion, was very rough and rocky, and in one of the worst places was a toll gate. Collecting toll there seemed to me a species of highway robbery. So I said to the little girl who opened the gate: 'Do you take toll of all persons?' She answered, "From all except preachers.' I said, 'I am a preacher.' Then a woman came to the open door of the house, and said sarcastically: 'You a preacher! You look like a preacher! You hand over ten cents and go along about your business!' I paid and drove on. Now I don't think I had even smiled for the past week, but now I laughed; I made the woods ring with my laughter. That good, hearty laugh did me more good than all the tears I had shed, or all the groans I had uttered."

Darius S. Steadman was appointed to Pithole in 1865. This was at that time a city of from twelve to fifteen thousand inhabitants, and was in the very center of oil excitement in the oil regions. Some great flowing wells had been struck, there was a great rush of people to this new field. The great army had just been disbanded and much money of the discharged officers and soldiers came to Pithole. Money was plenty and the depraved of both sexes were attracted to the place. Mr. Steadman gives an account of first meeting. "I arrived on the grounds Sunday afternoon and, like Nehemiah of old, walked around alone to see what was going on. I found that generally business of every kind was in full blast. There were a great many idlers, who were not keeping the Sabbath, but pursuing their usual avocations. I came to one place where work was stopped on a large building in process of construction. A good-looking man was sitting on a stump reading. I introduced myself and told him my business. I showed him the list of Conference appointments and my ordination parchments; he called his men up and introduced them; they gave me a hearty welcome. I then called for singers; they were here in his gang of workmen. Boards were soon arranged for seats sufficient to accommodate three hun-

dred persons, and a dry goods box for pulpit. So we were ready for the first religious service in Pithole. At a signal the impromptu choir sang, and sang with a will. Some possessed rich, trained voices, and their hearts were interested. Immediately the congregation began to assemble, the seats were all filled and the people still came from every direction, until a large multitude had come together. I was then introduced and received with three cheers. I was vouched for by the boss and preached to a very interesting and apparently interested congregation. At the close of the service the boss arose and said that he would be very sorry to have anything occur that might detract from the interest of this first service. The preacher who had addressed them had come as their pastor, and a collection would be taken for his benefit. They passed their hats and received about seventy-five dollars.

"That night I stayed at a hotel; could not sleep; too much noise; paid five dollars. The next day I went around to get acquainted; everybody seemed to know me, and I was no longer a stranger. A carpenter showed me his bed room—a pile of nice dry shavings in a corner of his shop, and some blankets. I soon made arrangements for another corner of the shop, where I piled up shavings and spread my blanket. Thereafter, as long as I needed it, this was my bed room, and here I enjoyed solid comfort."

Mr. Steadman inaugurated a new church enterprise and made the canvass so successfully that the basement was ready for occupancy as a parsonage January 1, 1866. He moved his family into the new quarters, and in February the people visited the parsonage and left a donation of fourteen hundred dollars. The church was dedicated that summer by Bishop Matthew Simpson.

About this time Mr. Steadman's father rode over from Petroleum Centre, with a number of Pithole gentlemen, on horseback. He asked them if they knew a preacher there by the name of Steadman. "O, yes," they replied. "We know him well." And they all, except one, expressed their opinion of him very freely. This one rode on in silence, when one of the company called out: "What's the matter with you? What are you grumping about?" "Well," he replied, "that preacher ought to be

appointed to ...., (naming a very bad place). That is the only place I ever heard of that is worse than Pithole, and maybe he could do some good there, too."

Mr. Steadman retained his military cast of mind, as is evidenced by the following anecdotes which have been fully authenticated. When he was appointed to Pithole there was neither church nor school. There were no school funds, no place where a school could be conducted, and no sentiment favorable to education. Money was God, and oil was everything. In vain did this preacher of righteousness appeal to patriotism, religion, justice or sentiment. But the iron will of one man was to win a victory over the cupidity of the whole population. One afternoon Mr. Steadman, note book in hand, took a little walk through the town. The next day he made a visit to Franklin, the county seat, and made information against more than sixty men for selling liquor without license. These were all cited to appear at the next term of court, and there each plead guilty and paid his fine. With the money thus obtained this fighting parson returned to Pithole and tried to start a school. But now the objection was raised that there was no building suitable for the purpose of conducting a school. Then the true disinterestedness of the man and his family showed itself. The house which was used for a parsonage was large and roomy—one of the best in the place. Mrs. Steadman, with the family, moved to Forestville, N. Y., leaving Mr. Steadman to start school in the house thus vacated. When the funds so obtained were exhausted, Mr. Steadman made another tour of observation and another trip to Franklin, with the same result, and in this way the "little red school house" was sustained for a full year.

It was about this time that Ben Hogan, at one time aspirant for the honor of being the world's champion prizefighter, was in the height of his fame and glory. His hotel was the biggest and the worst in Pithole. By means of a cunningly devised advertisement in one of the Buffalo papers, he had enticed a young girl from her home in central New York with the hope of securing a permanent position in a private family. Since her arrival in Pithole she had been held in actual slavery, locked in a room on the upper floor of the house, denied

food except in very limited quantities, and threatened with death by starvation unless she would yield herself for the unholy purpose for which she was brought. But the girl was true and chose death. Some way she managed to get a note written and placed in an envelope directed to her mother. It was a slender chance, for the probability was that the envelope, found with no stamp, near the hotel, would be brought to the proprietor. But Providence must have guided any wind that blew that day, for in some way the letter reached its destination. Immediately upon the receipt of the letter, the mother, distracted with grief and fear, hastened to Pithole, but was rudely repulsed by Hogan. Entreaties, tears, prayers—all were of no avail. She was not permitted to see her daughter, send word to her, or even know her condition. At length she called upon the Methodist minister, and falling at his feet with her arms about his knees, sobbed out her story. She was comforted as best the gentle heart of the minister and his wife could do, and left with the latter while Mr. Steadman went down town and found three friends. Together the four went to the hotel. Each was an ex-army officer, and each had a brace of army pistols in his pockets. The proprietor was inclined to treat them as he had done the mother, but a glance into the barrels of eight loaded revolvers, held within less than a foot of his face, and especially the glint of the eyes of the leader, which were more cold than steel, caused him to think differently. The four followed the proprietor upstairs to the room where the girl was held a prisoner, and then the march to the parsonage began. Mr. Steadman was compelled to support the almost fainting girl, as he, with her on his arm, led the procession, followed by his three friends. The little company attracted no little attention as it passed through the main streets of the town, and two persons have asserted to the writer that the scene when mother and daughter met was the most affecting they had ever witnessed. Hogan afterwards professed conversion and entered the evangelistic field.

Robert W. Scott.

Robert W. Scott was born near Prospect, Butler county, Pa., September 18, 1834. His parents were mem-

bers of the Evangelical Lutheran Church, and Robert received the usual catechetical instruction of that faith, and found the knowledge thus acquired of great value in his ministry. He was converted at a meeting held by E. J. Kinney in a school house on French creek, about two miles above Meadville. He attended Allegheny College and Witherspoon Institute, and engaged in teaching for a few years. He was licensed to preach and admitted on trial in the Erie Conference in 1858. He was united in marriage with Miss Julia A. Seaver. He was effective thirty-two years, and four years presiding elder of the Erie District. He was supernumerary in 1889 and again in 1892, and superannuated in 1893, when he moved to Kansas and made his home in Junction City.

Brother Scott left a good record of work accomplished in Erie Conference. During his pastorate at Westfield he raised $8,000 to pay off an embarrassing mortgage on the church; at Portland he paid a debt of $600 of long standing, and at Millerstown, one of $2,000. He repaired the church at Ripley at the cost of $1,200; and at Sheridan, at the cost of $800. He secured from Hon. Benjamin Chamberlain $1,000 for permanent investment for the support of superannuates—the first personal gift for this cause. He was the first person who suggested to Judge Chamberlain the acquisition of the old Randolph Academy for Methodism.

When R. W. Scott went to his first appointment as junior preacher on the old Washington Circuit, G. M. Moore in charge, and the Quarterly Conference was considering the matter of salary, he remarked: "I would like to have a room where I can study and keep my belongings." One of the brethren replied: "We expect you to preach and not waste your time on study." But the year was one of great spiritual prosperity, two hundred probationers being received into the church. A camp meeting was held, and was accompanied with wonderful converting power. On Sunday morning Brother Scott was "put up to preach." At the close of the sermon the people crowded down to the altar and filled the whole space within the railing—and fell prostrate. Some shouted, others cried for mercy, brothers of the same family who had not spoken for years, embraced

and wept out their joy. A stranger to the congregation, but known to the preacher, whom he had pledged himself to "thrash," came from a lumber camp with his wife —who was a Christian—and two children, was among the prostrate, "bellowing like a bull in a net." He sought out Mr. Scott, asked his pardon, and was powerfully converted. A bevy of girls, who the preceding Sunday had held a mock "camp meeting" on the ground—their leader they called the "presiding elder"—were all converted. It was a glorious time, not yet wholly forgotten in that neighborhood.

Brother Scott says: "My second charge, Luthersburg, extended from Big Run to Brockwayville. The year was not as satisfactory as the first. It was a different kind of charge. Being on the mountains, it was cold and bleak at times. In going from Luthersburg to Beech Woods we had to cross the Big Sandy creek. Because of its low banks it would sometimes overflow. In the early spring I was compelled, by reason of what I considered urgent business, to make the trip. Upon reaching the creek I found the country for two or more hundred yards back from the stream overflowed and covered with ice an inch or more in thickness. I tried to force my horse off from the bridge into the water, but I did not succeed. Just then some lumber men coming along pushed him and his rider into the swollen stream. We started to break the ice, but after accomplishing half the distance my horse balked and threw me off, saddle bags and all. I took the rump strap in one hand and the saddle bags in the other and struck out for the shore, the horse following in my wake. Reaching the shore I went to the nearest house, my clothes frozen stiff to my arm pits. I put my horse in the stable and gave him such care as he needed. Entering the house I found two little children sitting in the ashes beside a few dying embers, crying with the cold. The mother was so near-sighted that she could find nothing to burn unless it was placed within reach of her hand; and the supply of cut wood was exhausted. I took the ax and mounted a log two feet thick and cut and split wood, meantime firing up twice. Having warmed myself and rested, I continued my journey.

"The occasion of my taking this journey was that I

was accused of stealing whisky, and was to be tried at the next session of the court at Brookville. I had been holding a meeting at Paradise, and some roughs came to the meeting intoxicated. One evening, before entering the church, I made an investigation among the pine stumps and found some whisky, which I promptly 'confiscated.' But before my accusers were through with the trial they compromised with me, agreeing that if I would drop the matter they would thereafter let Methodist preachers alone—and they kept their word."*—*(Autobiographical Sketch.)*

Russell F. Keeler.

Russell F. Keeler was born in Elk Creek township, Erie county, Pa., March 22, 1833. His parents had moved from Jefferson county, N. Y. They again moved to North East, and later to Erie, where Russell attended the district school and a select high school. His preparation for college was made at the old Erie Academy, from which he entered the junior class of Allegheny College in 1851. He graduated in the classical course in 1853. He was converted under the ministry of Thomas Stubbs in 1849, and united with the Methodist Episcopal Church in Erie, the place of his conversion. He served as class leader from 1857 until he began his ministry. The Dunkirk Quarterly Conference licensed him to preach and recommended him to be received on trial in 1858, and the same year he enlisted in the itinerant ranks in the Erie Conference. His first appointment was as "second preacher" on Leon Circuit. This circuit embraced six townships in Cattaraugus county, N. Y., and had twelve preaching places. He became a member of the East Ohio Conference at its organization. In the forty-eighth year of his ministry, still active, he writes—1905: "I have preached nearly 7,500 sermons, married 428

*R. W. Scott—Licensed to preach, 1858; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames. Appointments—1858, Washington; 1859, Luthersburg; 1860, East New Castle and Croton; 1861, Dunkirk; 1862-'63, Randolph; 1864-'65, Silver Creek; 1866, Little Valley; 1867, Columbus; 1868-'69, Warren, Pa.; 1870-'71, Panama; 1872-'73, Mayville; 1874, Portland; 1875-'76, Millerstown; 1877-'78, Westfield; 1879-'82, Erie District; 1883-'85, Ripley; 1886-'88, Sheridan; 1889, supernumerary; 1890-'91, Asbury; 1892, supernumerary; 1893-1907, superannuated; present residence, Junction City, Kas.

couples, received into the church nearly 1,800 members, and attended about 700 funerals."

Mr. Keeler, after studying the subject of "Christian Baptism" nearly thirty years, has published, as the result of his studies, a work of 444 pages, which many critics have pronounced "the best book on that subject yet published."*

Ebenezer Bennett, Ezra R. Knapp.

Concerning Ebenezer Bennett, the writer of his memoir says: "The good man whose name heads this brief sketch was born February 12, 1818, at New Lisbon, O., and died February 1, 1877, at New Castle, Pa. Orphaned at five years, he early learned the stern realities of life by actual experience. At his native place, when fifteen years old, he sought and found refuge in the bosom of his Heavenly Father. In 1838 he came to New Castle, where he gave to the church twelve years of faithful service as a class leader. In 1857 New Castle Quarterly Conference gave him license to preach, and two years later† recommended him to the Erie Conference for admission on trial in the traveling connection, and he was appointed junior preacher on the New Wilmington charge. For thirteen consecutive years immediately following he devoted himself entirely to the work of the ministry. His earnest and faithful labors during these years of toil were attended with no indifferent success. The houses of worship erected at his suggestion and under his supervision, and the valuable members added through his efforts to the charges he served, fully attest his usefulness. Immediately following these thirteen years of active service came five years of Conference

*R. F. Keeler—Licensed to preach, 1858; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1858-'59, Leon; 1860-'61, Union; 1862, Clymer; 1863-'64, Fairview; 1865-'66, Clarion; 1867-'68, Venango City; 1869, Tionesta; 1870, Rootstown; 1871-'72, Erie, City Mission; 1873-'75, Conneaut; 1876-'77, Chardon; 1878, Perry; 1879-'80, Chagrin Falls; 1881-'82, Geneva; 1883-'84, Bridgeport; 1885-'87, Bellaire; 1888-'89, Mt. Union; 1890, Niles; 1891-'92, Hubbard; 1893, North Bloomfield; 1894, Rock Creek; 1897-'98, Charlestown; 1899-1903, Norwich; 1904, Middlefield.

†Brother Bennett was received on trial in 1858, and appointed to East New Castle and Portersfield.

superannuation and broken health. During the last four months of his sickness he was confined to the house, and for the four weeks kept his bed. He was never known to murmur, though often a great sufferer. To those who visited him in his last illness, he gave repeated assurance of his consciousness of the presence and power of the Savior. The funeral services took place from the church from which he went out with license to preach, and in which he and his family worshiped after his return from more active ministerial service. Brother Bennett's power for good lay chiefly in his transparent Christian character. He was not a great preacher, but he was a good and useful man."*

Ezra R. Knapp was born in Harpersfield, Delaware county, N. Y., September 14, 1820, and died in Clarion, Pa., Sunday morning, June 17, 1900. He was united in marriage with Miss Minerva C. Starkey, January 13, 1841. His parents were of English and Scotch lineage.

Mr. Knapp says: "My parents were seceders from the Scotch Presbyterian Church. They were rigid Calvinists in doctrine and strict in the observance of their church rules. Among my earliest recollections were religious meetings held at our house every Sabbath, conducted by my father as an elder or leader in the church. When I was six years of age our family moved to Danbury, Conn., and there I had six years in the district school for a commencement of my education. When I was about eight years old, the Lord heard my prayers when I was away in the secret place in the field and gave me an evidence so clear and satisfactory that I have never doubted the divine manifestation that I received at that time; and I also had a very strong conviction that it was my duty to preach, and I frequently did, whenever I could get the children together. According to my father's custom of standing to pray, I stood and repeated the Lord's prayer, and then preached to my associates."

*Ebenezer Bennett—Licensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, New Castle, Pa., February 1, 1877. Appointments—1858, East New Castle and Portersville; 1859, New Wilmington; 1860-'61, Hendersonville; 1862, North Washington and Clintonville; 1863, North Washington; 1864-'66, Greenwood; 1867, Lowell and Edenburg; 1868, Lowell; 1869-'70, Harlansburg; 1871-'72, Clintonville; 1873-'76, supernumerary.

In his twelfth year his family moved to Geauga county, O. With new associates he lost his religious experience and became an advocate of Universalism. He was converted at a meeting held in Huntsburg by Revs. H. N. Stearns and G. W. Maltby. Mr. Knapp says: "About six weeks after I was converted I was leading a prayer meeting at the house of Orin Clark, and God powerfully blessed me. All my convictions of duty returned, and I yielded and henceforth gave my life to the ministry." In 1853 at a quarterly meeting held at Hampden, O., by William Hunter, presiding elder, he was licensed to preach. He went to Allegheny College, but in about a year, having lost his oldest son, distracted with grief, returned to his old home, thinking to spend his life as a local preacher. He was persuaded by John Bain to take charge of "a little patch," and in 1858 was received on trial in the Erie Conference.

His first appointment was Grand River Circuit, where the Lord greatly blessed his labors and one hundred and fifty were added to the Church. In 1862 and 1863 he was sent to Thompson and built one new church. He then went to Madison and Perry. At the former place we had never had an organized society; here he built a church, bought a parsonage, and left them out of debt and with one hundred and fifty members. The membership on the whole charge was more than doubled. He was four years agent of Carrier Seminary. In 1872-'74 he labored on the Shippenville Circuit, and organized a class of one hundred members at Turkey City. Mr. Knapp explains: "Shippenville being taken off the last two years, it was called Salem Circuit."

After his retirement Brother Knapp made his home in Clarion, Pa. For some time preceding his death he was almost helpless. Often his mind wandered, and he was in the work again amid old scenes and associations—but his constant testimony was: "Jesus is all in all, and I am trusting wholly in Him." He had been effective thirty-two years.*

---

*E. R. Knapp—Licensed to preach, 1854; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, Clarion, Pa., June 17, 1900. Appointments—1858, Grand River; 1859, Chardon; 1860-'61, Mentor; 1862-'63, Thompson; 1864-'65, Madison and Perry; 1866, Tallmadge; 1867-'70, Agent, Carrier Seminary; 1871, Hubbard; 1872-'73, Shippen-

William H. Wilson, William H. Mossman.

William H. Wilson had just closed four years of faithful service on the Canton District, rendered his report to Conference, and finished his work in the cabinet, when he was taken sick. He lay for the last few days of his illness at the home of Jacob Miller, where he peacefully fell asleep, September 30, 1886. Mr. Wilson was born in Warren, Trumbull county, O., May 8, 1835. He was "born again" in the spring of 1852, and gave immediate evidence of fervent devotion to God and the Church. After he was licensed to preach he supplied various appointments while he was pursuing his studies and engaged in teaching. He was received into the Erie Conference on probation in 1858, and received his first appointment to Windsor, O. He was twenty-eight years effective. He was modest and humble, yet genial in spirit and enthusiastic in work. His dying request was: "Tell the brethren not to say much about me, but more about Jesus." Glory surrounded his death bed. When he supposed death had touched him he said: "If this is dying it is the most delightful thing on earth." Again he cried: "Tell all the brethren, especially those with whom I have been associated, that God is wonderfully with me," and he was not, for God took him.*—(*Minutes of Conference, Vol. XXI., 1887, p. 349.*)

William Hirdman Mossman, son of Robert Gillis and Margaret Mossman, was born in Greenville, Mercer county, Pa., December 4, 1828. His paternal grandparents came from County Down, Ireland, before the American Revolution. His parents were Presbyterians by faith, but William was converted in an old-time

---

ville; 1874, Salem, Clarion Co.; 1875, Rimersburg; 1876-'77, Washington; 1878, President; 1879-'80, Cranberry; 1881, New Bethlehem; 1882-'84, Brockwayville; 1885-'86, Callensburg; 1887, Waterloo; 1888, Corsica; 1889, Greenville, Clarion Co.; 1890-'99, superannuated.

*W. H. Wilson—Admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Canton, O., September 30, 1886. Appointments—1858, Windsor; 1859, Tallmadge; 1860, Atwater; 1861, Windham; 1862, Cleveland, Scoville Avenue; 1863-'64, Chardon; 1865, Mentor; 1866-'67, Conneaut; 1868-'69, Cattaraugus; 1870-'71, Silver Creek; 1872-'73, Sherman; 1874, Meadville, State Street; 1875-'76, Akron, Second Church; 1877-'78, Charlestown and Freedom; 1879, Twinsburg; 1880-'81, West Farmington; 1882-'85, Canton District.

Methodist revival in 1849, under the preaching of G. L. Little, then preacher-in-charge at Greenville. He was licensed to preach in 1857, and was admitted into the traveling connection on trial in the Erie Conference in 1858. After an active ministry of thirty-three years he was made supernumerary and two years later superannuated and continued in that relation until his promotion to the Church Triumphant, February 28, 1905. He had resided in his native town since his retirement from the active work.

Mr. Mossman was united in marriage with Sarah Dumars, daughter of Thomas Dumars, an early settler of Mercer county, of French-Irish extraction, in 1854.

Brother Mossman was never robust physically, and enjoyed few educational advantages, yet he worked hard, studied diligently, and was successful in his work. His sermons were evangelistic, and he held many notable revival meetings, in which multitudes were saved. He was greatly beloved by his ministerial brethren. He was conscious to the last, and strong in faith, rejoicing in hope.*

The Glory of God Revealed.

A remarkable condition is revealed in an account of the Jamestown District Preachers' Association. D. C. Osborne writes:

"Our second district preachers' meeting was postponed until February 23 in consequence of the great and gracious outpouring of the Spirit of the Lord in our midst. And when the 23d came round the work had continued so generally that but four of the preachers could be in attendance. We four met at Panama, a place noted for its genial, warm-hearted Methodists, and there we found showers of grace descending. Brother Lytle had found a place in the hearts of the people, and was leading the

*W. H. Mossman—Liicensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, Greenville, Pa., February 28, 1905. Appointments—1858, Rockville; 1859-'60, Conneautville; 1861-'62, Linesville; 1863-'64, Salem, Mercer Co.; 1865, Rouseville; 1866-'68, Middlesex; 1869-'70, Sharon; 1871-'72, Tidioute; 1873, Corry; 1874-'75, Union City; 1876, Sharpsville and New Virginia; 1877-'79, Conneautville; 1880-'81, Clarion; 1882, Fredonia, Pa.; 1883-'85, Sandy Lake; 1886-'88, West Middlesex; 1889-'90, Sharpsville; 1891-'92, supernumerary; 1893-1904, superannuated.

church to higher and holier ground, and sinners to the Lamb of God. We bowed at the altar with nearly forty seekers and poured out our prayers with them to Him who hears the sinner's cry; and Jesus came and healed some souls from all their sins. We saw at the altar all ages and classes, from the gray-haired sire to the Sunday school scholar. And the work goes grandly on; every circuit and station in the district has felt more or less of the 'gift of power' and 'tongue of fire.' May we be successful shepherds and feed the lambs aright. After preparing the work for our future meeting we adjourned to go home, and in the name of the Lord work for still greater enlargement to the borders of the Church."—*(Pittsburg Christian Advocate, March 23, 1858.)*

During the conference years of 1857 and 1858 revival fire spread all over the conference, and shouts of victory were heard on every side. We cannot find space to adequately report the many great revivals resulting in the conversion of many thousands.

J. H. Whallon, presiding elder of Fredonia District, writes: "The Lord is reviving his work gloriously on this district. The Church is revived and encouraged, and is looking for large blessings in the exercise of faithful and fervent prayer. Convicting, converting and sanctifying power is felt in many hearts, and many are seeking the Lord. Glory to God! . . . At Delanti, a village where we commenced preaching this year—and no society previous—there has been nearly one hundred conversions. . . . The good work commenced at our camp meeting, and has been advancing with increasing power and glory. Hallelujah!"

E. B. Lane writes from Wattsburg: "We are in the midst of a glorious revival in Wattsburg. Many are flocking to the standard of the cross. Over one hundred and fifty have been converted since conference. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Messrs. Greene and Steadman send word from the Shippenville Circuit: "The Lord is still with us on this circuit. Since our last notice appeared we have passed through two glorious revivals—one at Richland and the other in the village of Shippenville. Brother Thomas Graham, of Brookville, was with us at the last

named place for nearly two weeks, preaching with his usual efficiency. Thus far God has blessed us with a revival of religion wherever we have made an effort. To His name be all the glory!"—*(Pittsburg Christian Advocate, January 26, 1858.)*

B. S. Hill, presiding elder of Jamestown District, says: "I rejoice to say that between seven and eight hundred souls have been converted on the Jamestown District since our last conference, and now the work seems to be reaching more widely, and to be moving more strongly and rapidly, than at any previous time."—*(Pittsburg Christian Advocate, February 2, 1858.)*

Samuel Gregg, presiding elder of Ravenna District, reports: "A glorious revival of religion is in progress in various parts of Ravenna District. Akron, Cuyahoga Falls, Twinsburg, Franklin and Ravenna have shared most extensively in this gracious work; while other places have been favored to a limited extent, and in some of them I have no doubt a rich harvest will yet be gathered. Our churches are crowded, hundreds have been converted, and prospects are daily brightening."

A Jamestown, N. Y., paper says: "The revival commenced, and has thus far been the most powerful in the M. E. Church, under the preaching of Rev. John Peate. Two hundred have gone forward for prayers in that church. One hundred and six have united in church fellowship with them. The Congregationalists and Presbyterians carry on the work together; about fifty have been forward for prayers in those meetings. The Baptist Church has received fifteen by baptism. The meetings still continue in all the churches."—*(Pittsburg Christian Advocate, February 23, 1858.)*

Moses Hill reports St. Clair Street, Cleveland: "The revival still continues in this station. Almost every evening since last November we have had souls converted in our meetings. Over one hundred have already joined the Church—perhaps one hundred, at least, have been converted."—*(Pittsburg Christian Advocate, March 16, 1858.)*

Societies and Churches.

The organization of the Methodist Episcopal Church at Victory dates from 1858. Frederick Vernon was the

first preacher, and services were held for several years in school houses. The following were members of the first class: Simon Nicklin, leader; Jacob Wilt, Joseph K. Dale, James McCutcheon, Samuel Hughes, J. P. Morrison, Charles Ridgway, and their wives, and Mary Hughes. The church was completed in 1870, and when Professor L. G. Marvin, of Allegheny College, who had been engaged to dedicate it, was told that there was no debt, he replied: "I thank God I have been asked to dedicate one church without asking for money."

Meadow Methodist Episcopal Church—now Hill City—was organized by Mr. Vernon in 1866. The following were among the pioneer members: James Kinney, Sophia Hill, Jane Thompson, Mrs. Caldren, John Hoy and wife, P. Shannon and wife, and Samuel Houser, who was the first class leader. Another account says John C. McKenzie was the first class leader, and that there were about forty members. The Hoy school house was used as a place of worship until, under the labors of D. C. Plannette, the present church was erected in 1874, at a cost of about $1,500.

The East Salem class met for a number of years in the school house at the coal bank. John Stover was the first leader.

The Methodist Society at Mina was organized in 1858. O. L. Mead was the first pastor. Among the first members were the following: Alexander D. Holdridge and wife, William Baker, Betsie Baker, Charity Chase, Daniel Declow and wife, Lucy Holdridge, Melissa Holdridge, Jane Tryon, Lucinda Relf, Thomas Coveny, Daniel Fritz and wife, and a few others. The contract for building was let to A. D. Holdridge, April 10, 1870, for $1,980; June 1 the stake was driven for the corner; June 4 the cornerstone for the wall was laid; June 20 "laid sills;" August 17, "raised steeple." The total cost, including furnishings, was about $2,500.

The church at West Mina was organized in 1858. C. R. Chapman was the first pastor. A church edifice was erected in 1859. The following were among the first members: John Skellie, Alexander Skellie, Uriel Fenton, Azan Fenton, Henry J. Moore and James F. Moore.

Finley Lake appointment was taken from Greenfield Charge and united to Mina to form Finley Lake Charge,

in 1901. Henry Smallenberger was the first regular pastor. The first class was formed in 1866. The first trustees were D. H. Parsons, George Dill, L. V. Babcock, R. T. Holdridge and William Baker. They were elected and the society incorporated in 1876. A lot was purchased for a church in 1893, and the church was dedicated by R. N. Stubbs, presiding elder of Erie District, February 24, 1901. M. V. Stone was serving as a supply. The cost was $3,300.

The history of the Methodist Episcopal Church at Annandale begins with the year 1858, when a class of eight or ten persons was organized by John McComb—in charge of the Clintonville Circuit, assisted by S. S. Nye. The early meetings were held in the upper part of Thomas F. Christley's dwelling house, in a room seated with slab benches. In 1859 a series of meetings were held in a grove, and many were added to the original members. Soon after this revival the Methodists built a church of unhewn logs. The walls of this primitive structure were six logs in height, and the darkness within was only partially dispelled by two windows of four lights each in the rear gable. The pulpit and seats were in harmony with their surroundings. After four years the building was burned by an incendiary. At the next quarterly conference held in Clintonville it was proposed that the members of this class should give up their organization and connect themselves with the most convenient classes within their reach. This they refused to do, and continued to hold meetings in a school house which, "located in an almost inaccessible place in the forest," was distant about one mile from the church which had been destroyed—which, also, had been located in the woods. Finally a new church was erected in 1873, whose cost was about $2,000.

The following appeal for help for the Punxsutawney Church was made by Josiah Flower in January, 1858:

HELP! HELP! HELP!

"To the Members of Erie Conference:

"DEAR BRETHREN—I am driven to the necessity of asking you to help me a little in the present pressure. At the last court, held in Brookville, Jefferson county, our house of worship in Punxsutawney was sold at

Sheriff's sale, and bid off by John K. Coxon, who is the lawyer that had the collection of the debt that was against the house. The property is worth two thousand dollars, and it was bid off at a little over three hundred—not enough to cover the debt that was against the house. Learning the facts in the case, I went to work and got the sale set aside, and it was again put up for sale the same week, and it was finally struck off to me at five hundred dollars, and the money must be forthcoming before February court; and the brethren at Punxsutawney have gone to the extent of their means, and what is done must be done speedily, and what I want is that each member and each probationer for membership in the Erie Conference would send me one dollar, and go to some one or two members on your charges who you know will give you one dollar each, and forward it by mail to Rev. James Shields, Punxsutawney, Jefferson county, Pa., or to myself at Strattonville, Clarion county. Come at once, brethren, to the rescue, and help us to save that property for the Church. Any member of the Church who may see this notice, and will respond to the call by sending us a dollar, will do us a great favor.

"JOSIAH FLOWER.

"Strattonville, Jan. 5."—*(Pittsburg Christian Advocate, January 19, 1858.)*

TWENTY-THIRD SESSION.

The Erie Conference held its twenty-third session at Brookville, Jefferson county, Pa., commencing July 13, 1859, Matthew Simpson, Presiding Bishop; Lorenzo D. Williams, Secretary. Carlos R. Martin was recommended by the Concord Quarterly Conference, New Hampshire Conference, for admission on trial. A note from Bishop Osmond C. Baker accompanied the recommendation, stating that Mr. Martin had been selected as a missionary to China. He was admitted and, under the missionary rule, elected to deacon's and elder's orders.

The following were elected delegates to the General Conference: Calvin Kingsley, Moses Hill, Hiram Kinsley, Edwin J. L. Baker, James E. Chapin, George W. Clarke and John Bain; and Joseph Leslie and Horatio N. Stearns were elected reserves.

"H. Kinsley was requested to deliver a lecture at the

next session of our Conference, embodying the history of this Conference." We do not learn that this lecture was ever delivered.

I. C. T. McClelland, located. The death of Joseph Uncles is recorded.

The following persons were admitted on trial: Milton Black, John M. DeWoody, John W. Aikin, William A. P. Eberhart, Warner Bush, Westwood W. Case, Francis Caughey, Charles W. Bear, Michael Williams, David Eason, W. W. Warner, Washington Hollister, Courson M. Heard, Obed G. McEntire and Carlos R. Martin.*

J. H. McCarty was transferred to the New Hampshire, Carlos R. Martin to the Troy, and James Bredberg to the Rock River Conference.

The following is among the resolutions passed:

"Resolved, That the use of tobacco is filthy and offensive, and we, therefore, earnestly beg all our ministers and members to use none, especially in the church."

This is certainly expressed with caution.

Action was also taken against any division of the conference, and the delegates were instructed to oppose any division or alteration in its boundaries.

The following resolution from the Oregon Conference was referred to the Committee on Church Usages, which reported favorably and the Conference, by the adoption of the report, concurred:

"Resolved, That this Conference request the General Conference at its next session to provide in the discipline for lay representation in the General and Annual Conferences, on all the financial, educational and benevolent matters usually receiving Conference action, and also provide that the laity shall never have a vote in the Annual or General Conference which shall either modify or abrogate the itinerancy."

---

*J. M. DeWoody—Admitted on trial, 1859; discontinued on account of ill health, 1861; deacon, 1869, Ames; afterwards withdrew; became a local preacher of the Evangelical Association; died in Franklin, Pa. Appointments—1859, Rockville, second preacher; 1860, Sunville, second preacher.

Warner Bush—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; located, 1876. Appointments—1859, Columbus; 1860, Riceville; 1861, Kinzua; 1862, Sheffield; 1863, Pleasant Valley; 1864-'65, Ellery; 1866, Pine Grove; 1867-'75, supernumerary.

Appointments for 1859: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. F. Day; Erie Street, R. H. Hurlburt; Scoville Avenue, Francis Caughey; City Mission, H. P. Henderson; East Cleveland and Euclid, Lewis Clark; Newburg, D. C. Wright; Bedford and Warrensville, Hiram Kellogg; Bainbridge and Chester, Michael Williams; Chagrin Falls, Thomas Guy; Mayfield, E. B. Lane; Mantua, Albert Norton; Troy, Cyril Wilson; Burton, Stephen Hubbard; Willoughby, Darius Smith; Calvin Kingsley, editor of the Western Christian Advocate, member of St. Clair Street Quarterly Conference; Dillon Prosser, Chaplain of the Western Seamen's Friend Society, member of St. Clair Street Quarterly Conference; Benjamin Excell, Agent of Willoughby University, member of Willoughby Quarterly Conference. Painesville District, John Bain, presiding elder; Painesville, A. D. Morton; Mentor, E. C. Latimer; Chardon, E. R. Knapp; Montville, N. M. Shurick, J. W. Aikin; Thompson, Potter Sullivan; Perry, Roderick Norton; Geneva and Saybrook, E. J. Kinney; Ashtabula, A. M. Brown; Jefferson, Samuel Wilkinson; Morgan, H. M. Chamberlain; Grand

---

Milton Black—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; located, 1861. Appointments—1859, Windsor; 1860, Waterford.

Francis Caughey—Admitted on trial, 1859; deacon, 1859, Simpson; discontinued, 1860. Appointments—1858, Quincy (supply); 1859, Cleveland, Scoville Avenue.

W. A. P. Eberhart—Admitted on trial, 1859; full connection, 1861; deacon, 1859, Simpson; elder, 1866, Clark; located, 1861. Appointments—1859, Troy and Corsica; 1860, Richmond.

W. W. Case—Licensed to preach, 1859; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Wisconsin Conference, 1864; transferred to Cincinnati Conference, 1875; transferred to East Ohio Conference, 1878; transferred to Detroit Conference, 1885; transferred to California Conference, 1887. Appointments—1859-'60, Ellington; 1861, Leon; 1862-'63, Little Valley; 1864-'66, Edgerton, Wis.; 1867-'69, Beloit, Wis.; 1870-'72, Milwaukee, Asbury; 1873-'74, Fond du Lac, Division Street; 1875-'77, Cincinnati, O., Mount Auburn; 1878-'80, Akron, O., First Church; 1881-'84, Cleveland District; 1885-'86, Adrian, Mich.; 1887-'91, San Francisco, Cal., Central Church; 1892-'96, San Francisco, Howard Street; 1897-1902, San Francisco District.

C. M. Heard—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Minnesota Conference, 1872; transferred to Wisconsin Conference, 1881; transferred to Minnesota Conference, 1885; became a member of the Minnesota Northern Conference at its organization, 1894.

Appointments—1859, Curllsville; 1860, Troy and Corsica; 1861-'62, Punxsutawney; 1863, Brady's Bend; 1864-'65, Youngsville; 1866, Forestville and Sheridan; 1867, Forestville; 1868-'69, Petroleum Centre; 1870, Ridgway and Wilcox; 1871, Pleasantville; 1872-'74, Lake City, Minn.; 1875, Anoka, Minn.; 1876-'78, Minneapolis, Minn., Hennepin Avenue; 1879-'80, Winnebago City, Minn.; 1881-'82, Oshkosh, Wis., Algona Street; 1883, Neenah, Wis.; 1884, Kenosha, Wis.; 1885-'88, St. Paul, Minn., Trinity Church; 1888-'91, Minneapolis, Taylor Street; 1892-'94, Monticello, Minn.; 1895-'96, Minneapolis, Bloomington Avenue; 1897-1901, editor, Conference Examiner.

River, H. D. Cole; Kingsville, John Graham, Hiram Luce, sup.; Richmond, L. E. Beardsley, John Elliott; B. O. Plimpton, Agent of the American Colonization Society, member of Perry Quarterly Conference. Ravenna District, Samuel Gregg, presiding elder; Ravenna, E. J. L. Baker; Akron, Thomas Stubbs; Tallmadge, Stephen Heard, W. H. Wilson; Cuyahoga Falls, G. W. Chesbro; Franklin, C. T. Kingsbury; Northampton, W. Brainerd; Hudson, to be supplied; Twinsburg, Willliam Monks; Charlestown, T. B. Tait; Windham, Valorus Lake; Garrettsville and Nelson, Washington Hollister; Rootstown and Randolph, L. W. Ely; Edinburg, Thomas Radcliff; Deerfield, B. C. Warner; Jackson, C. W. Reeves; Ellsworth, J. F. Brown; Canfield, J. B. Hammond; Braceville and Newton Falls, J. K. Hallock. Warren District, Hiram Kinsley, presiding elder; Warren, John Tribby; West Farmington, P. P. Pinney, J. B. Grover; Bloomfield and Bristol, John McLean; Youngstown, H. N. Stearns; Niles and Liberty, J. W. Hill; Vienna, G. H. Brown; Gustavus, William Sampson; Hubbard, Ira Eddy; Hartford and Brookfield, R. W. Crane; Williamsfield, Wareham French; Green and Mecca, Ezra Wade; Orangeville, David King; Windsor, W. M. Bear, Milton Black; Sharon, W. D. Archbold; Western Reserve Seminary, James Greer, Principal, member of West Farmington Quarterly Conference. Erie District, Josiah Flower, presiding elder; Erie, G. W. Clarke, J. D. Norton; Wesleyville, James Gilfillan, W. R. Gehr; North East, I. O. Fisher; Quincy, David Mizener; Mina, C. R. Chapman; Waterford, J. H. Vance, Z. W. Shadduck; Edinboro, Samuel Hollen; McKean, J. W. Wilson, W. A. Matson, D. Vorse, sup.; Girard, Alvin Burgess; Springfield, A. R. Hammond; Albion, Albina Hall, L. D. Prosser; Conneaut, Allen Fouts; Union, S. L. Wilkinson. Meadville District, Niram Norton, presiding elder; Meadville, E. A. Johnson; Saegertown, G. W. Maltby, J. B. Orwig; Steuben, Jonathan Whitely; Cochranton, John Abbott; Sunville, N. C. Brown; Franklin, D. C. Osborne; Greenville, J. H. Tagg; New Lebanon, J. C. Sullivan, E. T. Wheeler, sup.; Salem, Isaac Scofield, A. H. Bowers; Evansburg, John Wrigglesworth; Conneautville, Isaiah Lane, W. H. Mossman; Rockville, P. W. Sherwood, J. M. DeWoody; Espyville, A. L. Miller, G. M. Eberman; Jamestown, A. J. Merchant; L. D. Williams, Professor in Allegheny College, member of Meadville Quarterly Conference. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, W. F. Wilson; East New Castle and Croton, James Shields; Mt. Jackson, T. G. McCreary; Wilmington, R. M. Bear, Ebenezer Bennett; Harrisville, C. R. Pattee; Pine Grove, W. R. Johnson; North Washington and Clintonville, S. A. Milroy, C. W. Bear; Hendersonville, John McComb, R. B. Boyd; Clarksville, J. G. Thompson; Mercer, E. S. Gillette; Delaware Grove, S. S. Nye; Middlesex, J. M. Greene; Poland, J. T. Boyle; Moravia, S. K. Paden; Poland College, W. N. Reno, Principal, member of the Poland Quarterly Conference. Clarion District, James E. Chapin, presiding elder; Clarion, D. S. Steadman; Brookville, E. H. Yingling; Curllsville, Benjamin Marsteller, Samuel Coon, C. M. Heard; Shippenville, Robert Beatty, Robert Gray; Brady's Bend, Thomas Graham; State Road, J. F. Perry; Washington, G. M. Moore, J. K. Shaffer; Tionesta, David Eason; Troy and Corsica, J. W. Weldon, W. A. P. Eberhart; Punxsutawney, N. G. Luke, Frederick Vernon; Warsaw, Gabriel Dunmire; Luthersburg, J. K. Mendenhall; New Bethlehem, Jared Howe; Ridgway Mission, O. G. McEntire. Jamestown District, James W. Lowe, presiding

elder; Jamestown, J. S. Lytle, John Peate, sup.; Ashville, S. N. Warner; Sugar Grove, E. A. Anderson; Frewsburg, L. D. Brooks; Pine Grove, J. C. Scofield; Randolph, O. L. Mead; Little Valley, Alexander Barris; Kinzua, F. W. Smith; Sheffield, Jephtha Marsh; Panama, Joseph Leslie; Clymer, T. P. Warner; Columbus, S. S. Burton, Warner Bush, Major Colegrove, sup.; Wattsburg, R. A. Caruthers, Adam Height; Youngsville, M. H. Bettes; Warren, John Robinson; Pleasantville, G. F. Reeser, W. W. Warner; Titusville, William Hayes; Jamestown and Sugar Grove Swedish Mission, to be supplied. Fredonia District, James H. Whallon, presiding elder; Fredonia, D. M. Rogers; Dunkirk, A. C. Tibbetts; Portland, T. D. Blinn; Westfield, R. M. Warren; Mayville, D. M. Stever; Sherman, E. M. Nowlen; Delanti, John Akers, S. S. Stuntz; Sinclairville, Peter Burroughs; Ellington, Joseph Allen, W. W. Case; Leon, R. R. Roberts, R. F. Keeler; Perrysburg, Edwin Hull; Villenovia, John Crum; Forestville and Sheridan, J. R. Lyon; Silver Creek, W. P. Bignell.

David Eason, Michael Williams.

David Eason was discontinued in 1862 because of ill health, but continued to serve the Church in the local ranks. Speaking of his brief ministerial labors, he writes in 1868: "I must say here, that although I endured some trials, and some afflictions in that short ministerial course, for the Lord not only afflicted my own body, but he took from the embrace of a fond father and mother two interesting children, and made us to feel sorrow and trouble. I would not make mention of this reflecting on the divine goodness at all, for I will ever remember how the Lord enabled me to say in that hour, 'Thy will be done.' But what I wish to say is, (for the encouraging of my brethren in the ministry,) those were my happiest days. And I never can forget them—they were days of satisfaction, days of comfort, mingled, it is true, with some sorrow, but grace triumphed and I was made to rejoice. And I do not feel to-day as though my work on earth were finished. I thank God I am in a church that has found a sphere of action for the local preacher. I can find as much work in that relation as I am capable of performing, and I am most sorry that I have not abounded more in labors in this field to which I believe in the providence of God I have been called to work. And I wish to say to every one of my brethren in the local ministry, let us stand in our lot, let us cultivate Immanuel's ground; there is work for us, if not in the pulpit as much as in former days, there is work for us in warning men in our daily intercourse with them; there is work

also in the altar with penitents, and then with the young convert, encouraging and establishing them by our words."*—*(Pittsburg Christian Advocate, January 11, 1868.)*

Michael Williams was one of six brothers, all of whom became Methodist preachers. "He possessed in a large degree the active and passive graces of the Holy Spirit. As a preacher he was methodical and practical, and faithful in all his duties. In his character were blended genuine piety, deep humility, Christian benevolence, and stability of conduct." He was converted in his seventeenth year, and eight years later licensed to preach, and labored in the Wesleyan connection until 1853, when he came to America. He was employed as a supply until 1859, when he entered the Erie Conference. He fell into the East Ohio Conference at the division. Mr. Williams was born in Durham, England, May 4, 1815, and died in New Philadelphia, O., March 25, 1890.†

Obed G. McEntire, Washington Hollister.

Obed G. McEntire was born in East Fallowfield, Crawford county, Pa., February 11, 1829. He came of a long line of Methodist ancestry. His paternal great-grandmother was baptized by John Wesley, who preached several times in her house. Both his grandfathers were Methodists, and his parents, John and Drusilla McEntire, were life-long devoted members of the Methodist Episcopal Church. Under such godly influences he was converted in childhood. His early school advantages were limited, but he studied much at home, and prepared himself for college. Under great discouragements he pursued his studies and graduated, and in 1859 graduated from Allegheny College in both the regular classical

---

*David Eason—Admitted on trial, 1859; discontinued, 1862; deacon, 1868, Kingsley. Appointments—1859-'60, Tionesta; 1861, Brookville.

†Michael Williams—Licensed to preach, 1840; admitted on trial, 1859; full connection, 1861; deacon, 1859, Simpson; elder, 1863, Simpson; deceased, New Philadelphia, O., March 25, 1890. Appointments—1859, Chester and Bainbridge; 1860, Troy, O.; 1861-'62, Bedford and Warrensville; 1863-'64, Twinsburg; 1865-'66, Edinburg; 1867-'68, Middlebury; 1869, Canfield; 1870-'72, Niles; 1873, Saybrook; 1874, Albion; 1875, supernumerary; 1876-'77, superannuated; 1878-'79, Philadelphia Plains; 1880-'89, superannuated.

course and also the Biblical Department—being the first graduate in the latter department. His license to preach was granted in 1858 by the Meadville Quarterly Conference and signed by Hiram Kinsley. He was received on trial in the Erie Conference in 1859. In 1856 he married Miss Fidelia, daughter of Rev. Robert Gray, of the Erie Conference, who proved herself an efficient coworker in his sacred calling. Mr. McEntire served the Church thirty-four years. He was four years presiding elder of the Jamestown District. He had some wonderful revivals on the charges which he served. In his autobiography he says: "In some instances both men and women would fall down, their muscles become rigid, and they would remain motionless, some but a few minutes, others from one to three hours, and one was carried home and remained in this condition all night—but they all appeared happy when they recovered." He was a supernumerary but a few weeks when he closed his earthly life at Geneva, Pa., November 3, 1893. He possessed a well disciplined mind, his reasoning was convincing, his diction pure, and his oratory stirring. He was apt in the quoting of hymns to enrich his sermons with their wholesome theology. Looking across the stream, as he neared its banks, he exclaimed: "It is all right on the other side"—and passed over.*

Washington Hollister died in the harness. For several weeks his health had been failing, but he kept up his work. The Sunday before his death he preached morning and evening with more than usual power, his sermons making a deep impression upon the audience. He spoke at the Wednesday evening prayer meetings. He arose Thursday morning, and, after breakfast, wrote several letters. He then went to the bank to transact some business, and on his way to the postoffice stopped to converse concerning the union prayer meetings it was

*O. G. McEntire—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; deceased, Geneva, Pa., November 3, 1893. Appointments—1859-'60, Ridgway; 1861, Brockwayville; 1862, West Freedom; 1863-'64, Callensburg and Freedom; 1865-'66, Mercer; 1867-'68, Ashtabula; 1869-'70, Ellington; 1871, Warren, O.; 1872-'74, Greenville; 1875, Warren, Pa.; 1876-'79, Jamestown District; 1880-'81, Brookville; 1882-'84, Girard; 1885-'87, Jamestown, Pa.; 1888-'89, Emlenton; 1890-'91, Tidioute; 1892, Cattaraugus; 1893, supernumerary.

decided to hold the following week. Upon his arrival at the postoffice his tongue refused to perform its accustomed mission, the organs of speech were paralyzed. One of the members of the church accompanied him home, physicians were called, but it was of no avail. He passed to his reward from Knox, Pa., January 3, 1895. It was the same day on which he was stricken.

Mr. Hollister was a man of studious habits. His sermons were arranged methodically, clothed in choice diction, and delivered with force and feeling. He was a good pastor, ever manifesting the deepest solicitude for the spiritual welfare of the people he served. He was a helpful counsellor, and sympathizing friend. He attended to all the interests of the church.

He was born in Dansville, N. Y., February 14, 1827, and the most of his early life was spent in Cattaraugus county, N. Y. In 1852 he moved to Cleveland, O., and the following year was married to Miss Abby G. Gray. He was converted in western New York; licensed to preach in 1857, and in 1859 received on trial in the Erie Conference.*

John Wesley Aikin, Charles W. Bear.

John Wesley Aikin, son of Rev. John E. Aikin, was born in Gustavus, Trumbull county, O., February 8, 1835, and died in Painesville, Lake county, O., February 19, 1861. He was converted under the labors of J. O. Rich, then on Painesville station. He was licensed to preach in 1858, and received on probation in the Erie Conference in 1859. He was appointed to the Montville Circuit, but soon sent to Geneva, left vacant by the death of Edwin J. Kinney. He was then appointed to Bainbridge, "where he preached five times, and returned

*Washington Hollister—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; withdrew from the ministry, 1885; admitted on trial, 1887; full connection, 1889; deceased, Knox, Pa., January 3, 1895. Appointments—1859, Nelson and Garrettsville; 1860, Montville; 1861, Claridon; 1862-'63, Union; 1864-'65, Girard, Pa.; 1866, Brookville; 1867-'68, Waterford; 1869-'70, Kingsville; 1871-'72, Edinboro; 1873, Fairview, Butler Co.; 1874-'75, South Oil City; 1876-'77, Jamestown, Pa.; 1878-'79, Clarksville; 1880-'82, Cambridge; 1883-'84, Cochranton; 1887, Delanti; 1888-'89, Perrysburg; 1890, Forestville, which he was excused from serving; 1891-'92, Pardoe; 1893, Edenburg; 1894, Knox.

home to linger a few months in pain, and to die. Consumption had fastened its terrible grasp upon him; and by slow but certain steps, brought him to an early grave. He died as easily and peacefully as the infant falls to sleep in its mother's arms. There was not one sigh, not one groan, not one convulsion of a muscle. Gently the Spirit quitted its earthly tabernacle to mingle in the pure delights of the heavenly world!"*

The ministry of Charles W. Bear, inaugurated under auspices so full of promise, was brief though fruitful. His father was a local preacher and one of the pioneers of Methodism in Lawrence county, Pa., and his house was the home of the weary itinerant who was always received as a welcome visitor. Charles was born near Mt. Jackson, Lawrence county, October 23, 1826. He was converted in 1852, licensed to preach in 1859, and joined the itinerant ranks the same year. He finished his course October 26, 1865, and was laid to rest at Mt. Jackson.

"Brother Bear was a man of medium height, strongly built, light sandy complexion, heavy full beard, which he usually allowed to remain unshorn.

"He was a man of fine social qualities, good English education, more than an ordinary preacher, a little given to controversy, positive in his mental structure and of sterling integrity. Strong in faith, blameless in life, a close student, he grew in power as he grew in years. A sermon preached by him at the Punxsutawney camp meeting a few weeks before his death on 'Christ Our Refuge,' will be remembered through life by many who heard it. True to his calling, he ended his labors and his life together, and has gone to his rest on high."†—*(Pittsburg Christian Advocate, May 12, 1866.)*

W. W. Warner.

W. W. Warner was born in Franklinville, Cattaraugus

*J. W. Aikin—Licensed to preach, 1858; admitted on trial, 1859; deceased, Painesville, O., February 19, 1861. Appointments—1859, Montville, four months; Geneva, eight months; 1860, Bainbridge.

†C. W. Bear—Licensed to preach, 1859; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; deceased, Summerville, Pa., October 26, 1865; buried at Mt. Jackson, Pa. Appointments—1859-'60, Clintonville; 1861, Williamsfield; 1862-'63, Rockland; 1864-'65, Troy, Pa.

county, N. Y., March 20, 1815. "His parents were exemplary members of the Presbyterian Church, and his own record dates his conversion to God by the witness of the Spirit at the early age of four years. At that day the Cattaraugus hills possessed but meager facilities for education, and the boy hungered constantly for more than he could obtain. Beyond the rudiments of the common school, the Bible, Watts' Hymns, and a few Calvinistic standards were his masters. With this assistance the young man became a teacher, and while thus engaged in Erie, Pa., he successfully founded what is now the Bethel of that city. Twenty years of his life were given to business; not from predilection but from seeming necessity, years of double burden, of Pauline woe, of providential leading, of experience that shall not be minutely unfolded because it is not given to many in this life to understand it. His business relations were high and honorable, but his soul was not at rest, and he did the only reasonable thing, consecrated his powers, just as they were at the age of forty-five, to the work of the ministry in whatever place God might choose to use him."

In January, 1859, he was employed as a supply on Venango Circuit, and at the next session of the Erie Conference was received on trial. He was transferred to the Wisconsin Conference in 1870. During his ministry of sixteen years he led to Christ thirteen hundred and thirty-three souls. "This result was obtained largely by personal effort. He was a superior judge of men, and his tact was only excelled by his readiness to do anything to win souls to Christ. He would descend to the most menial services if by so doing he could lift a lost sinner to heaven. One by one he would study, reach out after, and save the perishing. Even where men would not love his Savior, they would respect him. While his mission and methods must have opponents, no open enemy could rise up against him. Such a man could in no way be superstitious, but he oftentimes unhesitatingly yielded to the influence of dreams. He has frequently gone out in the morning by an unknown road, to entice strangers, and brought them at night as trophies of the cross, guided by the impressions of the night. As a pastor he was discreet, skillful, tender and faithful. If there was a distracted or rebellious charge, no name was

surer of mention for it than his, and what he failed to accomplish in the way of reconciliation has but seldom been realized by another. He was a preacher of no mean order, and a student of books, and of human nature; given to fresh pulpit preparation to the very last, constantly stimulating, but never envious of the scholastic attainments of brethren more favored in their youth." After a brief illness he entered into rest just as the sun rose on the morning of April 16, 1875. He was buried in the pleasant cemetery at Edgerton, Wis.—his last charge.*—*(E. B. Cummings, in Pittsburg Christian Advocate, July 22, 1875.)*

J. E. Chapin's Report.

J. E. Chapin, presiding elder of Clarion District, gives an excellent report of the progress of the work in 1858-'59: "There have been over one thousand three hundred conversions on this district since conference. The work began in the camp meeting held in August and September last. For five successive weeks we tented in the grove; they were eventful and memorable occasions to very many; the revival fire spread from there more or less over the district; the power and spirit and glory of God were signally manifested on these assemblages of worshipers in the forest; the best of order was observed at every place. Several sites of ground for camp meetings have been leased for a term of years, and very appropriately arranged and prepared with seats, tents, wells and other paraphernalia for the accommodation of the people. . . . . .

"The most extensive revivals have occurred on Washington, Shippenville, Curllsville and the Brady's Bend charges; this last, under the abundant and energetic labors of Rev. T. Graham, is one of the greatest revivals I ever knew. Some three hundred converts are numbered as the fruits of this glorious, powerful work—only four preaching places, and two of these at small school

*W. W. Warner—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Wisconsin Conference, 1870; deceased, Edgerton, Wis., April 16, 1875. Appointments—1859, Pleasantville; 1860-'61, Ellington; 1862-'63, Perrysburg; 1864-'66, Villenovia; 1867-'68, Sheridan; 1869, Sherman; 1870-'71, Fort Atkinson, Wis.; 1872-'73, Emerald Grove, Wis.; 1874, Edgerton, Wis.

houses. Considering the number of inhabitants, it is an extraordinary work. . . . . .

"On the first Sabbath of May last our new church edifice at Brookville was dedicated to the worship of the Triune God . . . Much credit is due the enterprising society and their dutiful minister, Rev. E. H. Yingling. It will be remembered that our people had just completed a fine church at this place, after the struggle of years, and $400 remained a debt due for the same, when a destructive fire occurred in the village and our church edifice was laid in ashes. It was insured, but the company, taking advantage of some technicality, refused to pay it. But, notwithstanding the loss and the pressure of money matters, the society and its friends have placed the entire balance of debt on both churches in a prosperous and safe state of liquidation.

"In November last a new and neatly finished church edifice on Corsica Circuit was dedicated to the worship of Almighty God. It was commenced and completed under the labors of their faithful pastor, Rev. J. F. Perry. No debt left on this church; their enterprising and vigilant business committee have so judiciously managed this matter as to leave it free.

"Our new church building at Punxsutawney is also nearly ready for dedication. Through the indefatigable labors of Rev. J. Shields, it has been rescued from judgments and executions and perilous debts, and also funds raised to nearly finish the church. . . . . .

"Rev. N. G. Luke, of Clarion station, is succeeding beyond all expectation in raising subscriptions to build and establish a seminary of learning of the higher grade for the education of young ladies and gentlemen."—*(Pittsburg Christian Advocate, July 5, 1859.)*

VI.

A VISIT TO THE ERIE CONFERENCE IN THE EARLY SIXTIES—1860-1865.

The Erie Conference met in Erie, Pa., July 11, 1860, Bishop Edmund S. Janes presiding, and W. F. Day, Secretary. The following persons were admitted on trial: Samuel Knowles, J. L. Hayes, George W. Staple, Jairus J. Bentley, Stephen S. Sears, Benjamin J. Kennedy, William A. Clark, Andrew D. Davis, John H. Starrett, George W. Gray, James F. Stocker, Leland W. Day.

J. K. Shaffer and L. D. Brooks, located. E. J. Kinney and William Monks were announced as deceased.*

---

*S. B. Newman—Admitted on trial, Alabama Conference, 1845; transferred to Erie Conference, 1860; transferred to Central Illinois Conference, 1866; became a member of the Northwest Swedish Conference at its organization, 1877; became a member of the Central Swedish Conference at its organization, 1894. Appointments—1845, Mt. Pleasant, Ala.; not able to trace his appointments between 1845 and 1855; 1855-'59, New York, Swedish Bethel; 1860-'65, Jamestown and Sugar Grove Swede Mission; 1866-'67, Galesburg, Ill., Swede Church; 1868-'72, Swedish Mission District; 1873-'74, Rockford, Ill.; 1875-'76, Wataga and Peoria, Ill.; 1877-'78, Geneva and Batavia, Ill.; 1879-'81, Evanston, Ill.; 1882-'83, Moline, Rock Island and Genesee, Ill.; 1884, Omaha, Neb.; 1885, Chicago Mission; 1886, City Missionary and Tract Agent, Chicago; 1887-1902, superannuated.

A. D. Davis—Admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; transferrred to Philadelphia Conference, 1866; became a member of Wilmington Conference at its organization, 1868; deceased, Georgetown, Del., 1899. Appointments—1860-'61, Curllsville; 1862, Rimersburg; 1863-'65, Punxsutawney; 1866-'68, Willow Grove, Del.; 1869-'71, Harrington, Del.; 1872-'74, Georgetown, Del.; 1875, Wilmington, Del., Madeley Church; 1876-'78, Mt. Pleasant, Del.; 1879-'81, Zion, Del.; 1882-'84, Denton, Del.; 1885, Frankford, Del.; 1886, Accomac, Va.; 1887-'88, Virginia District; 1889, Roxanna, Del.; 1890-'91, Delmar, Del.; 1892-'94, Georgetown Circuit; 1895-'97, supernumerary; 1898-'99, superannuated.

J. L. Hayes—Admitted on trial, 1860; discontinued, 1861; afterwards withdrew from membership in the Methodist Episcopal Church and united with the Baptist Church.—Appointment—1860, Punxsutawney.

Appointments for 1860: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. F. Day; Erie Street, ——; Scoville Avenue, R. H. Hurlburt; East Cleveland, Thomas Guy; Newburg, D. C. Wright; Bedford and Warrensville, Cyril Wilson; Mayfield, E. B. Lane; Willoughby, to be supplied; Mentor, E. R. Knapp; Chardon, H. N. Stearns; Montville, Albert Norton, Washington Hollister; Burton, J. B. Grover; Troy, Michael Williams; Mantua, Hiram Kellogg; Bainbridge, B. J. Kennedy, J. W. Aikin; Chagrin Falls, Dillon Prosser; Willoughby Collegiate Institute, S. S. Sears, President; Benjamin Excell, Agent; Calvin Kingsley, editor of Western Christian Advocate; Samuel Knowles, Missionary to India. Painesville District, James E. Chapin, presiding elder; Painesville, John Tribby; Thompson, H. M. Chamberlain; Perry, A. M. Brown, Potter Sullivan; Geneva and Saybrook, J. H. Whallon; Ashtabula, Darius Smith; Jefferson, Samuel Wilkinson; Morgan, R. W. Crane; Grand River, H. D. Cole; Kingsville, E. C. Latimer; Richmond, L. E. Beardsley, W. A. P. Eberhart, Conneaut, Alvin Burgess; Springfield, Allen Fouts; Albion, Albina Hall, Z. W. Shadduck; B. O. Plimpton, Agent, Bible Society. Ravenna District, Samuel Gregg, presiding elder; Ravenna, E. J. L. Baker; Akron, J. D. Norton; Tallmadge, Lewis Clark; Cuyahoga Falls, G. W. Chesbro; Franklin, C. T. Kingsbury; Northampton, J. F. Brown; Hudson, G. W. Staplés; Twinsburg, H. P. Henderson; Charlestown, Thomas Radcliff; Windham, Valorus Lake; Nelson and Garrettsville, T. B. Tait; Rootstown and Randolph, A. R. Hammond; Braceville and Newton Falls, J. K. Hallock; Edinburg, Stephen Hubbard; Atwater, W. H. Wilson; Deerfield, Stephen Heard; Jackson, C. W. Reeves; Ellsworth, B. C. Warner; Canfield, J. B. Hammond. Warren District, Hiram Kinsley, presiding elder; Warren, A. D. Morton; Vienna, G. H. Brown; Niles and Liberty, R. M. Bear; Youngstown, G. W. Maltby; Hubbard, J. W. Hill; Hartford and Brookfield, T. G. McCreary; Orangeville, James Shields; Williamsfield, Ezra Wade; Gustavus, P. P. Pinney; Green and Mecca, Wareham French; Windsor, W. M. Bear; West Farmington, John Graham; Southington, David King; Sharon, W. D. Archbold; Bloomfield and Bristol, John McLean; Western Reserve Seminary, James Greer, Principal. Erie District, Josiah Flower, presiding elder; Erie, First Church, John Peate; Simpson Church, W. P. Bignell; Wesleyville, S. L. Wilkinson, R. R. Roberts; North East, I. O. Fisher; Quincy, David Mizener; Mina, C. R. Chapman; Edinboro, Samuel Hollen; Waterford, J. H. Vance, Milton Black; McKean, James Gilfillan, one to be supplied; Fairview, J. W. Wilson; Girard, L. W. Ely; Union, R. F. Keeler; Wattsburg, B. S. Hill, Major Colegrove; Clymer, John Robinson. Meadville District, Niram Norton, presiding elder; Meadville, Thomas Stubbs, John Bain; Saegertown, Isaiah Lane; Steuben, G. M. Eberman; Cochranton, N. C. Brown; Sunville, S. S. Stuntz, J. M. DeWoody; Franklin, D. M. Rogers; Greenville, Jonathan Whitely; New Lebanon, J. C. Sullivan; Salem, A. H. Bowers; Sheakleyville, J. B. Orwig; Evansburg, Isaac Scofield, John Wrigglesworth; Conneautville, J. H. Tagg, W. H. Mossman; Rockville, P. W. Sherwood, W. A. Clark; Espyville, A. L. Miller, John Abbott; Jamestown, A. J. Merchant; Allegheny College, L. D. Williams, Professor. New Castle District, George W. Clarke, presiding elder; New Castle, D. C. Osborne; East New Castle and Croton, R. W. Scott; Mt. Jackson, J. T. Boyle; Moravia, John McComb; Wilmington, W. N. Reno; Shenango, S. K. Paden; Harrisville, C. R. Pattee; Mer-

cer, E. S. Gillette; Hendersonville, R. B. Boyd, Ebenezer Bennett; Washington and Clintonville, W. R. Johnson, C. W. Bear; Poland, G. B. Hawkins; Clarksville, J. G. Thompson; Middlesex, J. M. Greene; Delaware Grove, S. S. Nye; Pine Grove, S. A. Milroy; Poland Female College, G. B. Hawkins, President. Clarion District, R. A. Caruthers, presiding elder; Clarion, T. P. Warner; Brookville, D. S. Steadman; Curllsville, Thomas Graham, A. D. Davis; West Freedom, S. S. Burton; Shippenville, Robert Beatty, J. F. Perry; Brady's Bend, Gabriel Dunmire; State Road, Jared Howe; Washington, Adam Height, J. J. Bentley; Tionesta, David Eason; Troy and Corsica, George Moore, C. M. Heard; Punxsutawney, Benjamin Marsteller, J. L. Hayes; Warsaw, J. W. Weldon; Luthersburg, Frederick Vernon, Samuel Coon; New Bethlehem, N. G. Luke; Ridgway, O. G. McEntire. Jamestown District J. W. Lowe, presiding elder; Jamestown, Joseph Leslie; Ashville, J. F. Stocker; Sugar Grove, E. A. Anderson; Frewsburg, Robert Gray; Pine Grove, J. C. Scofield; Kinzua, F. W. Smith; Sheffield, Jephtha Marsh; Panama, John Crum; Columbus, S. N. Warner; Youngsville, G. F. Reeser; Warren, J. S. Lytle; Pleasantville, J. K. Mendenhall, John Elliott; Riceville, William Hayes, Warner Bush; Sherman, E. M. Nowlen; Ellery, Edwin Hull; Pleasant Valley, J. H. Starrett; Jamestown and Sugar Grove Swedish Mission, S. B. Newman. Fredonia District, D. M. Stever, presiding elder; Fredonia, E. A. Johnson; Dunkirk, A. C. Tibbetts; Portland, T. D. Blinn; Westfield, R. M. Warren; Mayville, O. L. Mead; Delanti, Rufus Pratt; Sinclairville, N. M. Shurick; Ellington, W. W. Warner, W. W. Case; Leon, Peter Burroughs, G. W. Gray; Perrysburg, Joseph Allen; Villenovia, John Akers; Forestville and Sheridan, J. R. Lyon; Silver Creek, E. H. Yingling; Randolph, L. W. Day; Little Valley, Alexander Barris.

John Hilt Starrett.

John Hilt Starrett was born in Maine, September 10, 1835. His father's name was Cyrus Baldwin Starrett. He was of Scotch-Irish descent, but born in America. His mother was Phoebe Philbrook Starrett, also American born. When John was four years of age his parents came to Warren county, Pa., and settled near Warren. His educational advantages were such as the public schools afforded. Having a great thirst for knowledge, his spare time was largely spent in reading, and for this many books must needs have been borrowed. Through the assistance of a tutor he gained such knowledge of the Greek language that he was able to read the New Testament in the original.

He was converted at Jackson Run school house in 1853 under the labors of H. H. Moore, then pastor at Warren.

His call to the ministry was one of the most conscious of all his religious experiences, but he never gave the church an expression of his convictions in this matter until one day he was met by the pastor, D. C. Osborne,

who asked him if he did not think God had called him to preach the gospel. He replied in the affirmative, though at this time being in poor health as the result of hard work, he doubted the propriety of taking that work, and also felt deeply his lack of intellectual preparation. He was licensed to preach in 1859 and received on trial by the Erie Conference in 1860.

In 1859 he was sent as a supply to the Pleasant Valley Charge in the southwestern part of Warren county, and received for several months' services a salary of $46.00. His salary the next year was $126.00, and the following year $198.00.

He was united in marriage with Miss Phoebe Horton Mead in 1863.

When on the Callensburg charge, and at Brookville in 1865-'68, there were the most remarkable meetings of his ministry. At Callensburg there were about sixty-five additions to the church, but the peculiar manifestations were of special note. Often there were from four to twenty persons that would be helpless, some unconscious, from one-half hour to twenty-four hours, for the four weeks of the revival meetings. The subjects usually returned to consciousness with shouts of praise. The meetings at Brookville began with a two weeks' meeting at the Rice appointment which resulted in twelve conversions. At Brookville there were held four weeks of cottage prayer meetings four nights in a week, and two weeks of prayer meetings four nights in the week in the church lecture room, and then preaching for sixteen weeks every night in the week in the audience room of the church. There were one hundred and fifty-five additions to the church; and the year following forty-five members were added to the Rice appointment and sixty-five to Brookville.*

---

*J. H. Starrett—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876. Appointments—1860, Pleasant Valley; 1861-'62, Ridgway; 1863-'64, Warsaw; 1865-'66, Callensburg and Freedom; 1867-'68, Brookville,; 1869, Niles; 1870,Dunkirk; 1871-'72, Ashville, 1873-'75, Kent; 1876, Newton Falls; 1877-'79, Girard and Liberty; 1880-'81, Cortland; 1882-'83, West Farmington; 1884-'85, Bethel; 1886, Jewett; 1887-'89, Carrollton; 1890-'93, McConnellsville; 1894, Ashtabula Harbor; 1895-'97, Kingsville; 1898-1900, Caldwell; 1901-'02, Orangeville.

George W. Gray.

"George W. Gray was born in Dorset, Vt., May 17, 1832. His parents soon after moved to Chautauqua county, N. Y., where he was raised to manhood's years, receiving such educational advantages as were then afforded, but being mainly self-educated and self-made. However, being a young man of more than average ability, and resourceful in his efforts to prepare himself for life's work, he laid good and substantial foundations. He was thoroughly converted in this formative period, joined the church, and soon felt himself called to the ministry, and began preparation to this end with great energy, as was characteristic of his nature. Having been licensed to preach in 1859, he was admitted on trial to the Erie Conference in 1860, and in full connection in 1862, at which time he was ordained deacon, and elder two years later. At the organization of the East Ohio Conference in 1876 he became a member of that body, where he continued in effective service until 1896, when his health failed and he retired to private life in Geneva, O., where he spent the rest of his life until June 16, 1901, when he peacefully fell asleep. He took rank early as one of the strongest men of his conference, and maintained this position through life. He was possessed of a marked personality and a high degree of judicial mind. He was conscientious, self-reliant, independent, manly, with the special gift of being able to adapt himself to whatever conditions surrounded him, so that his life was, to a degree, a smoothly-flowing current. He held to a high standard of moral purity, spirituality, Christian honor and integrity. His demeanor was that of a high-toned Christian gentleman, never degrading ministerial manhood by anything small or undignified. During his ministry he had experience of all phases of the work, and was successful everywhere. Up to the very last charge he served before his health finally failed him, this success continued. Doctor Gray was trusted by his conference with all the honorable recognition in its gift. He received the degree of Doctor of Divinityfrom Scio College, was a member of the General Conference of 1884, and wherever confidence was reposed in him he proved that it was not misplaced. He thus bore faithfully all the responsibilities committed to his charge, brought them back

and yielded them up untarnished, acquitted himself with honor, and has answered unto God."*—*(Minutes of the East Ohio Conference, 1901, p. 71.)*

Rufus Pratt.

Rufus Pratt owed his first religious instruction to his paternal grandmother, who was among the earliest members of the Methodist Episcopal Church at Cambridge, N. Y., where Rufus was born, May 7, 1807. He worked at shoemaking and farming much of the time until thirty years of age. He improved such opportunity for an education as the public schools afforded, and taught several terms. He was converted when sixteen years of age under the labors of Samuel Draper and J. Lovejoy. Mr. Pratt says: "Rev. J. Lovejoy called at my father's, conversed personally with each member of the family, offered prayer and invited all to attend meeting that evening at Father King's house. The visit of that faithful minister deeply impressed my youthful mind. I went to meeting that evening and with others bowed at the altar, and found peace in believing; but the witness of the Spirit to my acceptance became clearer from day to day."—*(Manuscript Autobiography.)* Mr. Pratt felt his call to the ministry, and became earnest in Christian work. After a few years he lost his religious enjoyment and wandered far from God, but always cherished a secret desire to return at some convenient season. The death of his first-born child was his call, and with true penitence he again sought the Lord and was soundly converted. His wife was also converted, and from thenceforth was to him a "helpmeet," indeed. His call to preach now became more imperative. He says: "I even had a *desire* to preach, if it was God's will, but did not dare to think it possible for *me*, even if called of God. I became more active in church work, and greater earnestness in the

---

*G. W. Gray—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., June 16, 1901. Appointments—1860-'61, Leon; 1862-'64, Delanti; 1865-'67, Portland; 1868-'69, Silver Creek; 1870-'71, Cleveland, Scoville Avenue; 1872-'73, Ravenna; 1874-'76, Cuyahoga Falls; 1877-'78, Steubenville, Hamline Chapel; 1879-'82, Barnesville District; 1883-'85, Warren; 1886-'87, Ashtabula; 1888-'91, Geneva, First Church; 1892, Cadiz; 1893-'94, New Lisbon; 1895, Chardon; 1896-1900, superannuated.

cause of God was the result. My former zeal was rekindled, and brethren would say, 'You are neglecting duty. You ought to be preaching.' I now began to ask the Lord to make duty plain. I sought direction from the Bible, read the lives of successful ministers, and carefully considering their impressions when called to the ministry. Sometimes I asked myself, 'Can I preach?' The word came to me, 'See that ye fall not out by the way.'"—*(Manuscript Autobiography.)* Mr. Pratt at last yielded, and at a camp meeting preached his first sermon from the text: "I will arise and go to my father." He was licensed to preach in 1844 by the Quarterly Conference on Easton Circuit, J. M. Weaver, presiding elder. He labored three years as a supply and joined the Troy Conference in 1848. He moved to Chautauqua county in 1856, and was transferred to the Erie Conference in 1860. It is owing to his duties to his family and his impaired health that his name appears so often in the supernumerary and superannuated lists. He supplied charges two years, and preached as often as his strength would permit. Brother Pratt was a faithful preacher, and possessed a peculiarly friendly spirit, which at once won the hearts of the people, and held their affection. He was called from labor to reward in Chautauqua county, N. Y., August 31, 1883.*

Jairus J. Bentley.

Jairus Jerome Bentley was born to Arnold and Lydia Bentley on a farm in Ellington township, Chautauqua county, N. Y., December 28, 1839. He attended the district school until his fourteenth year, and then Ellington Academy two terms each year, working on the farm the rest of the year. During the three following years he taught during the winter, getting a term

---

***Rufus Pratt—Licensed to preach, 1844; admitted on trial, Troy Conference, 1848; full connection, 1850; deacon, 1850, Morris; elder, 1852, Janes; transferred to Erie Conference, 1860; deceased, Chautauqua, N. Y., Aug. 31, 1883. Appointments—1848-'49, East Hebron, N. Y.; 1850, Brunswick, N. Y.; 1851, Raymertown, N. Y.; 1852-'53, New Lebanon, N. Y.; 1854-'55, Nassau, N. Y.; 1856-'59, superannuated; 1860, Delanti; 1861-'62, Ashville; 1863-'64, Sinclairville; 1865-'67, supernumerary; 1868, Frewsburg; 1869, superannuated; 1870-'71, North Harmony and Summit; 1872, supernumerary; 1873, North Harmony and Ebenezer; 1874-'80, supernumerary; 1881-'82, superannuated.**

each year in the academy, and about five months on the farm. He was converted and joined the Methodist Episcopal Church in 1857 during a revival meeting held in Ellington by T. D. Blinn. His license to preach bears the signature of J. H. Whallon, and was granted at a quarterly meeting held at Cherry Creek, September 10, 1859. When twenty years of age he was admitted on trial in the "traveling connection" by the Erie Conference at its session in Erie, Pa., in 1860. Near the close of the Conference the presiding elder said to him: "You will go in, but you will have to mount a sheepskin and ride behind." He was transferred to the Missouri and Arkansas Conference in 1865, arriving in Missouri the fifth of June, the day before the adoption of the free state constitution.

Since leaving the Erie Conference he has been seventeen years in the pastorate, twenty years in the presiding eldership, one year he was field agent for Lewis College, and he is now (1905) in his third year as corresponding secretary of the Deaconess' Home and Hospital Association of the Missouri Conference. The degree of M. A. was conferred upon him by McKendree College in 1869, and the degree of D. D. by Lewis College in 1884. He has been a delegate to four General Conferences, and in 1892 he was the representative of the Eleventh District on the General Missionary Committee.*

Stephen S. Sears.

Stephen S. Sears was born in Columbus, Warren county, Pa., July 19, 1827, and died in Willoughby, O., November 12, 1861. "At the early age of fifteen he com-

*J. J. Bentley—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; transferred to Missouri and Arkansas Conference, 1865; became a member of the St. Louis Conference at its organization, 1869; transferred to Missouri Conference, 1879. Appointments—1860, Washington; 1861-'62, Clarion; 1863-'64, Rimersburg; 1865-'66, Ozark, Mo.; 1867-'68, Springfield, Mo.; 1869-'70, Jefferson City, Mo.; 1871, Sedalia, Ohio Street; 1872, St. Louis, Central; 1873-'76, Springfield District; 1877-'78, Springfield, First Church; 1879, Glasgow, Mo.; 1880-'81, Kirksville, Mo.; 1882-'83, Kirksville District; 1884-'85, St. Joseph; 1886-'91, St. Joseph District; 1892-'93, Cameron, Mo.; 1894-'97, Maryville District, 1898-1902, St. Joseph District; 1903-'05, Corresponding Secretary of the Deaconess' Home and Hospital Association of the Missouri Conference.

menced his career as a teacher, to which profession he devoted himself, but with brief intervals, until prostrated by the disease which terminated his active labors and life. Brother Sears was blessed with faithful, Christian parents, one of whom, his mother, lives to bless his children by her pious example and rich counsels (1862). While attending Allegheny College in the year 1849, young Sears, in the strength of divine grace, consecrated himself to the service of God and was made a 'new creature in Christ Jesus.' He united with the Methodist Episcopal Church, of which he remained a member until his transfer to the church triumphant. After graduating in 1852 he took charge of Waterford Academy, where he remained until elected county superintendent of schools, which office he filled for nearly three years, after which he had charge of Edinboro Normal school until 1859, when he was elected principal of Willoughby Collegiate Institute, where he labored with great acceptability until prostrated by disease. In 1856 Brother Sears received license to preach, and in 1860 was received on trial by the Erie Conference. He was richly endowed in intellect and heart; a bold, vigorous thinker, with sympathies the most genial and generous. In his chosen profession he was enthusiastic and thorough, his quick perception of character enabling him to adapt his course to the peculiarities of his pupils, he possessed in an eminent degree the power of controlling them and winning their affection. In his death the cause of education has lost a zealous and efficient laborer, the community an excellent citizen, and the church a faithful member and an able minister. Brother Sears' illness was protracted, but comparatively free from suffering; indeed, so little were his sufferings that he was slow to believe that disease had made any considerable progress until long after his friends saw that consumption was surely doing its work of death. When it became evident to Professor Sears that he could not recover, there was no perturbation of soul; he was calm and trustful in God, expressing the most implicit trust in Christ as his personal Savior. He would gladly have lived longer to accomplish more for the cause of God and himself, and especially that he might train up his little children for usefulness and heaven; yet he had no murmurings against Providence, no com-

plainings that he was hardly dealt with in being cut down in the prime of manhood, and in the midst of usefulness; but he did reproach himself for having been too prodigal of his life energies, attributing to his own lack of prudence in his labors, and not to an 'inscrutable Providence,' his approaching premature death, which would leave his companion a widow, and his four loved children orphans. Doubtless he labored more than he ought, and thus exhausted those forces which nature intended as a reserve to ward off disease. His error, however, was that of a noble nature, and while we mourn his loss, we cannot but admire the zeal which consumed his life. On the 12th of November, the day on which the fall term of the 'Institute' opened, and as the bell was ringing to call his beloved pupils together, his toil and disease-worn body fell sweetly asleep in Jesus. 'He rests from his labors and his works do follow him.' "*

JAMES F. STOCKER, LELAND W. DAY.

The parents of James F. Stocker were of German descent. He was born in the town of Murray, Orleans county, N. Y., August 9, 1830. When three months old he came with his parents to Chautauqua county. They settled near Panama. His mother died while he was in his third year. After her death James lived with an aunt for a few years, and then found a home with Justin Dewey, near Meadville, Pa. From the age of fourteen years he worked his own way. His education was confined to what the common schools could furnish. He was converted about 1856, and was licensed to preach by Joseph Leslie in 1857. He was employed by J. W. Lowe, presiding elder, to fill out the year at Perrysburg—the health of the pastor, S. N. Warner, not permitting him to perform the work of the charge. He was received on trial in the Erie Conference in 1860. He was supernumerary in 1871-'72, and superannuated in 1900. He exchanged labor for reward in Leon, N. Y., September 25, 1902.

Brother Stocker was twice married. He was united in marriage with Miss Henrietta Bogardus, of Clymer,

*S. S. Sears—Licensed to preach, 1856; admitted on trial, 1860; deceased, Willoughby, O., November 12, 1861. Appointment—1860-'61, Principal, Willoughby Collegiate Institute.

N. Y., in 1850. His second marriage was to Miss Rose A. Caneen, of Leon, N. Y., in 1889.*

Leland W. Day was received on trial in the Erie Conference in 1860, and became a member of the East Ohio Conference at its organization. In the State of New York he served Randolph, Ellington, Mayville and Sherman, and in Pennsylvania, Mercer and Sharon. In the East Ohio Conference he did very successful work on the Youngstown District and several prominent charges. Mr. Day was born at Greenfield, N. Y., November 27, 1827, and died at Ashtabula, O., May 10, 1890. "As a preacher and impromptu speaker he was always ready and attractive. As a pastor he was tender, thoughtful, and diligent, scattering sunshine everywhere he went. He was loyal to Methodism and the Church, able in counsel, apt to teach, a winner of souls, an earnest worker to the end, and a conqueror in death."†

Benjamin Joiner Kennedy.

Benjamin Joiner Kennedy was born in Bolton, Chittendon county, Vt., August 16, 1808. He was converted in 1842, and served the church faithfully in various relations for many years. He was united in holy wedlock with Miss Eveline Humphrey, October 1, 1838. He was received on trial in the Erie Conference in 1860. He fell with his armor on and his face to the foe, victorious in death. He was one of God's noblemen, beloved by all who knew him. In disposition he was cheerful; his soul

*J. F. Stocker—Licensed to preach, 1857; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; deceased, Leon, N. Y., September 25, 1902. Appointments—1860, Ashville; 1861-'62, Pleasantville; 1863-'64, Sherman; 1865-'66, Sugar Grove; 1867-'68, East Randolph; 1869-'70, Rouseville; 1871-'72, supernumerary; 1873, St. Petersburg; 1874-'75, Frewsburg; 1876-'78, Mayville; 1879, Delanti; 1880-'82, Waterford; 1883, Linesville; 1884-'86, Ashville; 1887, Cherry Creek; 1888, Columbus and North Corry; 1889, Columbus; 1890-'94, Chautauqua; 1895-1902, Asbury.

†L. W. Day—Admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Ashtabula, O., May 10, 1890. Appointments—1860-'61, Randolph; 1862-'63, Ellington; 1864-'66, Mayville; 1867-'68, Sherman; 1869-'71, Mercer; 1872-'73, Sharon; 1874-'75, Ashtabula; 1876-'79, Youngstown District; 1880, Alliance; 1881-'82, Painesville; 1883-'85, East Liverpool; 1886-'88, Cleveland, Superior Street; 1889, supernumerary.

was ever filled with gladness; and he seemed to possess the power to lift all about him into the same happy frame. "Religion was to him a source of unspeakable happiness, and the genial, kind pastor had many and warmly attached friends. The little children loved him, and he will have many as stars in the crown of his rejoicing." He entered into rest at Hudson, O., November 30, 1869.

The following account of an interview with Mr. Kennedy refers to his call to the ministry: "In the autumn of 1866, as I was attending a camp meeting in northern Ohio, my eye was attracted to a stranger on the stand who was evidently captivating his numerous auditors by his peculiar power of song. Upon inquiry we found the stranger to be Rev. B. J. Kennedy, who, although advanced in life, had but recently commenced his ministerial career. I retired to my berth, but could not sleep. Thoughts of responsibility and eternity were stealing over me. I arose and went into the forest to give myself up to reflection and prayer; when by the light of a moonbeam that was gliding gently in between the sleeping leaves, I beheld the huge figure of a man. Upon recognition I approached—although an entire stranger—and abruptly said: 'Brother Kennedy, how in the world did you make up your mind to preach at your advanced age?' The response came as sudden and impromptu as the question: 'My dear brother, for years after God converted my soul I felt a strange drawing toward the sacred duty of the ministry, but a strong sense of my utter unfitness prevented me from entertaining the thought that the call was divine. After wading for years through sorrows, backslidings and afflictions, in the bitterness of my soul I told the good Lord that if He would give me peace I would do anything He would command. He then told me to go across the lot and pray with that family yonder—I went and found relief. And so by obedience to the divine impressions, I was soon led to my present happy position in the church of Christ.' "—*(R. D. Norris, in Pittsburg Christian Advocate, March 12, 1870.)*

Rev. Moses Hill, D.D., says of him: "In one particular he excelled any man I ever knew, and that was in religious *singing*. Not that he would be called the most

accomplished singer, or the sweetest singer, or the finest singer. There are others that for some style, or kinds of singing would largely excel him. But take him all in all, and every day, in the class meeting, love feast, or at home, at the bed of the sick and the dying, at the camp-meeting or the conference, I have never seen or heard another such man."—*(Pittsburg Christian Advocate, July 16, 1870.)*

The conduct of Mr. Kennedy was pure. His conversation was pure. He had a deep religious experience. His leading theme was Jesus and His saving power. He was free from envy or pride, and the graces of the Spirit grew and matured in his great heart. He was eminently kind—a kind husband and a very tender father—kind to his neighbors—kind to the poor. He always had a word of encouragement for the aged, and the sick, and words of love and cheer for all the children of his flock. He was cheerful—looking on the bright side—full of hope and confidence, his heart seemed always joyful. To the low-spirited and the disconsolate he was as the angel of God.*

William A. Clark.

William A. Clark was born in Cherry Valley, Ashtabula county, O., April 11, 1836. He was converted at the John Lupher camp meeting, near Hannahsville, Venango county, Pa., and united with the Methodist Episcopal Church at the Reynolds appointment, on the Hendersonville Circuit, now Polk Circuit. He was licensed to preach in 1859 by Hiram Kinsley, and served Rockville as a supply from November until the session of the Erie Conference the following July, when he was received on trial and returned to the same work.

The Clarks were of the number of Puritans who fled from England to Holland, and came to the "Jersey shore" in the good ship "Caledonia." There were three brothers, and Abram Clark, a son of one of these, was a signer of the Declaration of Independence. Mr. Clark's grandfather, Dr. W. A. Clark, was a local preacher, and

*B. J. Kennedy—Admited on trial, 1860; full connection, 1862; deacon, 1859, Simpson; elder, 1864, Morris; deceased, Hudson, O., November 30, 1869. Appointments—1860-'61, Bainbridge; 1862-'63, Mayfield; 1864-'65, Thompson; 1866-'67, Bedford and Northfield; 1868, Twinsburg; 1869, Hudson.

his mother's father was a class leader. His father, Alonzo Clark, and his mother, Anna Beals Clark, united with the church after his own conversion.

Mr. Clark was twice married. His first wife was Phoebe Troy, sister of the late McVey Troy, of the Erie Conference. She died in January, 1861. In July, 1863, he was united in marriage with Emily Stuntz, sister of Revs. George H. and Homer C. Stuntz.

His ministry was successful, and several marked revivals blessed his labors.*

Methodism in Titusville.

In 1860 the "Lincoln Wigwam" was erected in Titusville, Pa., on the site of the old church. This was a temporary board structure, octagonal in form, with an immense flagstaff towering from the center. It was without floor, and the seats, rough boards nailed to posts driven in the ground. There was a platform opposite the door on which was a board bench. An old oil barrel served for a pulpit. During services an old hog, with a family of young, frequently fed around the door or came inside the door under the sill and grunted her satisfaction. Titusville appointment was assessed about $50 a year, but not much of it was ever paid. An old class book has been found in which the first date is "Jany. 20th, 1837. John Chandler, P. E., and J. E. Chapin and Lewis Janny, Circuit Prs. Isaac Folwell, L." The next entry reads: "This class organized Wednesday, July 5th, 1843. Hiram Luce, P. E., and A. L. Miller, A. S. Ransom Sillamon—L." The next entry reads: "Spring Creek Mission, Titusville class, Re-organized Jan. 15th,

*W. A. Clark—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1892; present residence, Meadville, Pa. Appointments—1859, Rockville (supply); 1860, Rockville; 1861, Sunville; 1862, Cochranton; 1863, North Washington; 1864, Jamestown, Pa.; 1865, Williamsfield; 1866-'67, Green and Mecca; 1868-'69, Jefferson; 1870, Girard and Liberty; 1871, Waterford; 1872, Fairview; 1873, Springfield; 1874-'75, Perry; 1876, Mentor; 1877, Newton Falls; 1878, Kelloggsville; 1879, Orangeville and Burghill; 1880, Burghill Circuit; 1881, Vienna and Fowler; 1882, Damascoville; 1883-'84, Marlborough; 1885-'87, New Franklin; 1888, North Jackson; 1889-'90, Geneva, Second Church; 1891, Elkton; 1892-1900, supernumerary; 1901-'06, superannuated.



M. E. Church, Titusville, Pa.

his mother's father was a class leader. His father, Alonzo Clark, and his mother, Anna Beals Clark, united with the church after his own conversion.

Mr. Clark was twice married. His first wife was Phoebe Troy, sister of the late McVey Troy, of the Erie Conference. She died in January, 1861. In July, 1863, he was united in marriage with Emily Stuntz, sister of Revs. George H. and Homer C. Stuntz.

His ministry was successful, and several marked revivals blessed his labors.*

Methodism in Titusville.

In 1860 the "Lincoln Wigwam" was erected in Titusville, Pa., on the site of the old church. This was a temporary board structure, octagonal in form, with an immense flagstaff towering from the center. It was without floor, and the seats, rough boards nailed to posts driven in the ground. There was a platform opposite the door on which was a board bench. An old oil barrel served for a pulpit. During services an old hog, with a family of young, frequently fed around the door or came inside the door under the sill and grunted her satisfaction. Titusville appointment was assessed about $50 a year, but not much of it was ever paid. An old class book has been found in which the first date is "Jany. 20th, 1837. John Chandler, P. E., and J. E. Chapin and Lewis Janny, Circuit Prs. Isaac Folwell, L." The next entry reads: "This class organized Wednesday, July 5th, 1843. Hiram Luce, P. E., and A. L. Miller, A. S. Ransom Sillamon—L." The next entry reads: "Spring Creek Mission, Titusville class, Re-organized Jan. 15th,

*W. A. Clark—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1892; present residence, Meadville, Pa. Appointments—1859, Rockville (supply); 1860, Rockville; 1861, Sunville; 1862, Cochranton; 1863, North Washington; 1864, Jamestown, Pa.; 1865, Williamsfield; 1866-'67, Green and Mecca; 1868-'69, Jefferson; 1870, Girard and Liberty; 1871, Waterford; 1872, Fairview; 1873, Springfield; 1874-'75, Perry; 1876, Mentor; 1877, Newton Falls; 1878, Kelloggsville; 1879, Orangeville and Burghill; 1880, Burghill Circuit; 1881, Vienna and Fowler; 1882, Damascoville; 1883-'84, Marlborough; 1885-'87, New Franklin; 1888, North Jackson; 1889-'90, Geneva, Second Church; 1891, Elkton; 1892-1900, supernumerary; 1901-'06, superannuated.



M. E. Church, Titusville, Pa.

1850. B. O. Plimpton, P. E.; S. N. Forest and Alva Wilder, Ct. Prs., Samuel Sillamon, Class Leader."

Examining this old class book we find that there was a fair attendance for some time after a revival of religion, then a gradual falling off and finally apparent death. One of the old settlers said that they would generally get converted in the fall or winter, and in the spring when they ran their lumber down the river their religion would go down with them, but did not seem to return promptly.

Rev. A. S. Dobbs and James H. Davis began work on a parsonage the same year. A class of eleven members, but two of which were males, was formed at the house of Samuel Silliman by Rev. William Hayes. James H. Davis was appointed leader and received a class book, in the margin of which was written: "Br. Davis—Many members are coming in here from all parts; try to search them out and get them to unite. I cannot possibly be with you as much as is desirable. You must act in my stead, take on persons on probation, receive letters, etc. The great Shepherd Himself bless you and help you to take charge of this flock and keep your heart full of religion. Wm. Hayes."

The class meetings and prayer meetings were held in Mr. Davis' house, while he begged money for the erection of a parsonage and a church edifice. While Mr. Davis was working at the parsonage he was called upon by a German to secure his order for lime with which to make the plaster. Mr. Davis asked him, "Will you take the same kind of pay that I take for my work?" "Vhat ish dat?" "Well, I take my pay in Methodist preaching." He gave a prolonged "Ach!" and replied, "Dat ish pad stoff!" and left. In 1861 Titusville Circuit included Titusville, Bethel and Hydetown. The membership had increased to 40. After a long financial struggle the new church was dedicated November 24, 1864, by Bishop Matthew Simpson. His text was 1 John v:4, "This is the victory that overcometh the world, even your faith." The cost was $11,855, and the cost of the parsonage, also completed, was $1,277. During the high tide of the oil excitement in Titusville money became abundant and in 1865 Rev. Thomas Stubbs received a donation of $1,875 in cash, besides goods. Rev. E. J. L.

Baker once said: "This part of the conference used to be called the *colt pasture* to which they sent the boys of the conference, but after 1863 old war horses were sent to fatten."

Erie Conference in 1861.

The Erie Conference met in annual session at Warren, Pa., July 17, 1861, Bishop Thomas A. Morris presiding, and W. F. Day, Secretary. Doubtless the existence of the great Civil War explains the fact that there were no candidates for admission into the conference this year. Adam Height, F. W. Smith, John Elliott, W. A. P. Eberman and Milton Black, located; and announcement was made that J. W. Aikin had died during the year.

Appointments for 1861: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. P. Bigneil; Erie Street, D. C. Wright; Scoville Avenue and City Mission, E. B. Lane, R. H. Hurlburt; East Cleveland, Thomas Guy; Newburg, Samuel Gregg; Bedford and Warrensville, Michael Williams; Mayfield, Cyril Wilson; Willoughby, G. W. Chesbro; Mentor, E. R. Knapp; Chardon, H. N. Stearns; Burton, J. B. Grover; Troy, H. D. Cole; Mantua, Hiram Kellogg; Bainbridge, B. J. Kennedy; Chagrin Falls and Solon, Dillon Prosser; Twinsburg, C. T. Kingsbury; Willoughby Collegiate Institute, S. S. Sears; editor Western Christian Advocate, Calvin Kingsley. Painesville District, James E. Chapin, presiding elder; Painesville, John Tribby; Thompson, H. M. Chamberlain; Perry, A. M. Brown; Geneva and Saybrook, J. H. Whallon; Ashtabula, Darius Smith; Jefferson, Samuel Hollen; Morgan, R. W. Crane; Grand River, Samuel Wilkinson; Kingsville, Albina Hall; Richmond, A. L. Miller; Conneaut, Alvin Burgess; Springfield, Allen Fouts; Albion, J. W. Wilson, E. M. Nowlen; Montville, Albert Norton; Claridon, Washington Hollister; Agent, American Colonization Society, B. O. Plimpton. Ravenna District, William F. Wilson, presiding elder; Ravenna, W. F. Day; Akron, J. D. Norton; Tallmadge, Lewis Clark; Cuyahoga Falls, E. S. Gillette; Franklin and Hudson, J. B. Hammond; Northampton, J. F. Brown; Charlestown, Thomas Radcliff; Windham, W. H. Wilson; Nelson, T. B. Tait; Rootstown, E. C. Latimer; Braceville, H. P. Henderson; Edinburg and Atwater, A. R. Hammond; Deerfield, Stephen Heard; Jackson, Stephen Hubbard; Ellsworth, B. C. Warner; Canfield, Valorus Lake. Warren District, Hiram Kinsley, presiding elder; Warren, Benjamin Excell; Vienna, C. W. Reeves; Niles and Liberty, Ezra Wade; Youngstown, G. W. Maltby; Hartford and Orangeville, S. S. Nye; Williamsfield, C. W. Bear; Gustavus, W. M. Bear; Green and Mecca, G. H. Brown; Windsor, John McLean; West Farmington, John Graham; Southington, Frederick Vernon; Bloomfield and Bristol, C. R. Pattee; Clarksville, T. G. McCreary; Jamestown, S. A. Milroy; Western Reserve Seminary, W. D. Archbold, Principal. Erie District, Josiah Flower, presiding elder; Erie, First Church, John Peate; Simpson Chapel, R. M. Warren; Wesleyville, S. L. Wilkinson, R. R. Roberts; North East, B. S. Hill; Quincy, John Akers; Waterford, J. K. Hallock; McKean and Edinboro, James

Gilfillan, L. E. Beardsley; Fairview, J. H. Vance; Girard, L. W. Ely; Union, R. F. Keeler, George Staples; Wattsburg and Mina, John Crum, Alexander Barris; Clymer, John Robinson. Meadville District, Niram Norton, presiding elder; Meadville, Thomas Stubbs; Saegertown, P. W. Sherwood; Steuben, G. M. Eberman; Cochranton, J. C. Sullivan; Sunville, S. S. Stuntz, W. A. Clark; Franklin, Jonathan Whitely; Greenville, D. M. Rogers; Salem, J. W. Hill; Sheakleyville, J. B. Orwig; Evansburg, Isaac Scofield; Conneautville, J. H. Tagg; Harmonsburg, John Bain; Rockville, John Wrigglesworth; Espyville, A. J. Merchant; Linesville, W. H. Mossman; New Lebanon, N. C. Brown; Delaware Grove, A. H. Bowers; Allegheny College, L. D. Williams, Professor. New Castle District, George W. Clarke, presiding elder; New Castle, D. C. Osborne; Mt. Jackson, J. T. Boyle; Moravia, Z. W. Shadduck; Wilmington, W. N. Reno; Shenango and Eastbrook, R. M. Bear; Harrisville, J. G. Thompson; Mercer, James Greer; Hendersonville, Robert Beatty, Ebenezer Bennett; Washington and Clintonville, R. B. Boyd, S. K. Paden; Poland, G. B. Hawkins; Middlesex, P. P. Pinney; Pine Grove, John Abbott; Sharon and Brookfield, T. P. Warner; Hubbard, David King; Chaplain in Tenth Regiment, P. V., J. M. Greene. Clarion District, Richard A. Caruthers, presiding elder; Clarion, J. J. Bentley; Brookville, D. S. Steadman, David Eason; Curllsville, A. D. Davis; Rimersburg, Thomas Graham; West Freedom, S. S. Burton; Shippenville, John McComb, J. F. Perry; Brady's Bend, Gabriel Dunmire; Washington, James Shields, Benjamin Marsteller; Tionesta, N. W. Jones; Troy and Corsica, George Moore; Punxsutawney, C. M. Heard; Warsaw, Samuel Coon; Luthersburg, J. W. Weldon; Brockwayville, O. G. McEntire; Ridgway, J. H. Starrett; New Bethlehem, N. G. Luke; President, Jared Howe. Jamestown District, James W. Lowe, presiding elder; Jamestown, Joseph Leslie; Ashville, Rufus Pratt; Sugar Grove, Jephtha Marsh; Frewsburg, Robert Gray; Pine Grove, S. N. Warner; Kinzua, Warner Bush; Sheffield, Peter Burroughs; Panama, E. J. L. Baker; Columbus, G. F. Reeser; Youngsville, David Mizener; Warren, J. S. Lytle; Pleasantville, William Hayes, J. F. Stocker; Riceville, J. K. Mendenhall; Titusville, J. C. Scofield; Sherman, T. D. Blinn; Ellery, Edwin Hull; Pleasant Valley, Major Colegrove; Jamestown Swedish Mission, S. B. Newman; Chaplain to Kansas Volunteers, H. H. Moore. Fredonia District, D. M. Stever, presiding elder; Fredonia, E. A. Johnson; Dunkirk, R. W. Scott; Portland, A. C. Tibbetts; Westfield, A. D. Morton; Mayville, O. L. Mead; Delanti, N. M. Shurick; Sinclairville, C. R. Chapman; Ellington, W. W. Warner; Leon, G. W. Gray, W. W. Case; Perrysburg, Joseph Allen; Villenovia, J. R. Lyon; Forestville and Sheridan, I. O. Fisher; Silver Creek, E. H. Yingling; Randolph, L. W. Day; Little Valley, E. A. Anderson; Missionary to India, Samuel Knowles.

Progress of the Work. The War Spirit.

There is good news from the Northampton Circuit. "At Hudson souls have been converted and sanctified, and are doing well. At Chittenden's Corners the class has been nearly doubled. At Steel's Corners we have received some mercy drops and a number have been added to the church. A heavy debt has been on the

church at Northampton Center since its dedication in 1856. Last month we resolved to make an effort for its liquidation, and in less than two weeks succeeded in securing nine hundred and sixty dollars, and paid off the entire indebtedness, and now the house of the Lord in this place is free from all incumbrance. At Peninsula—situate on the canal—a place considered by many as one of the hardest, where we had not one member when I came here, nor had there been any for the past fifteen or twenty years, God has been pleased in His mercy to pour out His spirit, and we have labored there some five weeks, with the efficient aid of Brothers S. W. Harrington and G. J. Bliss, local preachers, and the result is—we suppose—about fifty have been converted, and these are mostly heads of families."—*(J. F. Brown, in the Pittsburg Christian Advocate, March 26, 1861.)*

John Tribby writes from Painesville, Ohio: "The war excitement with us is unbounded. Even ministers of the gospel are offering their services. We have appointed a daily morning prayer meeting in the lecture room of the M. E. Church to implore God's blessing on our young men who have volunteered for the defense of their country and for the triumph of our cause."

Thomas Graham writes from Rimersburg, Pa.: "Our country here is all excitement. They are forming volunteer companies as fast as possible, and many of them will soon be on their way to the fields of strife and carnage. Dark and ominous threats are made against any who have the temerity to say one word in favor of the South. I am apprehensive that there will be bad work even here among ourselves, for every disloyal man expressing himself in favor of the South—for there are a few of them here—is in danger of losing his life."—*(Pittsburg Christian Advocate, April 30, 1861.)*

R. A. Caruthers preached a notable patriotic sermon before the Clarion District Preachers' Association, closing with these words: "A soldier from the North has fallen in the defense of our common country. That man was my representative; his blood was my blood, and the blood of my children. Our blood—the blood of the nation—has in him baptized the earth, and craven and dastardly must he be—unfit to mingle with free men—who would not give his own warm heart's blood that the flag

which he defended might wave undisturbed over the place where he fell. Our fathers bled upon the field of battle, that the sacred inheritance of freedom might descend to their children and their children's children forever. May the last dollar be expended and the last man of this generation fall, rather than our children's heritage should perish in our hands. With the flag of our country upon the Bible, and our hands upon both together, let us, kneeling upon the blood-baptized earth, pledge eternal opposition to American slavery, nor tire in our efforts until it is buried in an oblivion deep, dark and relentless as the grave."—*(Pittsburg Christian Advocate, June 25, 1861.)*

The venerable Joshua Monroe writes: "As to the Southern rebellion, I believe it to be one of the foulest and most unjustifiable that has ever been perpetrated since Lucifer rebelled against the government of Jehovah; and, like him, the leaders of this rebellion have drawn many others into their treacherous schemes who are likely to share in the fearful retributions which will be visited upon them by a government which they have despised, and whose just wrath they have awakened. As to the war itself on the part of the Federal Government, it is a righteous war; not waged for gain, nor for the glory of conquest, but simply to put down rebellion, and to sustain and perpetuate the government of these United States—the best ever devised by human reason—a government under which we have been the most prosperous and happy nation on the earth. A rebellion which seeks to overthrow such a government ought to be suppressed —a rebellion aggravated as it is by perfidy, treason and robbery."—*(Pittsburg Christian Advocate, July 16, 1861.)*

Erection of Churches.

Mr. Greene writes again: "There have been quite a number of very fine church edifices completed and dedicated within the bounds of the New Castle District within the last two months. The first one of the number opened for religious services is at Greenwood, in the bounds of the Moravia Circuit. The opening services were conducted by Prof. G. W. Clarke, the popular presiding elder of the district. The services throughout were of the

most interesting character, and made a fine impression in the community. The services were protracted, and a fine revival of religion followed.

"The second house dedicated is at Centerville, on the Harrisville Circuit. Rev. D. P. Mitchell, of the Pittsburg Conference, officiated on the occasion. Perhaps there are but few places in the country where Methodism has been met with more decided opposition than at Centerville. The Calvinistic element in the community being in the preponderance, the idea seemed to prevail that Methodism was not needed, and hence a desperate effort was made to crush it. We have served the charge one year, and having labored in a revival of religion at Centerville for five weeks, we speak from experience in relation to the matter. The first individual that presented himself at the altar as a seeker of religion was a man in a state of intoxication, prepared for that purpose, it was believed, by the liquor faction of the village. But in this, as in many other instances, the devil overshot the mark. The revival resulted so gloriously that the erection of a new church was resolved upon, and in this the brethren have succeeded beyond their most sanguine expectations when commencing.

"As an item of history I may be allowed to say that the first Methodist sermon preached in Centerville was in a *bar-room* by Rev. John Chandler, then of the Pittsburg Conference, now in the west. At least, so have we been informed by those who were acquainted with the facts. Father Summerville followed him on the circuit and formed the first class in the place.

"The third church dedicated is at Nazareth, on Pine Grove Circuit. Of this house we cannot speak particularly, not having seen it, but understand that it is a very comfortable country church.

"The fourth and last is at Mt. Pleasant, on the same circuit as the last mentioned. This is one of the finest churches we have ever seen. It is really a model, and does great credit to the society that erected it. On the day of the dedication there was an indebtedness on the church of over $200; this was promptly met, and the house was presented to the Lord free of debt."—*(Pittsburg Christian Advocate, January 1, 1861.)*

"The society at West Ellery completed a new and

beautiful meeting house in 1860. It was thirty-three feet in front and forty-five feet back, and had a steeple and gallery in front. The whole cost was about $1,450. It was dedicated to the worship of Almighty God by James W. Lowe, presiding elder, November 28, 1860, and had a good subscription, sufficient in amount, to meet all demands. The dedicatory services were signalized by several sound conversions. The first quarterly meeting was held with the Oregon Society, and resulted in several conversions. So wrote Edwin Hull, the circuit preacher."—*(Pittsburg Christian Advocate, January 1, 1861.)*

In Callensburg, Pa., in the years 1861 and 1862, under the labors of S. S. Burton a great revival of religion was experienced in the church. The power of the Holy Spirit was manifest. Many times it was impossible to close the meeting for the night. Souls were seeking and would not leave the altar until converted. At other times those under strong conviction and seeking the light would follow the pastor home and with him pray on into the night until light came. One instance is recalled of Mr. Hileman, who had thus spent hours in prayer with pastor and friends at the parsonage, when finally late at night he was urged to go home, though yet unsatisfied. On the way, in company with a brother, as they were about to cross a bridge over the Allegheny river his friend said: "Now, Brother Hileman, you can just as well be converted right here on this bridge." Immediately he grasped the promise and his ringing shout of "glory" rang out in the still night air. Brother Burton, who had followed to the gate and was anxiously listening to his cries of mercy, all at once caught the sounds of rejoicing. He went into the house and said to his wife: "Hileman is saved." "How do you know?" she replied. "Why," said he, "I heard his shout of victory." Thus the work went on until over two hundred souls were saved and added to the church.

Delanti, Middlesex, Emlenton.

On the first page of the record of Delanti Circuit we find the following record:

"The Delanti Society, or M. E. Church now (May 2, 1861,) existing, was organized the 13th day of December, 1857, by Rev. R. Roberts, junior preacher on Sin-

clairville Circuit, done by order of J. H. Whallon, presiding elder of Fredonia District, Erie Conference, Rev. E. M. Nowlen being preacher-in-charge on said circuit. The society remained in the above connection until the next session of the conference, when it was severed from Sinclairville and formed for two conference years a part of Ellery Circuit, at which time (July, 1860,) Delanti (now Stockton) and Chautauqua Hill Societies were made a separate charge called Delanti. Signed, Rufus Pratt, Pr. in Charge."

"The church at Stockton was built under the supervision of Ralph Roberts in the spring of 1858." The year previous there had been a great revival. "New Oregon, now Centralia, was taken on as an appointment in the sixties, and it now, with Stockton, forms the charge. Chautauqua Hill appointment was abandoned years ago. 'Blodgett's' in Pomfret was organized as an appointment in the eighties, but was discontinued during the pastorate of Williams. The charge has two churches in good repair and a parsonage on the lot adjoining the church at Stockton."

"Methodism is an element of strength in Middlesex. A few years ago it was despised and rejected of men, a byword, and a reproach among the people; and when a few noble-hearted brethren, that labored by faith and not by sight, made an effort to erect a house of worship a sober elder of a 'sister' denomination, when the frame of a building was up, offered to buy it for a blacksmith shop. Then it was one preaching place on a large circuit; now it is a station of over two hundred members, and supports all the institutions of the church with a liberality worthy of imitation. And in the place of the small house of worship erected in the infancy of Methodism in this community, by another autumn will be seen a fine brick building, the cost of which will be about five thousand dollars.

"I would speak in conclusion of a revival of religion that has been in progress in the bounds of the station since the first of September. There are a great many miners employed at the coal works in the neighborhood of our village, representing about as many different nations as were present on the day of Pentecost. Their prejudices and habits were such that we found it impos-

sible to reach them by the ordinary means of grace. They never attended our regular services on the Sabbath. It was finally resolved that we would pitch a tent convenient to their dwellings and endeavor to bring them in contact with the gospel. The effort was a glorious success, and though we were not within consecrated walls, yet while we worshiped in nature's grand and blue-arched temple, the power of the Holy Ghost fell upon his people as at the beginning, while the strong men bowed at Jesus' feet and cried aloud for mercy. Such displays of saving power it was never before our privilege to witness. The number converted through the instrumentality of the meeting we reckon at not much under a hundred."—*(J. M. Greene, in the Pittsburg Christian Advocate, December 11,1860.)*

The following preamble and resolutions were adopted by the quarterly conference of Clarion station:

"When in the course of human events great interests are at stake, and great questions are being discussed, it becomes those occupying influential positions to speak decidedly; therefore, be it

"Resolved, That, although our delegates to the General Conference have infirmities common to our humanity, yet we have sufficient confidence in them to prompt us to believe that they can transact business pertaining to the interest of the Church as well without our instructions as with them;

"Resolved, That, if after the General Conference shall have convened for the transaction of business, it should find itself particularly embarrassed on account of not having been instructed by us, and will suspend business until it can get word from us, we will give it such instructions as the emergencies of the case may require.

"Resolved, That if the General Conference acts without our instruction we will not secede.

"J. E. CHAPIN, *President.*

"E. ALBERSON, *Secretary.*"

—*(Pittsburg Christian Advocate, April 3, 1860.)*

The Methodist Episcopal Church in Emlenton was organized in 1860. The first class was composed of Mrs. James Bennett, Mrs. J. C. Boyce, William Hunter and wife, Mrs. John Hunter, Armstrong Hunter, Mrs. Peter King, Joseph G. Smith and wife, Joseph Sloan and wife,

and Mr. Donaldson. Another authority makes the following list: The wives of William Hunter and Joseph G. Smith, Joseph Sloan and wife, Armstrong Hunter, and Mr. Donaldson; but gives also the names of Peter King, Robert Teitsworth, John Hunter and Samuel Livingston, and adds that John Boney was the first class leader.

The first minister was Robert Beatty, and the first meeting was held in the "Town Hall" or school house, which had been built by subscription. Although it was understood that the school house was to be open to any denomination which desired it for religious purposes, Methodists met with much opposition before they were permitted peacefully to enjoy the privileges accorded without hesitancy to all others. The present church edifice, on the corner of Fourth and Hill streets, was erected in 1872. The trustees at the time of building were John Boney, Chauncey Hamilton, Joseph G. Smith, Peter King and W. R. Karnes. The parsonage occupies an adjoining lot.

At first this was a preaching point on Shippenville Circuit, and afterwards on Rockland Circuit. "The first resident pastor was Rev. Fry in 1872"—he must have been a local preacher employed as a supply.—*(History of Venango County, Brown, Runk & Co., 1890, p. 523.)*

Swedish Mission at Jamestown, N. Y.

R. A. Caruthers writes of an important church enterprise in Jamestown, N. Y., but he is deficient in dates. He says: "Some two years and a half ago the Swedes in and about Jamestown, Chautauqua county, N. Y.,—on whose behalf the Swedish Mission, under the care of the Erie Conference, was instituted—undertook the erection of a church enterprise. On account of the poverty of those interested, the work went on slowly; numerous discouragements almost crushed out all hopes of success. The building stood a mere shell till within the last three months, when, through the efficient labors of Brother Lytle, stationed at Jamestown, and Pastor Newman, resident missionary, who together became responsible for the expenses involved, the work has been completed, and the house dedicated to Almighty God on

the last Friday of the old year. Pastor Newman dedicated the church in the morning in the Swedish tongue, at which time the Swedes themselves pledged $140 to meet the claims against the property. In the evening our presiding elder, J. W. Lowe, preached an appropriate sermon in English, and some fifty dollars more were secured. These sums, together with $240 collected from abroad by Brother Newman, will meet the entire claim against the church.

"The edifice is a substantial frame, 35 by 45 feet, front gallery, also a prayer meeting room attached in the rear. Whole cost of building, exclusive of prayer room, $1,200. The audience room is plainly but neatly furnished with carpets, lamps, clock, blinds, etc., constituting an exceedingly comfortable place of worship."—*(Pittsburg Christian Advocate, January 31, 1860.)*

Reporting the Jamestown District Camp meeting, a worker says: "And the people prayed, waxed valiant in faith, they did not sponge over the blessed promises of God with a worldly, philosophic exegesis, to bring them down to a stunted, paralyzed faith; but pluming their spirits with confidence and hope, they grasped hold of these promises in their fulness and power, as though they expected by them to become 'partakers of the divine nature.' They performed knee-work as though they knew how it was done, and where their treasure was.

"The results, of course, cannot now be known, and will not be 'made manifest' until all things are revealed; but we have no doubt but that hundreds in the resurrection morning will arise, and pointing to their white robes and glittering crowns, and towering mansions, and thrones of life, to the deepening glory that spreads away to the Mount of God, ascribe their possession of all this priceless inheritance under God to the camp meeting that commenced at Blockville on the thirteenth of August and closed on the fifth of September, 1860. The number of conversions I have not yet ascertained. On the last evening of the meeting, as near as I could ascertain—for the throng was immense—about forty were in the altar seeking the pardon of their sins, with strong cries and tears. Several joined the church before retiring to their homes, and on some of the charges contiguous and remote from the place of meeting, the revival fire is burn-

ing briskly."—*(E. A. Anderson, in the Pittsburg Christian Advocate, October 16, 1860.)*

Session of 1862.

The Erie Conference met for its session of 1862 at Youngstown, O., on the sixteenth of July, Bishop Edward R. Ames presiding, and W. F. Day, Secretary. A. N. Coons and E. A. Ludwick were admitted on trial, and J. M. Greene and C. W. Reeves, located. During the year the conference had lost by death John Scott, Wareham French and W. R. Gehr. E. A. Anderson withdrew under charges.

Appointments for 1862: Cleveland District, William F. Wilson, presiding elder; Cleveland—St. Clair Street, W. P. Bignell; Erie Street, E. A. Johnson; Scoville Avenue, W. H. Wilson; City Mission, to be supplied; East Cleveland, Samuel Gregg; Willoughby, G. W. Chesbro; Mentor, A. M. Brown; Mayfield, B. J. Kennedy; Chagrin Falls, Thomas Stubbs; Bainbridge, H. D. Cole; Troy, Hiram Kellogg; Mantua, to be supplied; Montville, H. M. Chamberlain; Claridon, Albert Norton; Chardon, E. C. Latimer; Thompson, E. R. Knapp; Painesville, G. W. Maltby; Perry, Darius Smith; Geneva and Saybrook, John Graham; Grand River, S. L. Wilkinson; Agent, American Colonization Society, B. O. Plimpton; editor Western Christian Advocate, Calvin Kingsley. Ravenna District, Moses Hill, presiding elder; Ravenna, W. F. Day; Akron, John Peate; Tallmadge, Cyril Wilson; Cuyahoga Falls, E. S. Gillette; Franklin and Hudson, J. B. Hammond; Twinsburg, C. T. Kingsbury; Bedford, Michael Williams; Warrensville, to be supplied; Newburg, Dillon Prosser; Northampton, S. S. Nye; Charlestown, B. C. Warner; Windham, to be supplied; Rootstown, Major Colegrove; Braceville, H. P. Henderson; Edinburg and Atwater, J. F. Brown; Deerfield, Lewis Clark; Jackson, J. B. Grover; Ellsworth, A. R. Hammond; Chaplain in the Army, D. C. Wright. Warren District, Hiram Kinsley, presiding elder; Warren, Benjamin Excell; Vienna, John McLean; Niles, J. T. Boyle; Youngstown, R. H. Hurlburt; Hartford and Orangeville, T. P. Warner; Williamsfield, S. A. Milroy; Gustavus, W. M. Bear; Greene and Mecca, James Gilfillan; Windsor, G. H. Brown, Frederick Vernon; West Farmington, L. W. Ely; Southington and Nelson, Stephen Hubbard; Bloomfield and Bristol, C. R. Pattee; Jamestown, Isaac Scofield; Girard and Liberty, Ezra Wade; Morgan, Stephen Heard; Jefferson, Allen Fouts; Richmond, A. L. Miller; Western Reserve Seminary, W. D. Archbold, Principal; Chaplain in the Army, G. B. Hawkins. Erie District, J. H. Whallon, presiding elder; Erie, First Church, D. C. Osborne; Simpson Chapel, R. M. Warren; Wesleyville, T. B. Tait, L. E. Beardsley; North East, Joseph Leslie; Waterford, J. K. Hallock; McKean, S. S. Burton; Edinboro, J. W. Wilson; Fairview, J. H. Vance; Girard, John Robinson; Union, Washington Hollister, G. W. Staples; Wattsburg and Mina, John Crum, Alexander Barris; Kingsville, Alvin Burgess; Conneaut, J. H. Tagg; Springfield, Albina Hall, L. D. Prosser; Albion, E. M. Nowlen, Samuel Wilkinson; Ashtabula, Thomas Guy; Clymer, R. F. Keeler. Meadville District, Niram

Norton, presiding elder; Meadville, J. E. Chapin; Saegertown P. W. Sherwood; Steuben, Robert Gray; Cochranton, J. C. Sullivan, W. A. Clark; Sunville, G. M. Eberman; Franklin, Jonathan Whitely; Greenville, A. J. Merchant; Salem, J. W. Hill; Sheakleyville, S. S. Stuntz; Evansburg, Samuel Hollen; Conneautville, D. M. Rodgers; Harmonsburg, John Bain; Rockville, John Wrigglesworth; Espyville, Josiah Flower; Linesville, W. H. Mossman; New Lebanon, N. C. Brown; Delaware Grove A. H. Bowers; Chaplain in the Army, L. D. Williams. New Castle District, George W. Clarke, presiding elder; New Castle, J. D. Norton; Mt. Jackson, Thomas Radcliff; Greenwood, Benjamin Marsteller, Z. W. Shadduck; Wilmington, J. B. Orwig; Shenango, N. M. Shurick; Harrisville, J. G. Thompson; Mercer, James Greer; Hendersonville, Robert Beatty, S. K. Paden; Washington and Clintonville, R. B. Boyd, Ebenezer Bennett; Poland, John Tribby; Middlesex, E. B. Lane; Pine Grove, John Abbott; Hubbard, Willliam Hayes; Sharon and Brookfield, P. P. Pinney; Clarksville, T. G. McCreary; Canfield, Valorus Lake; Chaplain to U. S. Hospital at Pittsburg, R. M. Bear. Clarion District, Richard A. Caruthers, presiding elder; Clarion, J. J. Bentley; Brookville, A. N. Coons; Curllsville, J. F. Perry; Rimersburg, A. D. Davis; West Freedom, O. G. McEntire; Shippenville, Jared Howe; Rockland, C. W. Bear; Washington, James Shields; Tionesta, R. R. Roberts; Troy and Corsica, Gabriel Dunmire; Punxsutawney, C. M. Heard; Warsaw, Samuel Coon; Luthersburg, J. W. Weldon; Brockwayville, George Moore; New Bethlehem, Thomas Graham; President, John McComb; Perrysville, to be supplied; Ridgway, J. H. Starrett; Brady's Bend, to be supplied. Jamestown District, James W. Lowe, presiding elder; Jamestown, N. G. Luke; Ashville, Richard Pratt; Sugar Grove, Jephtha Marsh; Frewsburg, H. H. Moore; Pine Grove, Peter Burroughs; Kinzua, J. K. Mendenhall; Sheffield, Warner Bush; Panama, E. J. L. Baker; Columbus, G. F. Reeser; Youngsville, David Mizener; Warren, O. L. Mead; Pleasantville, J. F. Stocker, N. W. Jones; Riceville, Edwin Hull; Titusville, J. C. Scofield; Sherman, T. D. Blinn; Ellery, Joseph Allen; Pleasant Valley, to be supplied; Jamestown Swedish Mission, S. B. Newman; Chaplain in the Army, J. S. Lytle. Fredonia District, I. O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Portland, A. C. Tibbetts; Mayville, D. M. Stever; Delanti, G. W. Gray; Sinclairville, C. R. Chapman; Ellington, L. W. Day; Leon, S. M. Warner; Perrysburg, W. W. Warner; Villenovia, J. R. Lyon; Forestville and Sheridan, E. A. Ludwick; Silver Creek, W N. Reno; Randolph, R. W. Scott; Little Valley, W. W. Case; Quincy, John Akers.

Ephraim A. Ludwick.

Ephraim A. Ludwick was born near Pittsburg, Pa., April 8, 1836. His father was of German extraction, his mother of Scotch. Both died before he had attained the age of fourteen. At the age of eighteen he engaged in teaching. He graduated from Allegheny College in 1862, and the same year was received on trial in Erie Conference, his first appointment being Forestville, N. Y. In August of the same year he raised a company of

volunteers and entered the army as captain. He served three years, and was promoted to the rank of colonel of his regiment. He lost his right arm in battle while in command of his regiment at New Market Heights, Va., September 29, 1864. After the war he entered again upon his chosen work, serving Dunkirk, N. Y., two years. He was two years colonel and aide-de-camp on the staff of Governor Reuben E. Fenton, and superintendent of the State Soldiers' Home, New York, during which time he graduated from the University of Albany. He was for a time deputy governor of the United States Soldiers' Home at Augusta, Me., and for three years chaplain of a similar home in Milwaukee, Wis. For two years he traveled extensively in Europe, Egypt, Morocco, Asia Minor, Palestine, India, China and Japan. He was transferred to the California Conference in 1875, and preached at intervals in San Rafael and San Francisco. For several years he was chaplain of the Sailors' Home in San Francisco. He died at the Soldiers' Home, San Francisco, Cal., September 27, 1887, and was buried in the National Cemetery at the Presidio.

"Rev. Ephraim A. Ludwick, of the Erie Conference, who has attended the conference, is just returning homeward from Europe and Asia, having been on a tour of travel for the past two years. Brother Ludwick was a young man who, when the war broke out, entered the service as a captain. For gallant services he was promoted, first to the rank of major and then to that of colonel. He fought bravely and left an arm on the field of conflict. When we had, with some difficulty, succeeded in 'interviewing' him, he said with emphasis, that the entire treasury of the nation could not have purchased his right arm, yet the life of the nation was so dear to him that he had no regrets for having gone into the service and braved its perils."—*(California Christian Advocate, 1875.)*

Brother Ludwick was compelled to retire from the pastoral charge at Dunkirk to obtain surgical treatment in New York City, for injuries received in battle. He was appointed by Governor R. E. Fenton an aide-de-camp and assigned a post in that city as assistant quartermaster general of the state.

"His gentlemanly courtesy, the breadth of his culture,

and the variety of his intellectual attainments were obvious even to slight acquaintance; but to those who knew him best there were revealed the virtues of a noble manhood. Quick and sensitive, and gentle as a woman, he possessed also the courage and determination of a hero. If he was quick as lightning, he was also true as steel. Loyalty seems to have been his pole-star in his voyage of life. He manifested his loyalty to his country by his devotion and bravery in the late Civil War, and his loyalty to God by the conscientious discharge of ministerial duties. The loss of a right arm in battle left him a nervous sufferer for life, and made a constant warfare necessary to a tolerable existence. Right bravely did he struggle, always with a pleasant smile and a word of good cheer to all he met. Although living on the verge of the grave, he had no gloomy apprehensions, but a cheerful faith in the mercy of the divine Savior."*—*(Dr. J. H. Wythe, San Francisco Christian Advocate, 1887.)*

Andrew Nelson Coons was born March 20, 1825, and died May 31, 1866. He was of Lutheran parentage, but upon being converted in early manhood united with the Methodist Episcopal Church. He did efficient work as a local preacher for several years and was received on trial in the Erie Conference in 1862. Failing health compelled him to take a supernumerary relation in 1865. Hoping that a residence in the west might be beneficial to his health he removed to Illinois and entered upon the work of an evangelist. He was soon obliged to desist and went to Oak Ridge, Mo., where he lingered a little longer and then passed to his reward.

Brother Coons was a man of more than ordinary ability and above all of deep piety. His memory is still cherished by many to whom he was greatly endeared.†

***E. A. Ludwick—Admitted on trial, 1862; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; transferred to California Conference, 1875; located, 1876; deceased, Soldiers' Home San Francisco, Cal., September 27, 1887. Appointments—1862-'63, Forestville and Sheridan; 1864-'66, Dunkirk; 1867-'70, supernumerary; 1871-'74, Chaplain, Soldier's Home, Milwaukee, Wis.; 1875, San Rafael, Cal.**

†A. N. Coons—Admitted on trial, 1862; full connection, 1864; deacon 1861, Morris; deceased, Oak Ridge, Mo., May 31, 1866. Appointments—1862, Brookville; 1863-'64, Luthersburg; 1865, supernumerary.

The Erie Conference Session in 1863.

The next session of the Erie Conference was held at Ashtabula, O., July 15, 1863, Bishop Matthew Simpson presiding; W. F. Day, Secretary.

George J. Bliss, Cornelius N. Grant, Charles W. Reeves, Milton Smith, Abraham H. Domer, Austin L. Kellogg, Benjamin F. Wade, Reuben K. Deem, Edgar A. Squier, Frank Brown, Anthony J. Lindsey, Edwin B. Cummings, John O'Neal, Francis H. Beck, Robert N. Stubbs, Abraham Bashline, Charles E. Woodworth, Reuben C. Smith, Benjamin F. Delo and James Marvin were admitted on trial, while John W. Stogdill and Joseph F. Hill were re-admitted.

D. C. Wright, located.

Announcement was made of the death during the year of Isaiah Lane, Potter Sullivan and G. B. Hawkins.

Appointments for 1863: Cleveland District, William F. Wilson presiding elder; Cleveland—St. Clair Street, Jonathan Whitely; Erie Street, J. S. Lytle; Scoville Avenue, to be supplied; City Mission, Dillon Prosser; East Cleveland, Samuel Gregg; Mayfield, B. J. Kennedy; Willoughby, E. C. Latimer; Mentor, A. M. Brown; Painesville, James Greer; Perry, Darius Smith; Geneva and Saybrook, John Graham; Chagrin Falls, Thomas Stubbs; Bainbridge, H D. Cole; Troy, Hiram Kellogg; Thompson, E. R. Knapp; Grand River, S. L. Wilkinson; Montville, H. M. Chamberlain; Claridon, J. H. Vance; Chardon, W. H. Wilson; Kirtland and Chester, to be supplied; Mantua, G. J. Bliss; editor Western Christian Advocate, Calvin Kingsley; Agent, American Colonization Society, B. O. Plimpton; Agent, American Bible Society, Albert Norton. Ravenna District, Moses Hill, presiding elder; Ravenna, E. S. Gillette; Akron, John Peate; Tallmadge, Cyril Wilson; Mogadore, C. W Reeves; Cuyahoga Falls, J. E. Chapin; Franklin, H. P. Henderson; Hudson C. N. Grant; Twinsburg, Michael Williams; Bedford, C. T. Kingsbury; Warrensville, J. K. Mendenhall; Solon, B. C. Warner; Newburg, R. M. Warren; Northampton, Ira Eddy; Charlestown, J. B. Hammond; Windham, J. F Brown; Rootstown and Randolph, John O'Neal; Braceville, J. B. Grover; Edinburg, D. M. Rodgers; Deerfield, J. W. Stogdill; Jackson, S. S. Nye; Ellsworth, A. R. Hammond. Warren District, Benjamin Excell, presiding elder; Warren, E. A. Johnson; Richmond, T. B. Tait; Williamsfield, Valorus Lake; Jamestown, Isaac Scofield; Jefferson, Allen Fouts; Morgan, Stephen Heard; Windsor, G H. Brown; Bloomfield and Bristol, John Wrigglesworth; West Farmington and Agent Western Reserve Seminary, C. R. Pattee; Southington and Nelson, Stephen Hubbard; Niles, J. T. Boyle; Girard and Liberty, Frederick Vernon; Green and Mecca, John McLean; Vienna, James Gilfillan; Youngstown, R. H. Hurlburt; Hartford and Orangeville T. P. Warner; Gustavus, L. W. Ely. Erie District, James H. Whallon, presiding elder; Erie, First Church, D. C. Osborne; Simpson Chapel, A. C. Tibbetts; Wesleyville, N. W. Jones, E A. Squier; North East, W. P. Bignell; Waterford, Alexander Barris; McKean, S. S. Burton; Edinboro,

J. W. Wilson; Wells Corners, G. W. Staples; Fairview, R. F. Keeler; Girard, John Robinson; Union, Washington Hollister; Wattsburg and Mina, L. E. Beardsley, A. L. Kellogg; Kingsville, Alvin Burgess; Conneaut, J. H. Tagg; Springfield, Albina Hall; Albion, Samuel Wilkinson, R. K. Deem; Ashtabula, Thomas Guy; Clymer, John Akers. Meadville District, James W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, Niram Norton, L. D. Williams; Townville, Robert Gray; Cochranton, J. W. Hill; Sunville, G. M. Eberman, one to be supplied; Franklin John Bain; Greenville, A. J. Merchant; Salem, W. H. Mossman; Sheakleyville, S. S. Stuntz; Evansburg, Samuel Hollen; Conneautville, J. C. Sullivan; Harmonsburg, N. C. Brown; Rockville, Ezra Wade; Espyville, Josiah Flower; Linesville, Hiram Kinsley; New Lebanon, P W. Sherwood, R. C. Smith; Delaware Grove, Frank Brown; Oil City, Milton Smith; Professor in Allegheny College, James Marvin. New Castle District, George W. Clarke, presiding elder; New Castle, J. D. Norton; Mt. Jackson, Thomas Radcliff; New Wilmington, J. B. Orwig; Shenango, N. M. Shurick; Harrisville, R. B. Boyd; Hendersonville, John Abbott, B. F. Wade; North Washington, W. A. Clark, Ebenezer Bennett; Poland, John Tribby; Middlesex, E. B. Lane; Pine Grove, Benjamin Marsteller; Sharon and Brookfield, P. P Pinney; Mercer, G. W. Chesbro; Hubbard, William Hayes; Clarksville, W. M. Bear; Canfield, T. G. McCreary; Greenwood, J. G. Thompson; Chaplain in the Army, R. M. Bear. Clarion District, Richard A. Caruthers, presiding elder; Clarion, Thomas Graham; Brookville, J. C. Scofield; Curllsville, J. F. Perry; Rimersburg, J. J. Bentley; Callensburg, O. G. McEntire; Shippenville, James Shields; Rockland, C. W. Bear, one to be supplied; Washington, Samuel Coon, Abraham Bashline; Tionesta, R. R Roberts; Troy, Gabriel Dunmire; Corsica, Jared Howe; Punxsutawney, A. D. Davis; Perrysville, J. F. Hill; Warsaw, J. H. Starrett; Luthersburg, A. N. Coons; Brockwayville, George Moore; Putneyville, J. W. Weldon; President, John McComb; Ridgway, F. H. Beck; Brady's Bend, C. M. Heard. Jamestown District, George W. Maltby, presiding elder; Jamestown, N. G Luke; Ashville, Jephtha Marsh; Sugar Grove, David Mizener; Frewsburg, A. J. Lindsey; Pine Grove, Peter Burroughs; Kinzua, B. F. Delo; Sheffield, G. F. Reeser; Panama, J. R. Lyon; Columbus, J. K. Hallock; Youngsville, A. H. Domer; Warren, O. L. Mead; Pleasantville, John Crum, Z. W. Shadduck; Riceville, A. L Miller; Titusville, D. M. Stever; Ellery, Joseph Allen; Pleasant Valley, Warner Bush; Petroleum Centre, Robert Beatty; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H. Moore. Fredonia District, Isaac O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Mayville, A. D. Morton; Portland, Joseph Leslie; Delanti, G. W. Gray; Sinclairville, Rufus Pratt; Ellington, L. W. Day, R. N. Stubbs; Zion, S. N. Warner; Cattaraugus, E. B. Cummings;; Perrysburg, W. W. Warner; Villenovia, C. R. Chapman, C. W. Woodworth; Forestville and Sheridan, D. S. Steadman, E. A. Ludwick; Silver Creek, W. N. Reno; Randolph, R. W Scott; Little Valley, W. W. Case; Westfield, E. J. L. Baker; Quincy, T. D. Blinn; Sherman, J. F. Stocker.

Edwin B. Cummings, Charles E. Woodworth.

Edwin B. Cummings, son of Dr. Thomas and Mary Moore Cummings, was born in Leesburg, Carroll county,

O., July 9, 1840. He was converted in 1852, and immediately united with the Methodist Episcopal Church. He attended Poland Academy, Poland College and Ohio Wesleyan University, but graduated from Allegheny College in 1862. Mr. Cummings enlisted in the "College Company" in 1861, but was rejected because of physical disability; as was the case twice thereafter. During the fiercest of the excitement in "war times," Judge Chamberlain threatened to close the doors of the Methodist Episcopal Church at Little Valley against the preaching of Mr. Cummings on account of the politics in his sermons.

Mr. Cummings was licensed to preach and recommended to the Erie Conference for admission on trial in 1862. Twenty candidates were recommended that year, but all save two were "turned down by Bishop Ames on account of the war." Mr. Cummings served as a supply on the Villenovia Circuit until the year following, when he was duly received. He was a member of the first session of the Legislature of South Dakota in 1890, and the same year edited the "Dakota Revivalist." He edited the "Non-Conformist," Indianapolis, from 1891 to 1893.

He was twice married; in 1862 to Mies Thalia E. Logan, of Poland, O., who died in 1865; and in 1867 to Miss Carrie S. Titus, of Perrysburg, N. Y. He superannuated in 1889, and now in the ripeness of a happy Christian experience, awaits the glory and splendor of the sunset.*

Charles E. Woodworth had not completed the seventh year of his itinerant labors when he was called to his heavenly home. He was among the most promising young men of the conference. He was born in the town of Conewango in 1841, converted at a camp meeting held in Napoli in 1858, licensed to preach in 1860, and admitted on trial in the Erie Conference in 1862. He

---

***E. B. Cummings—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; transferred to Wisconsin Conference, 1870. Appointments—1863, Cattaraugus; 1864-'65, Little Valley; 1866-'67, Cattaraugus; 1868-'69, Portland; 1870-'71, Clinton, Wis.; 1872-'73, Watertown, Wis.; 1874-'82, superannuated; 1883-'87 Missionary to Black Hills; 1883, Deadwood, Dak.; 1884, Minnesota, Dak.; 1885-'86, Minnesela, Dak.; 1887, Spearfish and Minnesela, Dak.; 1888, superannuated; 1889-1906, supernumerary; present residence, Indianapolis, Ind.**

preached at Delanti, Sabbath morning, May 16, and proceeded to his appointment at Chautauqua Hill in the afternoon; he began the service, death struck him. He lingered until Saturday morning, May 22, when he fell asleep *

Anthony J. Lindsey.

Anthony J. Lindsey was born in Warren county, Pa., in 1836. His parents, Joseph and Catherine Lindsey, were pioneer Methodists of that part of the country. Anthony was educated in the common schools of Warren county and taught several years. He attended academies at Randolph, Fredonia and Meadville, and gradu-

*C. E. Woodworth—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; deceased Stockton, N. Y., May 16, 1869. Appointments—1863, Villenovia; 1864-'65, Leon; 1866-'68, Delanti.

A L. Kellogg—Admitted on trial, 1863; full connection, 1865; deacon, 1863, Simpson; elder, 1867, Janes; located at his own request, 1880; has since resided at Santa Clara, Cal., where at present he fills and for considerable time has filled the office of school commissioner of the county in which he lives; postoffice address, Santa Clara, Cal. Appointments—1863-'64, Wattsburg and Mina; 1865-'67, Sinclairville; 1868-'70, Ashville; 1871-'73 East Randolph; 1874-'75, Petrolia; 1876, Brookville; 1877-'79, supernumerary.

E. A. Squier—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; withdrew from ministry and membership of the Church, 1880, and united with the membership and ministry of the Congregational Church, serving pastorates in that denomination at Erie, Pa., Corry, Pa. Winooski, Vt., and Decatur, Ala.; received on his credentials into the South East Indiana Conference, 1888; transferred to Illinois Conference, 1888; transferred to St. Louis Conference, 1899. Appointments—1863, Wesleyville; 1864, Cattaraugus; 1865-'66, Petroleum Centre; 1867-'68, Pleasantville; 1869-'70, Tidioute; 1871-'73, Cuyahoga Falls; 1874, Dunkirk; 1875-'76, Edinboro; 1877, Erie Simpson Church; 1878, Karns City and Fairview; 1879, Ridgway; 1889, Atlanta, Ill.; 1890-'91, Taylorville, Ill.; 1892-'93, Havana, Ill.; 1894-'95, Sullivan, Ill.; 1896, Dawson, Ill.; 1897, Athens, Ill.; 1898, Raymond, Ill.; 1899-1900, West Plain, Mo.; 1901, supernumerary.

R. K. Deem—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; transferred to Cincinnati Conference, 1865; elder, 1867, Ames. Appointments—1863, Albion; 1864, Ridgway; 1865, Raysville; 1866, Old Town; 1867, Williamsburg; 1868-'69, Batavia; 1870-'71, Loveland and Mainville; 1872, Harrison; 1873-'74, Winton Place; 1875-'76, Bethany; 1877 Milford; 1878-'80, Seven Mile; 1881-'83, Centerville; 1884-'86, Port Union; 1887-'89, Waynesville; 1890-'92, Vienna and New Lexington; 1893-'94, Tremont City; 1895-'97, Yellow Springs; 1898-1900, New Burlington; 1901, Sabina.

ated from Allegheny College in 1863. The same year he was admitted on trial in the Erie Conference.

Anthony was converted in early life, but without joining the church, drifted for some years until, under the pastorate of E. A. Anderson, on the Pine Grove charge, he was led to a more complete consecration to the service of his Master. He always felt that it was his duty to preach the gospel. He was licensed to preach by J. W. Lowe, presiding elder, in 1860. His choice of a life profession was justified by its fruits. On his second charge at Busti, there was a notable revival and a large number were received into the Church. After forty years many still remained steadfast in the faith of the gospel.

Mr. Lindsey relates a bit of experience which is so similar to that of many other ministers, that it may be taken as a sample. He says: "Soon after we moved into the parsonage at Busti, one evening there came a rap at the door. Upon opening the door a man stood there, who asked: 'Can you do a little job for me?' I replied, 'That depends upon the nature of the job.' He said, 'There is a woman out here and we want to be married.' I bade them come in. I recognized the young lady. Her parents lived seven or eight miles from the parsonage. She said they had just come from home and would return presently. He represented himself as a wealthy gentleman from California, who had come east to buy cattle and thought he would take a wife back with him. He was a deacon in the Baptist Church, and when the pastor was absent, sometimes officiated in the pulpit. In a few weeks they started for their western home, and when they reached Cincinnati the gentleman was taken sick with a mysterious disease which, he told his wife, might be contagious, and in this case they would both be left sick among strangers. He advised her to return home and as soon as he recovered he would come for her. She never heard from him again. I learned afterwards that he had become acquainted with a man somewhere near Youngsville, professed to be a relative, induced him to sell his farm and go with him to California. He kindly offered to take the money received for the farm and exchange it for currency. He

never saw his money again, and I probably received some of it for the marriage fee."

"I never accounted myself to be much of a revivalist and was always sorry I could not do more; yet I have had some pretty good revivals for which I ought to be thankful. For instance, at Perry, O., I had in some respects, a very remarkable work. The physician of the place was converted and became a very influential church member. A very brilliant young man, a leader of the young people, was converted and stirred the meetings by his wonderful appeals. The hotelkeeper was soundly converted, gave up his liquor business and sold groceries instead.

"The largest revival I experienced was at Cambridge, Pa.,—now Cambridge Springs. I was engaged in revival work from the middle of December until late in April. Two hundred or more professed conversion on the charge, which, besides Cambridge, included Venango and Miller's Station. A large number were gathered into the church and the new converts took a prominent part in church work. One little incident, I think, may be worth recording. I called at a home one afternoon where the father and daughter had already professed conversion, but the mother was still unyielding. After some conversation I proposed a season of prayer and as we knelt, the mother shot out of the room like a flash. After the prayer she returned and addressing me in great anger said: 'You needn't come around here with your prayers. We want none of them.' She then gave me a regular tirade, as well as she knew how, and she seemed to understand the business thoroughly. I said but little, but suggested to her that if she did not want my prayers she would better commence praying for herself. A few days later, at the conclusion of the evening's service, she came forward, apologized, and requested the privilege of joining the church with her husband and daughter.

"During my ministry I have received into the church about one thousand persons.

"I wish to record that if I had my life to live over I would be a Methodist preacher. I have never regretted for a moment my choice of a lifework. When I reach the end of my earthy pilgrimage I would rather

know that I had done some good, that I had helped some one amid life's struggles, than to have the praises of men or the enconiums of the world."*

Joseph F. Hill.

Joseph F. Hill was born in Maryland, November 15, 1826. His parents were of Puritan lineage, and natives of Connecticut. His father and mother were both converted at the early age of seven or eight years, and the former served as class leader for forty years. Joseph was converted at the age of twelve, and the other children—there were six in all—at a still earlier age. He had a fair common school education. His call to the ministry was clear, and dated from the time of his conversion. He was licensed to preach by the Elderton Circuit Quarterly Conference of the Pittsburg Conference in 1853, the license bearing the signature of G. D. Kinnear, presiding elder. He was employed by the elder to travel Cambria Mission in 1854, R. Jorden being in charge, and was received on trial in the Pittsburg Conference in 1855. In 1862 he was superannuated, and in 1863 located and received into the Erie Conference on certificate of location. Brother Hill was effective twenty-five years, and superannuated in 1881. In a letter to the author he says: "Up to the time I came away from dear old Erie Conference I received into the church four thousand members, lacking thirty-nine." He had moved to Kansas, where he continued to labor as he was able. More than seven hundred souls were converted through his instrumentality in evangelistic meetings which he held in different parts of the state.

Rev. R. S. Borland says: "He was one of those men who in that earlier day entered the ministry with but little in the way of scholastic attainments, and yet who by thorough consecration and great industry accomp-

*A. J. Lindsey—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867 Janes. Appointments—1863-'64, Frewsburg; 1865-'67, Ashville; 1868-'69, Sinclairville; 1870, Cattaraugus; 1871, Perry; 1872-'73, Pleasantville; 1874-'75, Ripley; 1876, Frewsburg; 1877-'78, Rouseville; 1879, Sheakleyville; 1880, Meadville, State Street; 1881, Linesville; 1882-'83, Evansburg; 1884, New Wilmington; 1885, supernumerary; 1886, Sugar Grove; 1887-'88, Sherman; 1889-'91, Cambridge; 1892-'93, Springboro; 1894-'96, East Randolph; 1897-'99, Spartansburg; 1900-'07, superannuated.

lished much in the Master's Kingdom. One of the marvels of the nineteenth century was the work which God wrought in raising up a great church, destined to be second to none in influence, and to stand among the best in culture, yet using therefor a vast multitude of men, the majority of whom would have been pronounced incompetent from a scholastic standpoint.

"Joseph F. Hill was of a genial and social disposition, an agreeable companion and a true and constant friend. Though he had been gone so many years from us, the testimony of his son is that he greatly appreciated and loved his brethren of the Erie Conference. He took pleasure and even pride in speaking of his connection with the conference, and kept the letters received from the secretaries and other brethren among his treasures."

His release from labor and suffering came Sunday morning, July 3, 1904, and it was "a moment of holy triumph."*

James Marvin.

James Marvin was born in Clinton county, N. Y., in 1820, and inherited the best traits of his sturdy, intelligent, God-fearing ancestors. In the intervals of rugged farm work he attended Keysville Academy, near his home, read books, talked with the wisest men he could find, and at twenty-two went to western New York and opened a new farm in the thick woods. Here he studied and taught school in winter time until thirst for learning led him to sell the farm and enter Alfred Academy, from whence he went to Allegheny College, from which he graduated in 1850.

He then became a teacher in Alfred Academy (now Alfred University), where he served five

---

*Joseph F. Hill—Licensed to preach, 1853; admitted on trial, Pittsburg Conference, 1855; full connection, 1857; deacon, 1857, Simpson; elder, 1859, Morris; located and received into the Erie Conference on certificate of location, 1863; deceased, July 3, 1904. Appointments—1854, Cambria Mission (supply); 1855, Georgeville; 1856-'57, Mt. Morris; 1858-'59, Youghiogheny; 1860, Chess Springs; 1861, Elderton; 1862, superannuated; 1863, Perrysville; 1864-'65, Curllsville; 1866-'67, Mt. Jackson; 1868, Greensburg; 1869, Gustavus and Johnson; 1870, Portland; 1871, Pine Grove and Farmington; 1872-'73, Youngsville; 1874, Clymer; 1875, Wheatland and New Virginia; 1876, Lockport; 1877-'78, Hydetown; 1879, Enterprise; 1880, Tionesta; 1881-1904, superannuated.

years; then city superintendent of schools in Warren, O., where he remained eight years, and then professor of mathematics in Allegheny College for eleven years. In each of these positions his period of service marked an epoch of great advancement for the institution concerned, and he gave himself personally in life and heart to the multitudes who came under the influence of his example and fellowship. This was notably so in Allegheny College, a host of whose earlier students gratefully confess the personal debt they owe to Professor Marvin.

But the greatest work of his life was the habilitation of Kansas University, and its entrenchment in the confidence and affection of the State. To do this was a problem of great and peculiar difficulties. The institution had but local prestige, was scarcely more than an academy, was oppressed with debt, had no adequate equipment or resources, or effective sympathy in any quarter. The State was new and poor, the legislatures composed of men elected upon purely political grounds, and having far other objects in view than the advancement of learning.

Dr. Marvin met all these and many other difficulties with consummate success. By masterful planning, tactful effort, perennial enthusiasm, great and ever growing personal influence among all classes of men and, we may well believe, by prevailing prayer, he made the university an object of affectionate pride to the entire State, and of real interest and appreciation to the whole country. The lines of policy he marked out are still followed in the administration of the university, and his influence, like a pervasive spirit, abides in the atmosphere of the institution. He did this work in the nine years from 1874 to 1883.

His remarkable versatility as an educator was further illustrated when he was chosen to organize Haskell Indian Institute under the patronage of the Federal Government. The problem of Indian education was wholly new to Dr. Marvin, but his acute and disciplined judgment and his instinctive sense of what was fitting in the case led him to methods of procedure and measures of policy which are being vindicated to this day by the conclusive test of continued use.

In 1885 he became pastor of First Church, Lawrence, and left an imperishable record there of his devotion and power. Besides faithful attention to every duty of his office, he led his people in the erection of one of the most commodious houses of worship in the west. The success of this great enterprise must be attributed, under God, to the devotion, the business sagacity and personal influence of Dr. Marvin. But better than all else he built himself into the veneration and love of all the people who came into contact with him.

With the opening of the new church he retired to private life, and for five years lived among the people he had known so long, in the sweet serenity of an evening whose sun sinks slowly westward in a cloudless sky. Then came two years of physical helplessness in which he lay like a little child dozing in its nurse's arms, and then the end. On the 11th of July he was carried to his grave "like a shock of ripe corn coming in his season."

Dr. Marvin was converted in his boyhood and lived a saintly life all his days. He was admitted to Pittsburg Conference during his professorship at Allegheny College, was transferred to Kansas Conference in 1875, received his doctorate in divinity from Alfred University, and served in the General Conference.

He was married in 1850 to Miss Armina LeSeuer, whose piety, intelligence and wifely fidelity made his domestic life one long delight. Their only son is a professor in Kansas University, and their only daughter is the wife of Professor Wilcox, of the same institution. All that is mortal of James Marvin sleeps in Oak Hill cemetery, Lawrence, Kas. His record is in heaven.*

FRANK BROWN, JOHN W. STOGDILL, GEORGE J. BLISS.

Frank Brown was born in Warren county, Pa., Jan. 30, 1838. He was converted at the age of fifteen. He taught in the university at Athens, O., four years; was

*James Marvin, D.D.—Admitted on trial, 1863; full connection, 1865; deacon, 1855, Morris; elder, 1863, Simpson; transferred to Kansas Conference, 1875; deceased, Lawrence, Kas., July 11, 1904. Appointments—1863-'75, Professor of Mathematics, Allegheny College; 1875-'83, Chancellor, University of Kansas, Lawrence, Kas.; 1884-'85, Superintendent, Haskell Indian Institute, Lawrence, Kas.; 1886-'89, Lawrence, Kas.; 1890-'94, supernumerary; 1895-1901, superannuated.

superintendent of schools in Allegheny City two years, and tutor in Allegheny College one year. He was united in marriage with Miss Delia A. Carley, of Athens, O., in 1861. He entered the Erie Conference as a probationer in 1863, and when the conference was divided he fell into the East Ohio. His last appointment was New Philadelphia. After serving this charge one year he was made supernumerary, which relation he maintained until his death, which took place at Chautauqua, N. Y., August 3, 1881. "Brother Brown was a good man. He lived a pure and blameless life. He was a noble specimen of Christian manhood. He approached the ideal as a minister of the gospel."*—*(Minutes of Conferences, Vol. XVIII., 1881, p. 319.)*

John W. Stogdill was born in Milford, Pa., in 1824, and died in Wichita, Kas., in 1873. He was converted in 1843, and received by the Rock River Conference on trial in 1850. He was transferred to the Minnesota Conference in 1856; located in 1861, and re-admitted to the Erie Conference in 1863. He was transferred to the Kansas Conference in 1870. He did a most noble work for the church, if the account we have of his last labors is an index to this work: "The wickedness of Wichita when Brother Stogdill was appointed there was without parallel between the Mississippi and the Rocky Mountains. There was a little band of the faithful there and God sent them the great-souled Stogdill to be their leader. When the story of the battle which followed shall be written the Christian heroism of this gifted man will stand out conspicuously in the history of moral struggles. By his great heart and his marvelous moral nerve, the Christians of the place were led steadily and unflinchingly forward. But when the inevitable reaction took place in his overtaxed physical being, he gathered the shafts of death into his own bosom and fell, like Winkelried, upon the

---

*Frank Brown—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; became a member of the East Ohio Conference at its organization, 1876; deceased, Chautauqua, N. Y., August 3, 1881. Appointments—1863, Delaware Grove; 1864-'65, Sheakleyville; 1866-'67, Conneautville; 1868, Girard, Pa.; 1869-'70, Bloomfield and Bristol; 1871, supernumerary; 1872, Jefferson; 1873-'74, Tidioute; 1875-'76, Cleveland, Scoville Avenue; 1877, New Philadelphia; 1878-'80, supernumerary.

field of victory, a martyr, yet a conqueror."*—*(Central Christian Advocate, February 2, 1874.)*

George J. Bliss, who was admitted into the Erie Conference on trial in 1863, and became a member of the East Ohio Conference at its organization, performed twenty-seven years' effective work, meantime being five years supernumerary. Asbury was his last charge, and here he died. While walking along the street, December 15, 1892, he fell without a moment's warning. He was born in Springfield, Mass., in 1838. Mr. Bliss was of a genial and lovable disposition. "His everyday Christian life was an onflowing stream of gladness. He achieved the most lasting success—the conversion of souls. It is doubtful if he ever served a charge where he did not see many sinners converted, his last charge being in a continuous revival. Whatever the range of subjects discussed by him, his central theme was salvation through Jesus Christ."†—*(Minutes of Conferences, Vol. XXIV, 1893, pp. 415-416.)*

Francis H. Beck.

Francis H. Beck, son of William and Harriet Beck, was born in Gibbstown, N. J., August 2, 1840. He was educated in the public schools of Philadelphia, graduating from the High school in 1857. He was employed

---

*J. W. Stogdill—Admitted on trial, Rock River Conference, 1850; full connection, 1853; deacon, 1853, Scott; elder, 1855, Janes; transferred to the Minnesota Conference, 1856; located, 1861; re-admitted, Erie Conference, 1863; transferred to Kansas Conference, 1870; deceased, Wichita, Kas., 1873. Appointments—1850, Hennepin; 1851, La Salle Mission; 1852, Lockport; 1853, Rock Island; 1854-'55, Princeton; 1856-'57, Winona, Minn.; 1858, Red Wing, Minn.; 1859, Northfield, Minn.; 1860, Shakopee, Minn; 1863-'64, Deerfield; 1865, Middlesex; 1866-'67, Poland; 1868-'69, West Farmington; 1870, Wathena, Kas.; 1871-'72, Burlingame, Kas.; 1873, Wichita, Kas.

†G. J. Bliss—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; became a member of East Ohio Conference at its organization, 1876; deceased, Cleveland, O., December 15, 1892. Appointments—1863, Mantua; 1864, Claridon; 1865, Twinsburg; 1866, Twinsburg and Aurora; 1867, Mayfield; 1868, Chagrin Falls; 1869-'70, Cleveland, Waring Street; 1871-'73, supernumerary; 1874, Asbury; 1875-'76, supernumerary; 1877, Lowell and Coitsville; 1878, Conneaut; 1879, Saybrook; 1880, Saybrook and North Geneva; 1881, Nottingham; 1882, Madison and North Madison; 1883-'84, Madison; 1885-'86, Gustavus; 1887, Orwell; 1888, Youngstown, Wesley Chapel and Hazelton; 1889, Youngstown, Wesley Chapel and Hazelton; 1890, Nelson; 1891-'92, Cleveland, Asbury.

two years in the Farmers and Mechanics Bank, and taught four years in the schools of the city. He was licensed to preach in 1860, and admitted to the traveling connection in Erie Conference in 1863. In 1864 he married Miss Elizabeth Meeks, of Philadephia. After a continuous service of thirty-six years he fell asleep at DuBois, Pa., November 9, 1899. The remains were conveyed to Conneautville for interment.

Brother Beck was a ripe scholar. He had a large library of the best works on theology and general literature, and knew how to use it so as to become familiar with its contents. His sermons showed great thought, and were well constructed. He was unassuming, modest and retiring. He was a member of the General Conference of 1892, and one of the assistant secretaries. He was secretary of the Erie Conference seven years, and his work was of such accuracy that no correction was needed during the whole period of his service. He was presiding elder ten years on the Meadville and Clarion Districts.

Rev. W. P. Bignell says of him: "Nature endowed him with a keen logical intellect, and by constant study he became a ripe scholar and a good linguist. Books were his delight and everyday companions. He received the degrees of Master of Arts and Doctor of Divinity, and worthily earned and wore them. His sermons were well constructed and carefully written before delivery. He brought beaten oil into the sanctuary; there was no uncertain sound in the message. The doctrines he preached were sound and scriptural. Modest, retiring, unassuming in manner, yet valiant for truth, uncompromising when principle was involved, careless of popular favor, he was a giant for righteousness, attacking fearlessly all forms of social and political error so prevalent to-day."*

---

*F. H. Beck—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; deceased, DuBois, Pa., November 9, 1899. Appointments—1863, Ridgway; 1864, Albion; 1865-'66, Waterford; 1867, Edinboro; 1868, Erie, Simpson Chapel; 1869, Cleveland, Scoville Avenue; 1870-'72, Geneva, O.; 1873-'75, Mercer; 1876-'77, Union City; 1878, Greenville; 1879-'82, Meadville District; 1883-'84, Conneautville; 1885-'87, DuBois; 1888-'89, East Brady; 1890-'95, Clarion District; 1896, Brookville; 1897, Mayville; 1898, Randolph; 1899, superannuated.

Cornelius N. Grant, Benjamin F. Wade.

Cornelius N. Grant was born in Hartsgrove, Ashtabula county, O., in 1837, and died in Cleveland, July 29, 1876. His parents were members of the Methodist Episcopal Church, and Cornelius was early converted. He soon felt himself called to the office and work of the ministry, and, after a great struggle of heart, yielded to the divine call. In 1862 he was employed by the presiding elder, and appointed to Windham, where he at once gave evidence of great pulpit power. In 1863 he was received into the Erie Conference. He was two years a member of the North Ohio Conference, and a member of the East Ohio Conference from the time of the division of the Erie Conference. After preaching at Hudson, Tallmadge and Chardon, he was brought to Cleveland and did most excellent work at Scoville Avenue, First Church, Broadway, and Franklin Street. He was made supernumerary in 1875. "His ministry was comparatively short but successful. He was a bright and shining light. He was a man of sweet and gentle spirit, and deeply devoted to God and his work. He was modest and retiring in his disposition, and eminently agreeable and winning in his manners, a man greatly beloved by the people; but his great strength as a minister was in the pulpit. Though naturally timid, in the pulpit he seemed bold as a lion; everything about him united to adapt him to this work. His figure and style of dress were faultless; his gestures easy, natural and perfect. He had a voice of great compass, clear and distinct, and under complete control. In language he was master, never repeating, never at a loss for a word, but with almost unparalleled skill selecting the right word for the right place. He was thoroughly evangelical and mighty in the scriptures. From the Bible he proved his position and brought his illustrations. A divine unction attended his preaching, and all who heard him once desired to hear him again. He suffered severely from poor health, perhaps never seeing a well day during his ministry. His end was peaceful, even triumphant, and he passed away, greatly beloved and deeply mourned."*—*(Minutes of Conferences, Vol. XVI., 1876, p. 124.)*

*C. N. Grant—Admitted on trial, 1863; full connection, 1865;

Benjamin F. Wade was born in the town of Bristol, Trumbull county, O., June 28, 1835. His father was a native of New York, and his mother of Virginia. His early life was spent on a farm, and he was educated in the public schools and higher seminaries of learning in his native county. He spent some time teaching, commenced the study of law, tried merchandizing, but found no rest until, at the age of twenty-six he entered the gospel ministry. He was converted at the age of fifteen at a meeting held in a log school house by J. W. Clock and J. D. Norton. He was united in marriage with Miss Harriet A. Clark in 1857. He was licensed to preach in 1861, and the same year employed by Hiram Kinsley to travel the Windsor Circuit, and in 1862, under W. F. Wilson, presiding elder, he traveled the Claridon Circuit. He was admitted on trial in the Erie Conference in 1863, and did effective service for thirty-six years.*

R. N. Stubbs, Milton Smith, John O'Neal.

Robert N. Stubbs is another graduate from a Methodist parsonage. He is the son of Rev. Thomas and Mary Stubbs, and was born in Poland, O., January 19, 1840. He had good school advantages, and, he says, "occasionally improved them by running away." He attended the grammar and high schools of Cleveland, O., and graduated from Allegheny College in 1863, "when Lee's invasion scattered the students before commencement." The substance of his religious training was, "Leal homage

---

deacon, 1865, Baker; elder, 1867, Janes; transferred to North Ohio Conference, 1873; transferred to Erie Conference, 1875; became a member of the East Ohio Conference in 1876, but died prior to its organization; deceased, Glenville, Ohio, July 29, 1876. Appointments—1863, Hudson; 1864, Tallmadge; 1865, Tallmadge and Middlebury; 1866, Chardon; 1867-'68, Cleveland, Scoville Avenue; 1869-71, Cleveland, First Church; 1872, Cleveland, Broadway; 1873-'74, Cleveland. Franklin Street; 1875, supernumerary

*B. F. Wade—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1863, Hendersonville; 1864, Hudson; 1865-'66, Charlestown; 1867-'68, Tallmadge; 1869, Edinburg; 1870-'72, Bedford and Northfield; 1873-'74, Edinboro; 1875-'76, Waterford; 1877-'79, Randolph; 1880-'82, Little Valley; 1883, Mayville; 1884-'86, Portland; 1887, Millerstown; 1888-'90, Evansburg; 1891-'93, Mill Village; 1894-'95, Girard; 1896-'98, Portland; 1899-1907, superannuated.

to Christ." He was converted at the age of sixteen, since which time he has known nothing but work in the church. He was licensed to preach in 1862, and at the time of his reception into the Erie Conference, in 1863, he was a member of the Pennsylvania State militia, which delayed his entering upon his work. He was presiding elder on the New Castle and Erie Districts seven years. His life motto has always been: "Love for Christ, thought for Christ, action for Christ."*

Milton Smith was born near Greenville, Pa., December 31, 1838. His Methodist ancestry extended back to the days of Asbury and Whatcoat. His early life was spent in study, teaching and farming. In October, 1853, in a revival meeting held by H. M. Chamberlain, he was awakened and after three years of earnest pleading with God for pardon, while listening to a sermon, a great calm suddenly rested upon his spirit, and he felt like one who had emerged into a new world, and from that moment every word of the sermon seemed worthy to be written in letters of gold. He united with the Methodist Episcopal Church, and immediately entered upon active Christian duties. In 1861 he was licensed to preach, his license bearing the signature of Niram Norton. The following year he was employed as a supply on the New Lebanon charge, N. C. Brown being preacher in charge. He was received on trial by the Erie Conference in 1863, and appointed to Oil City. During the year the first churches were built in Oil City and Rouseville, and the societies were strengthened by an increase of about seventy-five members. Upon entering the ministry he began the study of the Greek and Hebrew languages, and was able to read the sacred scriptures in their original tongues. He was six years presiding elder of the Franklin District.*

---

*R. N. Stubbs—Licensed to preach, 1862; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1863, Ellington; 1864, Villenovia; 1865-'66, Clymer; 1867-'68, Randolph; 1869-'70, Pleasantville; 1871-'72, Erie, Simpson Church; 1873-'75, Parker City; 1876-'77, Petrolia; 1878-'80, Dunkirk; 1881-'83, Forestville; 1884-'86, Corry; 1887, Union City; 1888-'91, Silver Creek; 1892, Portland and Brocton; 1893, New Castle District; 1894-'99, Erie District; 1900-'02, Greenville; 1903-'05, Cambridge Springs; 1906-'07, Warren, Grace Church.

*Milton Smith—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867,

During the pastorate of Rev. Milton Smith in Oil City F. B. Jacobs and Daniel McLane formed a partnership under the firm name of "McLane & Jacobs," and opened a hardware store. Mr. Jacobs was a devout Christian, but Mr. McLane was a "free thinker." One day early in the week Mr. McLane said to his partner: "Our men will want their pay on Saturday, and I do not know how we are to get the money." Mr. Jacobs replied: "Trust Providence," and passed on to his work. Before pay day came an oil speculator who had dealings with the firm came down the creek, entered the store, and called for his bill, which was a large one. He paid the bill, took a receipt, and started up the street. Mr. McLane ran to the door and out upon the sidewalk and watched the vanishing form of his patron. Mr. Jacobs, supposing that something must be wrong, inquired in surprise: "What is the matter?" "Nothing," answered Mr. McLane, "only I wanted to get another square look at 'Providence.' "

John O'Neal was one of the most deeply pious ministers of our Methodism. His spirit was always serene, and his words full of trust and good cheer. He had an inappeasable longing for souls, and was most successful in winning them for Christ. He had experience in the deep things of God, and made this blessed life attractive to others. Mr. O'Neal was born in Frankport, Ross county, O., July 14, 1828, and died in Fredonia, N. Y., September 5, 1881. He was converted when quite young, and became a member of the Methodist Episcopal Church. He received license to exhort in 1846 or 1847, and about the same time united with the American Wesleyan Church, by which he was licensed to preach. In 1848 he enlisted in the itinerant ranks, and labored fifteen years, rising to a position of commanding influence among them. In the spring of 1863 he withdrew, and after serving as a supply on the Rootstown charge for a few months, was received in the Erie Conference and re-

---

Janes. Appointments—1863, Oil City; 1864-'65, Townville; 1866-'67, Sheakleyville; 1868-'69, Fairview; 1870-'71, Sherman; 1872-'74, Delanti; 1875-'76, Silver Creek; 1877-'79, Ellington; 1880-'82, Mayville; 1883-'85, Erie, Simpson Church; 1886, North East; 1887-'92, Franklin District; 1893, Portland and Brocton; 1894-'95, Portland; 1896-'97, Conneautville; 1898-1902, Saegertown; 1903-'06, Springboro.

mained effective fifteen years, meantime holding a supernumerary relation three years to recruit his failing health. In 1850 he married Miss Maria Saint, who became a saint indeed to all who knew her. Mr. O'Neal possessed a naturally vigorous intellect which he disciplined by close study, and furnished by judicious reading. Among his last words were: "I know that I have built on a sure foundation."*

Dr. W. P. Bignell, writing of the revival at Greenville under the pastorate of Brother O'Neal, says: "Taken all in all, the greatest revival of which I have any knowledge within the bounds of the Erie Conference was that under Brother John O'Neal at Greenville. I spent some time there in assisting by preaching, etc., and still have no reason to change my mind. In far-reaching extent, character of the converts, influence in the town and adjacent communities, I doubt if it has been equalled. So great was its power that all kinds of amusements were suspended, and the theatrical, minstrel and other worldly entertainments gave the town the go by, saying, 'No use to stop there; the whole town is getting religion.' Many of the staunchest members of the Methodist Episcopal Church to-day, besides many who have gone over, and others who have moved to other places, were converted in this meeting. It would seem on the point of stopping when it would break out among persons in a new neighborhood who had come to see, and so continued for a long time."—*(Letter to the Author.)*

Abram Bashline, Benjamin F. Delo.

Abram Bashline was born in Clarion county, Pa., April 27, 1832. He was converted at a meeting held at

---

*John O'Neal—Licensed to preach, 1846; admitted on trial, Miami Conference, Wesleyan Methodist Church, 1848. In due time, in this Church, graduated into full connection and received orders as deacon and elder; eventually withdrew and was admitted on trial into the Erie Conference, 1863, his orders being recognized; full connection, 1865; deceased, Fredonia, N. Y., September 5, 1881. Appointments—1848, Lafayette, Ind.; 1849-50, Greensboro, Ind.; 1851-'52, Troy, O.; 1853-'56, Felicity, O.; 1857, Carthage, Ind; 1858, Chagrin Falls, O.; 1859, Milton, Ind.; 1860, Felicity, O.; 1861-'62, Chagrin Falls, O.; 1863-'64, Rootstown and Randolph; 1865-'66, Sharon; 1867, Chagrin Falls; 1868-'70, Greenville; 1871-'72, Oil City; 1873, Rootstown and Randolph; 1874-'76, supernumerary; 1877-'79, Brookville; 1880, Fredonia, N. Y.

Polk Furnace by John Whippo, February 5, 1852. He felt a call to the ministry when but a child, and his early impressions never left him. He was licensed to preach by a quarterly conference held on the camp ground near Matildaville, Clarion county, September 16, 1861, R. A. Caruthers, presiding elder, signing his license. In 1862 he labored as a supply on Washington Circuit. The next year he was admitted to the Erie Conference on trial, and appointed to the same work. After laboring faithfully for thirty-eight years he was promoted to the superannuate relation in 1901, and moved to Knoxdale, Pa., from which he writes, November 22, 1905: "I am now a confirmed invalid, confined to my room and bed, waiting to be transferred. It will not be long. Pray that I may have patience. The Master does all things well. I do not complain."*

Mr. Delo writes: "In the fall of 1856 I entered on my first experience of an itinerant preacher on the Pleasantville Circuit. The several appointments for preaching were Pleasantville, Pithole, Holman's, Tionesta, Hickory, Fleming Hill, Scott's school house, Funk's Mill, Pleasant Valley, Gregory's school house on the Spring creek road —a circuit of one hundred and twenty-five miles round. Besides we had several week-day and evening appointments. The Rev. James Gilfillan was my senior. In 1860 I undertook the organization of a circuit on Oil creek, between Titusville and the mouth of Oil creek—no city then, and without a church building. I established preaching places under appointment of the Rev. J. W. Lowe, presiding elder, of Jamestown District; organized societies at Watson's Flats, Poor's school house (Shamburg), Funk Flat (McElhany farm), Plumer, Buchanan farm (Rouseville), Shaw farm and Henry's Bend. For the first year the preachers on Sunville Circuit having claimed Buchanan farm, I preached alternate Sundays only at that place." In 1873 he was

*Abram Bashline—Licensed to preach, 1862; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1868, Kingsley. Appointments—1863, Washington; 1864, Paradise; 1865-'66, Warsaw; 1867-'68, Perrysville; 1869-'70, Kinzua; 1871-'72, Irvington and Deerfield; 1873-'74, Greenfield and Mina; 1875-'76, McKean; 1877-'78, Green; 1879-'80, Volusia; 1881-'82, Fairview; 1883-'85, Dayton; 1886, Fagundus; 1887-'88, Pleasantville; 1889-'92, Rimersburg; 1893-'94, Cranberry; 1895-'97, Sigel; 1898-1900, Brockport; 1901-'06, superannuated.

appointed to Greece City. "When I came to Greece City I found it was already beginning to tear down and move to the front. On a Sunday afternoon I went to Modock, stood on the stoop of the Sutton log house, and after singing up a congregation preached, and gave appointment for the following Sabbath. In the winter I preached first in a tank shop, then in a hired hall, and the summer following a dancing platform was tendered by its owners. The collections for service amounted to eight dollars and fifty cents on an average. I also added Buena Vista (Peachville), where I preached during the winter in a billiard room."—*(Pittsburg Christian Advocate, October 14 and 21, 1897.)*

Benjamin Franklin Delo, son of Daniel and Christina Delo, was born in Beaver township, Clarion (then Venango) county, Pa., April 16, 1832. He was of Huguenot lineage on his father's side, on his mother's, German. His father was honored in the county in which he lived, and was elected to several offices of trust. Brought up on a farm, Benjamin attended the common schools until twelve years of age, when he was apprenticed to learn the art of printing. At the age of seventeen he went to Clarion, and studied in the academy of that place. He spent some time in the profession of teaching. His parents, because of changes of residence, belonged at different times to the Reformed, Lutheran and Presbyterian Churches, and his religious training was, as he expresses it, "eclectic." He attended the private school of a Lutheran minister, and was for some time a student in Allegheny College. His early religious impressions were received in childhood, and in 1849 he entered upon a more definite religious experience.

He received local preacher's license by authority of the Shippenville Quarterly Conference by the hand of Moses Hill in 1855. He supplied Pleasantville in 1855-'56. He was united in marriage with Phoebe Ann Fleming in 1857. This year he moved to Meadville, Pa., and engaged in his trade of typesetting, and during all the time did much supply work. He now engaged in lumbering. In 1860 he again entered upon supply work—in 1860, Riceville and Titusville Circuit; in 1860-'61, Plumer Mission; in 1862, Pleasant Valley. In 1863 he was received on trial in the Erie Conference. He has

been effective thirty-three years, four years having been presiding elder of the Brookville and Clarion Districts. He was supernumerary in 1889, and was promoted to a superannuate relation in 1897.*

B. F. Delo sends the following reminiscences:

"Too late the heirs of a forgotten past seek the story of battles fought and victories won by men of knightly courage, who in toil and hunger a century ago went forth seeking the lost in the wilds of a virgin forest where yet the red man claimed his hunting grounds in northwestern Pennsylvania. Tradition at times affords a ray of light here and there in which names are read, and some long forgotten memory of their deeds is awakened and gives inspiration to the grey-haired sire, as he tells the story of his youth. The log cabin, the log school house and the forest, were the scenes, altars and temples in which the gospel of free grace and redeeming love were proclaimed to men. The location of many of these cannot now be identified.

"A few years ago an old man 93 years of age, John Over, related to me a story of his attendance at a camp meeting with Reuben Fowles in the summer of 1822. It was held two miles south of Strattonville. They made the journey through the forest on foot from their homes near Callensburg. At that time Methodists went great distances to attend camp meetings. There were in attendance at this meeting, probably, representatives from Brookville, Summerville, Punxsutawney, Lazure Run, Stoner's, Lawson's, Red Bank, Lawrenceburg (now Parker's Landing), and Myers' Mill on the Clarion. It is probable that Glezen Fillmore, presiding elder of the Erie District, had charge of this meeting. Elijah Coleman, a local preacher of Punxsutawney, and the Yankee local preacher, B. B. Clark, from Lawson's, were surely there.

*B. F. Delo—Licensed to preach, 1855; admitted on trial, 1863; full connection, 1865; deacon, 1863, Simpson; elder, 1866, Clark. Appointments—1855, Pleasantville (supply); 1859, Titusville and Riceville (supply); 1860-'61, Plumer Mission (supply); 1863, Pleasant Valley (supply); 1863-'65, Kinzua; 1866, Frewsburg; 1867-'68, Cochranton; 1869-'70, Youngsville; 1871, Wheatland; 1872, Brookville; 1873, Greece City; 1874-'75, St. Petersburg; 1876, Brookville District; 1877-'79, Clarion District; 1880-'81, Callensburg; 1882-'83, Edenburg (Clarion District); 1884, Financial Agent, Carrier Seminary; 1885-'87, Clarion; 1888, Corsica; 1889, supernumerary; 1890-'94, Clarion Junction; 1895, Manor; 1896, Knox; 1897-1907, superannuated; present residence, Clarion, Pa.

One person with whom I was acquainted, Mrs. Nancy Myers, was converted at this meeting and joined the Armstrong class, near Knox, Pa.

"I was present at a camp meeting on the Thompson farm, near Edenburg, in 1832. Father and mother went on horseback and mother carried me in her arms. Zerah H. Coston had charge of the meeting. Camp meetings were held in that neighborhood for a number of years.

"In 1842 John Bain, during the first year of his presiding eldership on the Meadville District held a camp meeting at Edenburg. Ralph Clapp was present and preached a most remarkable sermon, at which the whole multitude was strangely moved. Mr. Bain knew that he could not compete with Ralph Clapp. He introduced his discourse by saying: 'If I had a flower garden I would as soon have an elephant in it as Brother Clapp; what he has not plucked he has trampled down.'

"In 1850 a camp meeting was held about a mile south of Tylersburg, R. A. Caruthers in charge. There were perhaps more than the usual number of roughs at this meeting. One of their number stood near where there were several Methodist ministers and was heard to boast: 'I can whip any Methodist preacher on the ground.' James Gilfillan, then a local preacher, standing by said: 'John, you had better be careful. I am a Methodist preacher.' At once the drunken, boasting fellow seized a club and 'went for' the preacher. Mr. Gilfillan straightened his right arm from the shoulder and sent the bully about ten feet under the fire stand. This was followed by the arrest of Mr. Gilfillan. The difficulty was settled, as the young man was the son of the local preacher.

"I attended camp meeting at the Home farm, near West Freedom, in 1851, a very successful meeting at which there were many converts. A very fine singer, Abiel Drake, just at the dawn of day on the last morning of the camp meeting took his station before the door of the tent of John H. Boggs and sang:

'When the last trumpet shall sound,
And the earth shake around,
And the saints shall arise
And ascend to the skies,
There to meet Him who died,
With His glorious bride,
There to praise Him forever, by Immanuel's side.

Chorus.

'Hallelujah to Jesus, amen and amen,
We will praise Him forever again and again,
To the Lamb that was slain and liveth again,
Hallelujah, Hallelujah, Amen and Amen.'

"The singing awakened the people and preachers as a trumpet call. W. F. Day said 'It seemed to me as though the resurrection morn had come.' Brother Drake gave me the words of this trumpet song and taught me the tune then and there. Subsequently I sent the song and music to Hiram Matson for the 'First Revivalist,' published about 1859 or 1860.

"In 1853 I attended a camp meeting at Edenburg, at which Ralph Clapp preached one of his wonderful sermons. By way of introduction he said: 'Little did I expect to address you this morning, but in the order of God's providence and the economy of the church, the lot has fallen upon me. We bespeak your careful attention, as we desire to clear our skirts of the blood of immortal souls. It may be the last time. In a few months this voice will sound in different climes. These tones may rot 'neath the sods of the Pacific shore.' Mr. Clapp expected at that time to go to California. Then came a discourse of wonderful power and eloquence.

"Moses Hill, the presiding elder, preached a sermon in which he replied to a book against the Methodists published by the Rev. William McMichael. Mr. McMichael in this book said: 'Even their women speak in public.' To this Mr. Hill replied: 'I might possibly give a reason for this man's horror at Methodist women speaking. I heard of a certain William McMichael, Carmichael, or some other Michael, who became enamored of a Methodist preacher's daughter. I will not say that it was the same man; but this certain William McMichael, Carmichael, or some other Michael, when the parents refused to give consent to his suit, persisted in pursuing the young lady. When the family were on board the steamboat at Franklin starting for the wilds of Indiana, this certain William McMichael, Carmichael, or some other Michael, was determined to go with the family, and had to be ejected from the boat. Some time subsequently, when this certain William McMichael, Carmichael, or some other Michael, received a fine letter of dismissal from the young lady, he fell from his chair in a swoon

at his home in Mercer county. I will not say that he was the same man, but if the same man, we have sufficient reason for his fear of the speech of the Methodist women.'

"Clarion District finally had only one camp ground, Cherry Run, which has been regularly used for this purpose for about forty-five years. It belongs to the Callensburg, Rimersburg and Sligo Circuits.

"I attended a camp meeting at Chautauqua in 1870. Three presiding elders—D. M. Stever, R. A. Caruthers and Joseph Leslie—were present and a great number of other preachers. On the morning of July 1st it was very cold—ice had formed on the window panes. All the corn in Chautauqua and Erie counties was frozen. On the morning of the Fourth of July rain fell in torrents. I have no remembrance of another so great fall of rain. The ground was flooded—wood, boards, timber debris of every kind floated down into the lake; our tents collapsed and became uninhabitable. The people began to hurry to the boats at the wharf and were carried to Mayville for shelter. The boarding house was used for services and the camp meeting continued. When the flood subsided the tenters returned and gathered up the *wreck*.

"The first preaching places in Clarion county were Lawson's, Lazure Run, Young's, Harold's, or Armstrong's, Stoner's, near Curllsville, and Sullinger's, near Salem. In 1821 a quarterly meeting was held at Clover's stone house, two miles southeast of Clarion. The earliest Clarion Methodist family names were: Harold, Myers, Clark, Wilson, Clover, Stoner, Lawson, Jones, Conser, Levins, Latshaw, Thompson, Richardson, Whitehill and Young. The Young family came to a place between Clarion and Strattonville in 1801, where Thomas Young, the first male child in Clarion county, was born under a tree still standing.

"Mr. Harold, one of the early Methodists, owned a distillery, but there was little drinking among Methodists. One of the questions at quarterly examinations in those days was 'Do you drink drams?' Few Methodist ministers drank drams, but many of them used tobacco. Ralph Clapp used a pipe and smoked plug tobacco. Moses Hill and D. M. Stever used the best of

cigars. I know for I tested them when a young man. Bishop Thomas A. Morris, when asked why he used tobacco, answered, 'Because I like it.' '

Reuben C. Smith.

Reuben Smith moved from Massachusetts about 1820, and at about the same time Rhoda S. Jones moved from Plattsburg, N. Y., and both settled in Crawford county, Pa. This couple married and of them was born Reuben C. Smith, August 7, 1838. They were members of the old Randolph Church at Guy's Mills, which Reuben also joined. He was converted in 1848, and was deeply impressed with the conviction that he ought to preach the gospel. He was licensed to preach in 1861 by J. Whitely. The next year he supplied the Sunville charge. He preached his first sermon at Pine Grove, six miles from Meadville, June 29, 1859, having at that time a license to exhort. His first sermon on his charge was at the Bogardus appointment. There were twelve appointments, and his salary was fixed at $125, of which he received $97. He says: "Hay was $20 per ton, corn $1 per bushel, and muslin 75 cents per yard, and yet only $97 for my year's work, and out of this to keep my horse, buy my books, and procure board. Weeks at a time I had not money enough to pay the postage on a letter. This was a little like frontier work, and tried my faith a little."

Brother Smith was two years agent of Carrier Seminary, six years presiding elder of the Clarion District, and a delegate to the General Conference of 1896. He was united in marriage with Miss Caroline Muse, of New Lebanon, in 1866.

Reuben C. Smith writes: "After fifty-three years in the Church and forty in the ministry there may be a few things which have come under my observation with which the young men are not familiar. I gave myself to the Lord just fifty-three years ago last evening, March 3, 1901, at a prayer meeting held by some young boys of my own age in a log house near Guy's Mills. I complete forty years in the ministry the second Sunday of next July. I have been sick only one Sunday during my ministerial life. My first charge, in 1862, was Sunville, which I served as junior preacher with Rev. G. M. Eber-

man. This charge was a large circuit of twelve appointments. I received $97 of my 'claim' of $125, when hay was $20 per ton, corn $2 per bushel, and muslin 75 cents per yard.

"The Shermanville Church, now a part of Conneaut Lake charge, was built in the spring of 1866 while I was pastor at Linesville. The cost was about $2,200, and it was dedicated by G. W. Maltby, presiding elder. There were seventeen members. Steamburg church, in Crawford county, was started in this wise. While visiting this neighborhood in the fall of 1866 to officiate at a wedding and a funeral, Mr. Uriah Gillard, who was not a member of the church, invited me to come up and give them a sermon, and I left an appointment and preached once in two weeks in the school house. In March of the next spring I held a protracted meeting which resulted in a goodly number of conversions. I was able to form a class of twenty-two members. Mr. George Potter, a very good man, then came to me and said that if I expected any remuneration for my services I would probably be disappointed, since the people of that community would not support preaching and that was the reason why they had no church. I replied that I did not come for pay but only to see if some good might be done. The meeting had been in progress then about one week. One evening I sent an invitation to Mr. Gilland, who lived some two miles away, inviting him to church. The next evening he and his wife were there. After service I spoke to her and saw she was greatly wrought upon by the Spirit. They invited me down to see them, and I accompanied them home. In conversation I found them both under conviction. Mr. Gilland said he had been a Universalist all his life, but was not satisfied. I prayed with them and invited them back to meeting. The next evening they attended and were gloriously converted. Mr. Gilland has been a class leader for many years, and is still living. At this same meeting the Maxwell family of six members were all converted. One of the sons, James, who was a sickly boy, regained his health, worked his way through Allegheny College, married a Miss Blackmar, of Erie county, went to India, where he had charge of our publishing house, and died of cholera in Cawnpore in 1870. His wife is author of the popular

work, 'Conversion of the Bishop.' After the close of the meeting they made us a donation of $117, and started a subscription for a church, which was built in 1870, and dedicated with no money to raise at the dedication.

"Bethel Church is now an appointment on the Steamburg charge. When I was at Conneautville I went out west about three miles to the Pettit school house, where there had been a Sunday school for a number of years, and held a protracted meeting, at which nearly all the older scholars were converted. This was in 1887. Mr. Grillet Cray was the superintendent of the Sunday school, but had not been converted. Near the close of the meeting I spoke to him about taking a stand for Christ, joining the Church, and setting a good example to the young people under his care. He seemed to be offended, and I closed the conversation by saying: 'I will pray for you from this time till to-morrow evening,' and bade him 'good night!' He told me afterward that from the moment I said I would pray for him he had no peace and slept but little that night. The next day he could not work, and at the evening service he was converted. Mr. F. M. Hewitt started a subscription for a new church which was built in the spring of 1888 at a cost of $1,700. One of the oldest members, who was not able to get to meeting, sent for one of the trustees and said to him: 'I am poor and have no money, but here is a quilt; sell it, and put the money into the new church.' On the day when the cornerstone was laid the quilt was sold at auction and given back to the church three times successively till it brought $36, when it was given to the pastor's wife. This devoted old lady was Mrs. Gifford, aged ninety years.

"At an early date there was a church built at Guy's Mills, which was the first in all that section of country. It has never been mentioned in history, and yet from that center Methodism spread over the eastern part of Crawford county. This church was built in 1822. Among the first members were Joel Jones and wife, John Smith and wife, Reuben Smith and wife, David Hawks and wife, and William Waid and wife. It seems to have belonged to the French Creek Circuit. Job Wilson, an early pastor, died in the neighborhood in 1844.

The building was about 50x60 feet, and lined and ceiled with pine boards, the ceiling being supported by four pillars about twelve inches in diameter. The pulpit was one of the old-fashioned high kind, at least five feet above the floor; where the preacher stood, he was boxed in and the door, at one end, closed so he would not fall out. This old church was abandoned in 1859, and the Mount Hope and Pisgah churches were formed from its membership. The Mount Hope Church was built in the spring of 1859 under the pastorate of N. C. Brown. The Pisgah Church had been built five years previous—Delos Crouch, Daniel Hunt and Luther Wilder and their wives being among the first members. Pine Grove Church was erected in 1859.

"In the winter of 1884-'85 I held a meeting on the East Side, in a school house, in DuBois, Pa., and received twelve converts on probation. This was followed by a revival meeting in DuBois, at which two hundred and sixty came out for Christ, and one hundred and sixty joined on probation. In 1891-'92 I held a revival meeting in Grace Church, Oil City, Pa., and two hundred were converted. There were two meetings of great power. The first was on the first day of February. That evening there had been four persons at the altar. Three of them had been converted, but one young lady was still seeking, unwilling to leave the church until she was satisfied. I dismissed the congregation at the usual time and said to those near by that we would have another season of prayer after the people had gone out. Quite a number remained for the after-meeting. At the close of the first season of prayer I noticed two ladies back in the congregation with their heads bowed. I went back and asked them: 'Are you Christians?' They answered, 'No, but we feel we should be.' I said: 'Come forward,' and they immediately accepted the invitation. They were followed by others until twenty-one came to Jesus and were converted. On the fourth of February there was another meeting that continued until nearly midnight. Major Maitland led that meeting, and I think it was the greatest meeting of my life.

"This great revival did not come without preparation. I had set apart a week of prayer. I went into my study and prayed. The burden of my prayer was for a re-

vival and a new church. Such a week! God only knows the struggle I passed through. I prayed and wept. At last there came to me while on my knees the answer, 'It will be done.' It came unexpectedly, but so clear was the answer that I could not doubt. No man knows what a struggle like this means unless he has had a similar experience. It was surely all of God. There immediately followed the revival and the new church."*

Abraham H. Domer.

Matthias Domer and Martha Lusher, the parents of Abraham Domer, were born about the beginning of the nineteenth century in Maryland. Their families removed to Blair county, Pa., where Matthias and Martha were married, and then came to Rockland, Venango county, Pa. Four of their six sons became ministers of the gospel. Abraham was born on the old homestead at Rockland, January 1, 1837. His parents were poor, but blessed with a large family, and his educational advantages were limited. His father dying when Abraham was ten years of age, he was left to his own resources. Besides the common school of his neighborhood he attended a select school, and afterward the academy at Franklin, where he fitted himself for college, earning his way by day labor and teaching, which he began before he was seventeen years of age. He was converted at a camp meeting, August 21, 1854, and united with the Methodist Episcopal Church. He graduated from Allegheny College in 1861; teaching during the winters and engaging in some manual labor in his vacations. He was licensed to preach in 1860, and was employed two years as a supply. On July 24, 1862, he was united in marriage with Kate Kephart, of Franklin. He was received on trial by the Erie Conference in 1863, and became a member of the East Ohio Conference at its organization.

---

*R. C. Smith—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1862, Sunville (supply); 1863-'64, New Lebanon; 1865-'67, Linesville; 1868-'70, Sheakleyville; 1871-'73, Rockville; 1874-'76, Cochranton; 1877-'78, Shippenville; 1879, Salem, Clarion Co.; 1880-'81, Financial Agent, Carrier Seminary; 1882-'84, DuBois; 1885-'88, Conneautville; 1889-'93, Oil City, Grace Church; 1894-'95, Corry; 1896-1901, Clarion District; 1902-'05, Erie, Tenth Street; 1906, Girard.

Mr. Domer continued to labor without interruption from sickness or any other cause until 1899, when he took a superannuate relation and moved to Geneva, O., where he has since resided, spending the evening of his life in a cheerful and contented retirement. He received the degree of Doctor of Divinity from Allegheny College in 1885, and he has for many years been a member of the Board of Control of that institution.

The whole ministerial life of Brother Domer has been pleasant and successful. He has to an unusual degree the faculty of adapting himself to people and circumstances, so that he has had for the most part peaceful pastorates. He never found difficulties in his churches which he could not amicably adjust, enemies and quarrels he could not conciliate, nor violations of church discipline or other misdemeanors he could not quietly settle, and hence he never had a church trial. While he shared all the honors his conference had to bestow, and had experience in all phases of ministerial work, he was too modest to crowd himself to the front or scramble for position or make demands for preferment.*

Hazen Charge.

The territory now embraced in the Hazen Charge was formerly, in part at least, included in the Luthersburg Mission. The first preaching place was the dwelling house of William Weeks, located near the present site of Hazen, Pa., and the first Methodist sermon, so far as is known, was preached by Elijah Coleman, a local preacher, about 1838. It was about the same time that a class was formed which was called the "Barrens Class." This has existed, under various names up to the present day, and is now the Hazen Methodist Episcopal Church. In 1847 this territory was transferred to the

---

***A. H. Domer—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1864, Morris; elder, 1867, Janes; became a member of the East Ohio Conference at its organization, 1876. Appointments—1861, Troy and Corsica (supply); 1862, Brady's Bend (supply); 1863, Youngsville; 1864, Tidioute; 1865-'66, North Washington and Clintonville; 1867-'68, Centerville (New Castle District); 1869-'71, Clarksville; 1872-'73, Randolph; 1874-'76, West Farmington; 1877-'78, Chagrin Falls; 1879-'80, Poland; 1881-'82, Niles; 1883-'85, Youngstown, Henrietta Street; 1886-'88, New Philadelphia District; 1889-'90, Willoughby; 1891-'95, Madison; 1896-'98, Saybrook; 1899-1907, superannuated.**

Brookville Mission. In 1848 a class was formed at Hetrick's, now Zion Methodist Episcopal Church, and in 1849 or 1850 a class was organized at Richardsville. In 1854 the territory was organized into a mission called Warsaw Mission, attached to Brookville charge, on the Franklin District. The next year Warsaw Mission became a separate charge, J. K. Mendenhall, pastor. Clarion District was organized at this time. The Hazen Methodist Episcopal Church—then called Mayville—was commenced this year, and dedicated the year following under the pastorate of George W. Moore. In 1858 the first parsonage was built at Hetrick's, now Munderf. In 1858 the charge became self-supporting.

In 1863, during the pastorate of Samuel Coon, steps were taken toward the building of the Zion Methodist Episcopal Church at Munderf, but it was not ready for dedication until the pastorate of Abraham Bashline in 1865. In 1873 a church edifice was dedicated in Richardsville, which two years later became the name of the charge.

The charge had formerly extended to the Clarion river and included two appointments—Raught's Mills and Irwin's Mills—in the bounds of what is now Arroyo charge. These appointments were dropped in 1885. The next year a new parsonage was built at Hazen. The name of the charge was changed to Hazen in 1889. In 1887 W. B. Holt established a preaching place at Allen's Mills, and organized a class of fifteen members; and in 1893, under the pastorate of H. F. Miller, a good frame church was erected. In 1889 C. W. Darrow began to preach in a school house on Sugar Hill, and the next year a class was organized by W. H. Robinson, then an exhorter, with twenty-seven members. In 1892 a neat and substantial little church was erected; and in 1893 this was added to the Hazen Church, thus completing the present five appointments—Hazen, Richardsville, Zion, Allen's Mills and Sugar Hill.

When, at the session of the Erie Conference of 1838, a volunteer was called for to go to the Barrens, Mr. Coleman, already a patriarch in the service, who lived across the line in the Pittsburg Conference, offered himself. He had already assisted in the establishment of a number of churches on untilled territory. He said he

had a good farm on the Mahoning and could get his living from the farm, and he would preach to the people and take what they could give. "So he came and organized a class, preaching to the people on Sabbath and working on his farm week days—traveling a distance of seventy miles, round trip, on horseback to and from his work. Then, in 1842, he was appointed as a supply on Luthersburg Mission, and included the Barrens as one of his appointments. This was the beginning of Methodism at Hazen. The first members of the class were Peter Chamberlin, Mary Chamberlin, George Frederick, Mary Ann Frederick, Matthew Medcalf, Lydia Medcalf, William Weeks, Lovina Weeks, Eli B. Irvin, Darius Ingraham, Mendel Medcalf, Lucy Medcalf, and Mrs. Whitney. Peter Chamberlin was the first class leader. He was afterwards licensed to exhort." Philo Bowdish, a local preacher of considerable ability, moved into the community in 1842. "This little class held services for a time in private dwelling houses, principally in the dwelling house of William Weeks. Later services were held in the Temple school house, a mile and a quarter east of Hazen; then in the Bower school house, a mile west of Hazen, until 1856, when a church was built in Hazen, called at that time Mayville."

The Leon Circuit had ten appointments in 1863—two in the town of Leon, one in Dayton, one in Persia, three in New Albion, one in Napoli, and two in Conewango. "It had the largest number of members and paid the largest amount of missionary money of any circuit on the Fredonia District." This year the circuit was divided, and the Cattaraugus Circuit formed from its fairest part.—*(S. H. Warner, in the Pittsburg Christian Advocate, November 14, 1863.)*

Gathering the Fruits.

A. D. Davis reports glorious meetings on the Rimersburg charge: "We are happy to report that we are enjoying peace and prosperity on Rimersburg charge. A general revival influence prevails throughout the circuit. We have held five protracted meetings on the work. Numbers have been converted, backsliders reclaimed, the church quickened, and my heart has bounded with joy. This has been the happiest year of my ministerial life.

The Lord has done great things for us, whereof we are glad. We have just closed a protracted meeting at Pike Furnace, which resulted in about forty conversions and thirty-six accessions. To God be all the glory! The conversions at all our meetings have been very bright. As soon as converted they usually commenced to pray in public for the conversion of their unconverted friends. We have had some powerful manifestations of God's power. Our meetings have been attended with a good deal of shouting. Numbers have fallen and remained for hours as stiff as they will be in death, without the sign of life about them. One sister remained for fifty hours in this condition. We have received since conference one hundred and thirty-four on probation and six by letter. A number of brethren have professed perfect love, and many more are praying for a 'clean heart.' Our members are seeking the old paths of vital holiness, consecrating themselves anew to God, and learning to become like Him who hath loved us and given Himself for us. Our brethren here are of that class of Methodists that kneel when they pray, shout when they get happy, and go to heaven when they die."—*(Pittsburg Christian Advocate, February 7, 1863.)*

The Sherrod Hill class was formed in 1863, and the appointment was attached to the Edinboro Circuit. A church edifice was erected in 1864. The work was connected with the Edinboro, or Lockport Circuit, until 1903, when a new circuit was formed of Sherrod, Waldo and Pennside appointments. The Waldo class was formed in 1888, and attached to the Edinboro Circuit. Afterward it became a part of the Woodcock Circuit, but was again placed on the Edinboro Circuit, where it remained until 1903. The Pennside class was formed by D. E. S. Perry, of the Albion Circuit, and a church edifice erected and dedicated by Dr. I. C. Pershing, of the Pittsburg Conference. It was served for some years by supplies, then attached to the Springboro Circuit, and then left without a pastor until 1902, when it was served by students from Allegheny College for one year. In 1903 it became a part of the "Sherrod and Waldo" Circuit.

"Silas Rawson was born June 7, 1813, in western New York, and was brought by his parents in early child-

hood to Indiana. He was self-educated, entering Allegheny College in his seventeenth year. While there he was soundly converted and joined the Methodist Episcopal Church. His health failing before he finished his college course, he left with an honorable report, and soon after, while still very young, joined the Erie Conference on trial, in which he remained two years. Returning to Indiana in 1837 he joined the Indiana Conference and was appointed to Lawrenceburg Circuit." He died April 18, 1880. He was a man of strong faith in Christ, of great purity and simplicity of manners, strong in his friendships and charity, without hypocrisy, and without partiality; cheerful without levity, of good understanding though not brilliant, having strong convictions and a steady will, a most devoted husband, father and friend; in a word, a man to be loved and trusted."—*(Minutes of Conferences, Vol. XVIII, 1880, pp. 257-258.)*

Erie Conference in 1864.

The Erie Conference session of 1864 was held at West Greenville, Pa., July 20, Bishops Thomas A. Morris and Calvin Kingsley presiding, and W. F. Day, Secretary.

The following were admitted on trial: George W. Patterson, John R. Shearer, Archibald S. Goodrich, David Latshaw, Platt W. Scofield, John M. Greene, and Abram S. Dobbs.*

S. A. Milroy, M. H. Bettes, James Gilfillan and E. B. Lane were announced as deceased.

Appointments for 1864: Cleveland District, W. F. Wilson, presiding elder; Cleveland—St. Clair Street, E. S. Gillette; Erie Street, J. S. Lytle; City Mission, Dillon Prosser; East Cleveland, Darius Smith; Mayfield, E. C. Latimer; Willoughby, Thomas Guy; Mentor, A. M. Brown; Painesville, J. D. Norton; Madison and Perry, E. R. Knapp; Geneva and Saybrook, A. C. Tibbetts; Chagrin Falls, John Graham; Bainbridge, Hiram Kellogg; Troy, H. M. Chamberlain; Thompson, B. J. Kennedy; Grand River,

---

***G. W. Patterson—Admitted on trial, 1864; deacon, 1865, Baker; discontinued at his own request, 1867. Appointments—1864, Riceville; 1865, Villenovia; 1866, Madison and Perry.**

J. R. Shearer—Admitted on trial, Pittsburg Conference, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1851; re-admitted, Erie Conference, 1864; located, 1876. Appointments—1845, Brownsville; 1846, Salem; 1847, New Brighton; 1848, Knoxville; 1849, Carrollton; 1850, Clarington; 1864-'65, Perrysburg; 1866, East Randolph; 1867, Hartford and Orangeville; 1868, Gustavus; 1869, Edinboro; 1870, McKean; 1871-'75, superannuated.

Ezra Wade; Montville, H. D. Cole; Claridon, G. J. Bliss; Chardon, W. H. Wilson; Kirtland and Chester, Ira Eddy; Mantua, S. L. Wilkinson; Agent, American Colonization Society, B. O. Plimpton; Agent, American Bible Society, Albert Norton; Chaplain in the Army, J. D. Norton. Ravenna District, Moses Hill, presiding elder; Ravenna, John Tribby; Akron, E A. Johnson; Tallmadge, C. N. Grant; Mogadore, Frederick Vernon; Cuyahoga Falls, J. E. Chapin; Franklin, H. P. Henderson; Twinsburg, Michael Williams; Bedford, C. T. Kingsbury; Warrensville, J. K. Mendenhall; Newburg, R. M. Warren; Charlestown, J. B. Hammond; Windham, S. S. Nye; Rootstown and Randolph, John O'Neal; Braceville, J. B. Grover; Edenburg, D. M. Rodgers; Deerfield, J. W. Stogdill; Canfield and Ellsworth, G. H. Brown; Jackson, John McLean; Solon, B. C. Warner; Hudson, B. F. Wade; Bible Agent, C. W. Reeves. Warren District, Benjamin Excell, presiding elder; Warren, John Peate; Richmond, T. B. Tait; Williamsfield, Valorus Lake; Jamestown, W. A. Clark; Jefferson, J. K. Hallock; Morgan, John Wrigglesworth; Windsor and Hartsgrove, Alvin Burgess; Bloomfield and Bristol, T. P. Warner; West Farmington, C. R. Pattee; Southington and Nelson, Thomas Radcliff; Niles, J. T. Boyle; Girard and Liberty, William Hayes; Green and Mecca, C. R. Chapman; Vienna, J. H. Vance; Youngstown, G. W. Clarke; Hartford and Orangeville, Josiah Flower; Gustavus, L. W. Ely. Erie District, J. H. Whallon, presiding elder; Erie, First Church, D C. Osborne; Simpson Chapel, J. H. Tagg; Wesleyville, N. W. Jones; Green, Samuel Wilkinson; North East, W. P. Bignell; Waterford, Alexander Barris; McKean, E. M. Nowlen; Edinboro, W. M. Bear; Fairview, R. F. Keeler; Girard, Washington Hollister; Union, O. L. Mead; Wattsburg and Mina, L. E. Beardsley, A. L. Kellogg; Kingsville, W. N. Reno; Conneaut, John Robinson; Springfield, Stephen Heard; Albion, S. S. Burton, F. H. Beck; Ashtabula, D. M. Stever. Meadville District, J. W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, G. M. Eberman; Townville, Milton Smith; Cochranton, P. W. Sherwood; Sunville, Peter Burroughs, J. B. Orwig; Franklin, John Bain; Greenville, A. J. Merchant; Salem, W. H. Mossman; Sheakleyville, Frank Brown; Evansburg, J. W. Hill; Conneautville, J. C. Sullivan; Harmonsburg, N. C. Brown; Rockville, Samuel Hollen; Espyville, S. S. Stuntz; Linesville, Hiram Kinsley; New Lebanon, Robert Gray, R. C. Smith; Delaware Grove, Isaac Scofield; Oil City, Jonathan Whitely; President, J. W. Weldon; Professor, Allegheny College, James Marvin; Agent, Allegheny College, L. D. Williams. New Castle District, Richard A. Caruthers, presiding elder; New Castle, James Greer; Mt. Jackson and Shenango, J. G. Thompson; New Wilmington, Samuel Gregg; Harrisville and Centerville, R. B. Boyd; Mercer, G. W. Chesbro; Hendersonville, John Abbott, Jared Howe; North Washington and Clintonville, George Moore, Stephen Hubbard; Poland, N. G. Luke; Middlesex, Cyril Wilson; Pine Grove, Benjamin Marsteller; Sharon and Brookfield, Albina Hall; Clarksville, J. F. Perry; Greenwood, Ebenezer Bennett; Great Western, Allen Fouts; Hubbard, T. G. McCreary; Agent, American Bible Society, J. M. Greene. Clarion District, R. H. Hurlburt, presiding elder; Clarion, Thomas Graham; Brookville, J. C. Scofield; Curllsville, J. F. Hill; Rimersburg, J. J. Bentley; Callensburg and Freedom, O. G. McEntire; Shippenville, James Shields; Rockland, A. H. Bowers; Washington, John McComb; Tionesta, R. R. Roberts; Troy, C. W. Bear; Corsica, P. W. Scofield; Punxsutawney, A. D. Davis; Perrysville, Edwin

Hull; Warsaw, J. H. Starrett; Luthersburg, A. N. Coons; Brockwayville, David Latshaw; Putneyville, Gabriel Dunmire; Paradise, Abram Bashline. Jamestown District, G. W. Maltby, presiding elder; Jamestown, Niram Norton; Ashville, Jephtha Marsh; Sugar Grove and Pine Grove, David Mizener, Z. W. Shadduck; Frewsburg, A. J. Lindsey; Randolph, A. S. Dobbs; Kinzua, B. F. Delo; Sheffield, G. F. Reeser; Panama, J. R. Lyon; Columbus and Corry, J. W. Wilson, G. W Staples; Youngsville, C. M. Heard; Warren, P. P. Pinney; Pleasantville, John Crum; Tidioute, A. H. Domer; Riceville, Joseph Allen, G. W. Patterson; Titusville, Thomas Stubbs; Ellery, Warner Bush; Pleasant Valley, A. S. Goodrich; Petroleum Centre, Robert Beatty; Ridgway, R. K. Deem; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H Moore. Fredonia District, I. O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Mayville, L. W. Day; Portland, Joseph Leslie; Delanti, G. W. Gray; Sinclairville, Rufus Pratt; Ellington, S. N. Warner; Leon, C. E. Woodworth; Cattaraugus, E. A. Squier; Perrysburg, J. R. Shearer; Villenovia, W. W. Warner, R. N. Stubbs; Forestville and Sheridan, D. S. Steadman, E. A. Ludwick; Little Valley, E. B. Cummings; Silver Creek, R. W. Scott; Westfield, E. J. L. Baker; Quincy, T. D. Blinn; Sherman, J. F. Stocker; Clymer, John Akers.

Ammi Bradford Hyde.

At the chapel exercises of the University of Denver on Thursday morning, March 13, 1902, the professors and students held a unique celebration. It was to note the seventy-sixth birthday of Professor Ammi Bradford Hyde. The entire student body came forward and covered the venerated teacher with roses and carnations and flowers of every variety. In connection with the exercises Chancellor Buchtel read the following sketch of Professor Hyde's remarkable career:

"Ammi Bradford Hyde was born March 13, 1826. He began to teach in 1837—the year Victoria was crowned Queen of England. In that year he and his brother and his sister were students at the Oxford Academy at Oxford, N. Y. Here he taught three classes in Latin, when only eleven years old, and in this way paid the tuition of himself, his brother and his sister. In 1846 he was graduated with the degree of Bachelor of Arts at the Wesleyan University at Middletown, Conn. Considering the number of its graduates it may be said that no college in the world has had so wide an influence for good among men. In the fall of 1846 the young graduate entered upon his duties as professor of languages at Cazenovia Seminary, Cazenovia, N. Y. He taught Latin, Greek, German and French at Cazenovia

Seminary for sixteen years—until 1862. Among Professor Hyde's students at Cazenovia were John P. Newman, afterwards known as Bishop Newman; Philip D. Armour, founder of the Armour Institute, Chicago; Leland Stanford, founder of the Leland Stanford University; Franklin H. Head, of Chicago; Charles S. Fairchild, Secretary of the Treasury under President Cleveland, and Charles Dudley Warner.

"In 1862 Professor Hyde took a pastorate for two years at Rushville, N. Y. In 1864 he was called to the professorship of Greek in Allegheny College at Meadville, Pa. He taught Greek there for sixteen years, at the same time teaching French and German privately. And for four years he was professor of English literature.

"In 1884 Professor Hyde accepted the invitation of the trustees of the University of Denver to become professor of languages. He is now known as the professor of Greek. But at the beginning he taught everything. Within these eighteen years here he has taught Greek, Latin, German, French, Spanish and Italian, with some incidental teaching of English. His literary fertility during all these years has been remarkable. His first article appeared in the Methodist Review, then the Methodist Quarterly Review, in 1848, on 'Dante and His Immortal Poem.' Professor Hyde was then twenty-two years old. Continuously from 1848 to 1902 he has contributed articles to that great magazine.

"In 1870 Professor Hyde began to write the weekly exposition of the International Sunday School Lessons for the Pittsburg Christian Advocate. From that time until now he has written an article every week for that paper. So for more than sixteen hundred and fifty weeks, without a single break, his contribution has appeared in the Pittsburg Christian Advocate.

"During Professor Hyde's entire life he has not been hindered from the discharge of his proper duties by any physical disability of any sort for half a day in a year. This phenomenal vigor is accounted for primarily by his personal attention to the laws of physical and mental health, and secondarily by the line of sound-hearted and sound-bodied people from whom he comes. Elder William Brewster came over in the 'Mayflower;' his son,

Truelove Brewster, came also in the 'Mayflower;' his son, William Brewster, is in the third generation; his son, William Brewster, is in the fourth generation; his son, Ichabod Brewster, is in the fifth generation; his daughter, Hopestill Brewster, is in the sixth generation; her daughter, Mary Osborne Hinckley, is in the seventh generation, and her son, Ammi Bradford Hyde, is in the eighth generation. In undiminished vigor, and in a reverent love of professors and students and citizens which is beautiful to behold, Professor Hyde continues to discharge his duties as professor of Greek, and as guide, philosopher and friend to many friends."—*(Central Christian Advocate, August 26, 1903.)*

In answer to a request made to Dr. Hyde for his personal biography, he sends this model of modesty:

"University Park, Col.,
"Saturday, June 30, 1906.

"Rev. & Dear Brother—My failure to write was due to my thinking that I had nothing worth writing. I venture to give some statistics:

"Ammi Bradford Hyde—Born, Oxford, Chenango county, N. Y., March 13, 1825.

"Converted at eleven years under the ministry of the Rev. George Harmon.

"Educated—Prepared at Oxford Academy, graduated at the Wesleyan University, 1846.

"Conference—1848-'62, Oneida; 1862-'64, East Genesee; 1864-'84, Erie; 1884-'06, Colorado.

"Pastor—1862-'64, Rushville, N. Y.; 1890-'98, University Park, Col.

"Teaching—Began at eleven, ended at eighty-one.

"Now—Librarian, University of Denver. (D.D., Syracuse University, 1868.)

"Beyond these I can think of nothing in my life worth printing."*

*A. B. Hyde—Licensed to preach, 1847; admitted on trial, Oneida Conference, 1848; full connection, 1851; deacon, 1851, Janes; elder, 1854, Janes; transferred to East Genesee Conference, 1862; transferred to Erie Conference, 1864; transferred to Colorado Conference, 1885. Appointments—1848-'61, Professor, Oneida Conference Seminary; 1862-'63, Rushville, N. Y.; 1864-'83, Professor, Allegheny College; 1884-1907, Professor, University of Denver.

Platt Wheeler Scofield.

On the writing desk of Platt Wheeler Scofield was found his last sermon, written but never delivered. It closed with an apostrophe to the prophet Daniel: "Fare thee well, grand prophet! Thou deservedst to see our day; and I saw it and was glad. Rest in thy resting place. God help us so to live that we stand in our lot, we may be accounted by thee as a brother. Farewell! God help us." These words we shout forth to our departed brother. Platt W. Scofield was born in Tompkins county, N. Y., December 29, 1830. When five years of age his parents moved to Blockville, Chautauqua county. He was educated in the common schools, having the advantage of higher schools but for a brief time. The old school library was a great blessing. It contained for his delight treasures in history, biography and travel. He read every volume and re-read many. His evenings were spent in reading and study. In this manner he supplemented his common school education with extensive reading. Books were his treasures, and he was ready to spend all his money for their purchase. He married Miss Jane Walradt in 1853; was converted at camp meeting near his own home in the twenty-eighth year of his age; licensed to preach in 1860; he labored as a supply during the conference year 1863-'64; was admitted to the Erie Conference on trial in 1864, and raised to the more abundant life at Forestville, June 19, 1889. One of his younger brethren says of him: "He was a true friend in the fullest meaning of the term. He never flattered, and words of commendation falling from his lips were like diamonds. When he criticised, it was always with the acuteness of a master's insight, but given as a father's counsel, with a brother's love. His friendship was of the kind that endures." His ministrations were wise and tender. He was a hard student, seeking knowledge that he might help others. He was an honest preacher, loyal to the church, to the truth, to his own conscience, and to his God.*

*P. W. Scofield—Licensed to preach, 1860; admitted on trial, 1864; full connection, 1866; deacon, 1864, Morris; elder, 1868, Kingsley; deceased, Forestville, N. Y., June 19, 1889. Appointments—1864-'65, Corsica; 1866-'67, Brockwayville; 1868-'69, Rimersburg; 1870-'71, Petroleum Centre; 1872-'74, Ellington; 1875-'77, Pleasantville; 1878-'79, Petrolia and Martinsburg; 1880-'82, St. Petersburg; 1883-'85, Brookville; 1886-'88, Forestville.

DAVID LATSHAW, ALMON A. HORTON.

David Latshaw was born in West Freedom, Clarion county, Pa., November 5, 1835, and died in Clarion, Pa., January 26, 1892. He was converted in his native place at the age of twenty-one. In 1859 he removed to Clarion and engaged in teaching. He was licensed to preach by the Clarion Quarterly Conference in 1861. From June 25, 1863, to January 21, 1864, he served in the army, holding the rank of second lieutenant. Upon his return he was employed in teaching in Shippenville; and began his itinerant ministry as a supply on the Shippenville Circuit. He was admitted to the Erie Conference as a probationer in 1864. He was effective twenty-eight years, and ten years presiding elder on the New Castle and Clarion Districts. He was a delegate to the General Conference of 1880, and a reserve delegate in 1888. In 1890 Grove City College conferred upon him the degree of Doctor of Divinity. He was for several years superintendent of instruction of Clarion Assembly. He was a good preacher, systematic, sympathetic, eloquent. Many souls were converted under his ministry. He was interested in all benevolent and reformatory movements, and contributed liberally to every worthy cause. He labored earnestly and intelligently for the prohibition of the liquor traffic. He was enthusiastic, intensely energetic, an excellent organizer, and well fitted for leadership. He was a warm and unchanging friend.

Clarion was his last charge and he had taken hold of the work with a vigorous hand; and had already made for himself a large place in the hearts of the people, when God called him home. In sweet submission to God's will, he sent loving messages to his brethren in the ministry, and went into death triumphantly. He was laid to rest in Greenwood cemetery, Elmira, N. Y.*

Almon A. Horton relates many incidents connected with his early religious experience. A few passages may

*David Latshaw—Licensed to preach, 1861; admitted on trial, 1864; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; deceased, Clarion, Pa., January 26, 1892. Appointments—1863, Shippenville (supply); 1864-'65, Brockwayville; 1866-'68, Punxsutawney; 1869-'71, Brookville; 1872-'73, East Cleveland; 1874-'75, Sharon; 1876-'79, New Castle District; 1880, Sharon; 1881-'83, Franklin; 1884-'89, Clarion District; 1890, Greenville; 1891, Clarion.

be quoted: "I was," says he, "thoroughly trained in Calvinistic Baptist views. Converted when eight years old, I was driven away by the old church members, one of whom saying as I was rising to speak in meeting: 'Sit down, boy, you don't know anything about it.' At seventeen years of age I was awakened by my mother's prayers, when for a year I had denied God and religion, my whole nature rejecting such a God as Calvinism presented. My mother's prayers and the consistent life of a young companion convinced me of the truth of Christianity. For six months I groped in darkness and despair, sure that I had committed the unpardonable sin. I attended church and listened to some truth and much about decrees. In September, sitting on a rock in a deep gorge, I decided to be a Christian—arguing that if among the elect it must be that way, and if damned it could do no harm. Then God breathed into my heart words of comfort. I became a probationer in the Methodist Episcopal Church, though every effort was made to induce me to join with the Baptists. In due time I was received into full membership, received license to exhort, and appointed leader of the young people.

"I worked on a farm in the summer and taught school in the winter—studying evenings, and giving myself but four hours rest each night. The church renewed my exhorter's license annually, but I would not yield to the call to preach the gospel. In 1855 I was licensed to preach, my license bearing the signature of J. H. Whallon. One day he said to me, 'I want you.' I replied, 'Wait till September 15th, and I will decide.' He said, 'Go to Kinzua as supply.' I went. E. A. Anderson was the preacher in charge. He was not right, and I became discouraged. Nearly insane, I resolved to commit suicide, and climbed the rocks for that purpose, but tripped on a root and my life was saved. I went to my evening appointment and found the church praying for me. I had prayed that if God had a work for me He would show me that night; and he did. A large congregation gathered—the congregation had been usually small—and one soul was converted. In 1857 I married Miss V. C. Harris, and shortly afterward resolved to become an itinerant, if the way opened. In September I went to Wisconsin and was employed on the Heins-

terford Circuit, which had three appointments and six members. I reached the place after pawning my watch, but was eight dollars in debt. Thirty-five souls were converted. I was now received as a probationer in the conference."—*(Communication to the Author.)* Brother Horton was born in Boston, Erie Co., N. Y., March 17, 1835. He was transferred to the Erie Conference in 1864.*

A. S. Goodrich, W. A. Maltby.

Archibald Stewart Goodrich was born September 24, 1832, and died in Corry, Pa., August 22, 1893. His early life was spent near Meadville, and he was converted at the old State Road Church at the age of eighteen. He was united in marriage with Juline Chase in 1856. He was licensed to preach in 1860, and admitted on trial in the Erie Conference in 1864. On account of his aged mother he was unable to serve his first charge. The last year of his ministry he was appointed to the temperance evangelistic work in the conference.

"Brother Goodrich was a most systematic and careful man in all that he did. The temporal interests as well as the spiritual welfare of the charges he served were all carefully attended to. The church property was always left in better condition than he found it. Brother Goodrich had his peculiarities which were not always well understood by his brethren, nor correctly interpreted by the churches, but he had a good heart and strong love for the church. His last days were full of peace. He was honored in his death."†

*A. A. Horton—Licensed to preach, 1855; admitted on trial, Wisconsin Conference, 1858; full connection, "General Minutes" say 1859; deacon, 1860, Scott; elder, 1862, Janes; transferred to Erie Conference, 1864. Appointments—1858, Cambridge, Wis.; 1859-'60, Princeton, Wis.; 1861, Lamartine, Wis.; 1862, Chilton, Wis.; 1863, superannuated; 1865, Cattaraugus; 1866-'67, Perrysburg; 1868, Kinzua; 1869-'71, Sugar Grove; 1872-'73, Columbus and North Corry; 1874-'76, Ashville and Busti; 1877-'79, East Randolph; 1880-'82, Ellington; 1883-'85, Sheffield; 1886-'90, Waterford; 1891-'93, Girard; 1894-'96, Erie, Wayne Street; 1897-'98, Wattsburg; 1899-1907, Jamestown, Second Church, name changed to Brooklyn Heights in 1901.

†A. S. Goodrich—Licensed to preach, 1860; admitted on trial, 1864; full connection, 1866; deacon, 1864, Morris; elder, 1868, Kingsley; deceased, Corry, Pa., August 22, 1893. Appointments—1864, Pleasant Valley; 1865-'67, Sheffield; 1868-'69, Columbus; 1870-'71, New Lebanon; 1872-'73, Jamestown, Pa.; 1874-'76, East

William Austin Maltby was a young man of much promise. He consecrated all his powers to Christ and the work of the ministry. His heart glowed with an intense desire to save souls. For this he studied, fasted, wept, and prayed. "An independent thinker, ready in utterance, emotional, strong in faith, a heart all aglow with holy fervor, his efforts have been represented by those who have heard him, as frequently most brilliant and powerful." His sickness was brief. Two days confined to his bed with excruciating suffering, he ceased at once to work and live. The death scene was glorious. Filled with inexpressible joy his countenance shone with celestial light, and in the rapture of a full heart he shouted the praises of God. He was born in Ashtabula, O., November 3, 1838, and died in Albion, Erie Co., Pa., September 20, 1866. He was licensed to preach in 1862, and moved to Minnesota, and was there employed on the Newport Circuit. In the autumn he was received on trial in the Minnesota Conference. He was transferred to the Erie Conference in 1864. At an early hour his Master calls him from his beloved work—he may have been needed in the heavenly world.*

"The Lord has visited West Farmington appointment, C. R. Pattee, pastor, with a gracious revival. About seventy persons, a number of them heads of families, have been engaged in seeking religion. Forty-three have been received on probation up to March 6. About twenty-five of the converts were students of the Western Reserve Seminary."

George B. Eberman, of Sunville, writes: "The Methodist Episcopal Church at Wallaceville was dedicated to the worship of God on February 21. Dr. Loomis not being able to come, Rev. A. S. Dobbs, of Titusville, was invited and officiated on the occasion, preaching a very appropriate and stirring discourse. . . . We con-

---

Randolph; 1877, Salamanca; 1878, Corry; 1879-'81, Youngsville; 1882-'84, Ridgway; 1885, Sheridan; 1886, Ellery; 1887, Garland and Grand Valley; 1888-'89, Clarendon; 1890-'91, Elgin and North Corry; 1892, Agent, Conference Temperance Society

*W. A. Maltby—Licensed to preach, 1862; admitted on trial, Minnesota Conference, 1862; full connection, 1864; deacon, 1864, Kingsley; transferred to Erie Conference, 1864; elder, 1866, Clark; deceased, Albion, Pa., September 20, 1866. Appointments—1862, Newport, Minn.; 1863, Shakopee, Minn.; 1864, Pleasant Valley; 1865, Frewsburg; 1866, Albion.

tinued to hold meetings several evenings, and eight or nine were hopefully converted to God."—*(Pittsburg Christian Advocate, March 19, 1864.)*

"The Lord is still favoring His people with showers of divine grace on Punxsutawney charge, A. D. Davis, pastor. A recent meeting at the Finley Mills appointment resulted in seventeen conversions and accessions to the church. Since conference eighty have been received on probation, and more than one hundred conversions. Some have professed the blessing of sanctification and others are seeking it."

Paradise Circuit was organized by R. A. Caruthers, presiding elder of Clarion District, in February, 1864, and A. N. Craft appointed to the new charge.—*(Pittsburg Christian Advocate, April 2, 1864.)*

The Methodist Episcopal Church at Kane.

As early as the year 1864 George F. Reeser, a pioneer Methodist minister, came to Kane, Pa., from Sheffield to proclaim the glad message of salvation. A little group of men and women, chiefly railroad employes, gathered for this first service in the home of Mr. Marsh. From that time the preaching of the Word was continued at intervals in the log school house and afterwards in the more dignified school building which has since been transformed into the Swedish Mission Church. A Mr. Doddington is said to have been the first resident member of Methodism. Among those who ministered to the people in that early period were A. S. Goodrich, J. K. Hallock, Alva Wilder and Major Colegrove. In 1871, during the pastorate of L. F. Merritt and M. V. Stone, a number of souls were led to accept Christ as their Savior and a church organization composed of twenty-four members was effected.

The history of McKean county gives the names of these original members: Neil McEwen, Lydia McEwen, Maggie McEwen, Katie McEwen, Mary A. Repine, Joseph Wegley, Eva Wegley, William Hubbard, Charles Everson, Elizabeth Everson, John A. Mell, Hettie Mell, Theodosia Mell, Robert Campbell, Sarah Campbell, Elizabeth S. James, Mary A. Blew, Laura Campbell, Lucetta Lafferty, Hannah Davis, Ebenezer Edwards, Helen Fisher, Orpha Campbell, Almysee Jane Cum-

mings.—*(History of McKean County, 1890, pp. 322-323.)*

Plans were then matured for the building of a place of worship and General Thomas L. Kane, generously donating the lot on Fraley street, which we now occupy, the work began the following year, with J. P. Hicks as pastor. A modest edifice was completed at a cost of $1,200. Here from time to time, under the ministry of His servants, God's Spirit was manifested, and the names of S. M. Clark, Miller Fording, L. O. Mead and others are still held in grateful remembrance by the people. Not, however, until the year 1885-'86 did a very great awakening take place. Then J. A. Parsons, assisted by Evangelists Moody and Hathaway, conducted a series of meetings which resulted in scores being born into the Kingdom. The ministry of J. Bell Neff was signalled by still greater accessions to the church, and this, together with the increasing population, made it necessary to enlarge the building until it contained a seating capacity of over three hundred and fifty. Under the able pastorate of H. G. Hall substantial progress was made in every department of church work. The first year of the pastorate of W. H. Bunce witnessed a large ingathering of souls. During the first year of the pastorate of D. E. S. Perry, the church was found to be too small to accommodate the increased congregations and was enlarged and remodeled at a cost of $13,000. This amount includes a fine pipe organ presented by the Ladies' Aid Society. The seating capacity of the church at present is six hundred and nineteen. The greatest awakening our town has ever known was witnessed in 1901-'02 under the leadership of Staff Captain March, of the Salvation Army, assisted by Brother Perry and others.

This church was destroyed by fire on the morning of April 8, 1905, and a magnificent new church, costing $57,500, was dedicated by Bishop Charles C. McCabe, July 1, 1906. It is English gothic in design, built of Hummelstown brown stone, with opalescent glass windows. The floor is of polished oak, and the pews of heavy golden oak. The church affords a seating capacity for 655 people.

In 1864 Wesleyville Circuit was divided. The northern portion retained the name of the old circuit, and the

southern was called "Green Circuit." In 1867 the work was again united under the name of "Wesleyville and Green Circuit." The next annual conference returned to the division of 1864—except that the quarterly meetings were to be separately held. In 1871 John Akers was appointed to Green charge, and a revival spirit prevailed over the circuit. At Asbury Chapel fifty-two joined the church on probation, twenty-nine were baptized and thirty-two received into full membership. There was also a good work at Phillipsville. Mr. Akers established preaching at Lowville, and March 2, 1873, organized a class consisting of ten members and twenty-two probationers. The circuit is now—1902—known as Phillipsville, and is composed of three appointments—Phillipsville, West Green, formerly Asbury Chapel, and Wales.

"A great many years ago William Weed and wife moved into this section. They were both loyal Methodists and raised a large family of children, all of whom were faithful to the cause of Christ. One son, William, Jr., is still living. He is growing old in years, but continues to be one of the most faithful members of the church, holding the offices of class leader and trustee. The senior Mrs. Weed died only two years ago at the advanced age of one hundred years. In their early life Brother and Sister Weed were so loyal that more than once they walked to quarterly meeting at Wesleyville, fourteen miles distant, carrying a child in their arms."—*(E. W. Robinson, Letter to the Author, dated August 8, 1902.)*

Erie Conference Session in 1865.

Erie Conference met for its annual session at Jamestown, N. Y., July 12, 1865, Bishop Osmond C. Baker presiding, and W. F. Day, Secretary.

The following were admitted on trial: Virgil C. Hart, Ira B. Goodrich, James G. Hawkins, Levi L. Luce, James M. Groves, Clinton L. Barnhart, Simeon L. Dimmick, James G. Townsend, Amos N. Craft, Orrin Babcock, Adoniram J. Bartlett, Francis A. Archibald, Cornelius C. Hunt, William H. Hover, John M. Leonard, and John B. Robinson.

James E. Wilson, J. K. Shaffer and Almon A. Horton were re-admitted.

W. D. Archbold, J. W. Weldon and S. N. Warner, located.

Virgil C. Hart became a missionary to China.

Announcement was made of the death during the year of Lorenzo D. Rodgers.*

Appointments for 1865: Cleveland District, William F. Wilson, presiding elder; Cleveland—First Church, E. S. Gillette; Erie Street, J. S. Lytle; City Mission, Dillon Prosser; East Cleveland, A. M. Brown; Mayfield, E. C. Latimer; Willoughby, Thomas Guy; Mentor, W. H. Wilson; Painesville, J. M. Greene; Madison

---

*L. L. Luse—Licensed to preach and ordained deacon and elder in the Wesleyan Methodist Church; withdrew from Allegheny Conference, said Church, and admitted on trial, Erie Conference, Methodist Episcopal Church, 1865, his orders being recognized; full connection, 1867; transferred to Kansas Conference, 1873; transferred to Erie Conference, 1874; withdrew, 1878; has since devoted his time largely to editing newspapers in western Pennsylvania and Nebraska in the interest of the Greenback and Populist political parties. He was admitted on trial, Nebraska Conference, 1882; discontinued, 1883. Appointments—1865, Luthersburg; 1866, Troy, Pa.; 1867-'68, Delaware Grove; 1869, McKean; 1870, Waterford; 1871, Fairview, Erie Co.; 1872, Dunkirk; 1873, Seneca, Kas.; 1874, supernumerary; 1875, Spring; 1876-'77, Linesville; 1882, Wilber and DeWitt, Neb.

J. M. Leonard—Admitted on trial, 1865; transferred as a member on trial to the Delaware Conference, 1867; full connection, 1867; deacon, 1867, Janes; transferred to Erie Conference, 1867; located, 1888. Appointments—1865-'66, principal, Western Reserve Seminary; 1867-'87, supernumerary. The greater part of the time since 1867 he has spent in educational work in Cincinnati, O.

C. C. Hunt—Licensed to preach, 1863; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames. Appointments—1865, Tallmadge and Middlebury; 1866-'67, Jackson; 1868, Kent; 1869, Braceville; 1870-'71, Clarion, 1872-'74, Curllsville; 1875-'76, Brockwayville; 1877-'78, supernumerary; 1879-'80, Curllsville; 1881-'82, Troy; 1883, Sunday School Agent; 1884-'86, Russell and North Warren; 1887-'88, Sheakleyville; 1889-'90, Superintendent Sunday School Work, the last half of the year serving DuBois as pastor; 1891-'93, Russell and North Warren; 1894, Kinzua; 1895-'97, Sinclairville; 1898, supernumerary, the last half of the year supplying Sinclairville; 1899-1903, Clymer; 1904-'06, superannuated.

J. G. Hawkins—Licensed to preach, 1865; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; located, 1877; has since been a book seller; present residence, North Bloomfield, O. Appointments—1865, Randolph; 1866, Delaware Grove; 1867, Cooperstown; 1868-'69, agent, American Bible Society; 1870-'71, Ellsworth and Berlin; 1872-'73, Mantua; 1874, Charleston; 1875-'76, supernumerary.

J. B. Robinson—Admitted on trial, 1865; full connection, 1867;

and Perry, E. R. Knapp; Geneva, A. C. Tibbetts; Saybrook, to be supplied; Chagrin Falls, H. N. Stearns; Bainbridge, Samuel Wilkinson; Troy, H. M. Chamberlain; Thompson, B. J. Kennedy; Grand River, Ezra Wade; Montville, H. D. Cole; Huntsburg and Claridon, J. B. Hammond; Chardon, J. D. Norton; Kirtland and Chester, I. B. Goodrich; Mantua, S. L. Wilkinson; Agents, Bible Society, B. O. Plimpton, Albert Norton; Agent, National Freedmen's Relief Association, A. D. Morton; Agent, Willoughby Collegiate Institute, D. M. Stever; Principal, Willoughby Collegiate Institute, J. B. Robinson. Ravenna District, Moses Hill, presiding elder; Ravenna, John Tribby; Akron, D. C. Osborne; Tallmadge and Middlebury, C. N. Grant, C. C. Hunt; Cuyahoga Falls, C. T. Kingsbury; Franklin, D. M. Rogers; Hudson, G. W. Chesbro; Twinsburg, G. J. Bliss; Bedford, Samuel Gregg; Solon, Frederick Vernon; Warrensville, B. C. Warner; Newburg, R. M. Warren; Charlestown, B. F. Wade; Windham, J. G. Townsend; Rootstown and Randolph, to be supplied by W. W. Wythe; Braceville, John Graham; Edinburg, Michael Williams; Deerfield, J. B. Grover; Canfield and Ellsworth, John McLean; Jackson, A. R. Hammond. Warren District, Benjamin Excell, presiding elder; Warren, John Peate; Richmond, W. H. Hover; Kelloggsville; Valorus Lake; Williamsfield, W. A. Clark; Jamestown, S. S. Burton; Jefferson, J. K. Hallock; Morgan, C. R. Chapman; Windsor and Hartsgrove, Josiah Flower; Bloomfield and Bristol, T. P. Warner; Farmington, C. R. Pattee, one to be supplied; Southington and Nelson, Alexander Barris; Niles, T. B. Tait; Girard and Liberty, William Hayes; Green and Mecca, Hiram Kellogg; Bazetta and Johnston, J. H. Vance; Vienna and Fowler, Ira Eddy; Youngstown, J. E. Wilson; Hartford and Orangeville, A. N. Craft; Gustavus, C. W. Reeves; Agent, Western Reserve Seminary, C. R. Pattee; Principal, Western Reserve Seminary, J. M. Leonard. Erie District, E. J. L. Baker; presiding elder; Erie, First Church, E. A. Johnson; Simpson Chapel, J. H. Tagg; Wesleyville, T. D. Blinn; Green, J. K. Mendenhall;

---

deacon, unable to learn; elder, 1868, Kingsley; transferred to North Indiana Conference, 1869; transferred to New Hampshire Conference, 1872; transferred to Central Illinois Conference, 1878; transferred to Rock River Conference, 1884. Appointments—1865-'68, principal, Willoughby Collegiate Institute; 1869-'71, president, Fort Wayne College; 1872-'77, president, New Hampshire Conference Seminary and Female College; 1878-'83, president, Grand Prairie Seminary; 1884-'87, president, Jennings Seminary; 1887-'88, Sterling, Ill., Fourth Street; 1889-'91, Lemont, Ill.; 1892-'96, Lena, Ill.; 1897-'98, Rockford, Ill., Grace Church; 1899, Barrington, Ill.; 1900, Hebron, Ill.; 1901-'02, Libertyville, Ill.

S. L. Dimmick—Admitted on trial, 1865; discontinued, 1866. Appointment—1865, Lockport.

A. J. Bartlett—Admitted on trial, 1865; deacon, 1865, Baker; discontinued, 1867. Appointment—1865-'66, Perrysville.

Orrin Babcock—Licensed to preach, 1865; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; located, 1886. Appointments—1865-'66, New Lebanon; 1867-'68, Sunville; 1869, Linesville; 1870-'72, Waterloo; 1873-'75, Cooperstown; 1876-'77, Meadville, State Street; 1878-'79, Panama; 1880-'82, Salamanca; 1883, Cherry Creek; 1884-'85, supernumerary.

North East, A. J. Merchant; Waterford, F. H. Beck; Millville, C. L. Barnhart; McKean, N. W. Jones; Edinboro, S. W. Lloyd; Fairview, Albina Hall; Girard, Washington Hollister; Union, O. L. Mead; Wattsburg and Mina, W. M. Bear, Joseph Allen; Kingsville, W. N. Reno; Conneaut, John Robinson; Springfield, Stephen Heard; Albion, Alvin Burgess; Lockport, S. L. Dimmick; Ashtabula, I. O. Fisher. Meadville District, J. W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, G. M. Eberman; Townville, Milton Smith; Cochranton, Peter Burroughs; Sunville, to be supplied; Franklin, John Bain; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Frank Brown; Evansburg, James Shields; Conneautville, J. C. Sullivan; Harmonsburg, Samuel Hollen; Rockville, J. W. Hill; Espyville, S. S. Stuntz; Linesville, R. C. Smith; New Lebanon, Robert Gray, Orrin Babcock; Delaware Grove, Isaac Scofield; Oil City, Jonathan Whiteley; Rouseville, W. H. Mossman; Professor in Allegheny College, James Marvin; Agent, Allegheny College, L. D. Williams. New Castle District, Richard A. Caruthers, presiding elder; New Castle, James Greer; Mt. Jackson and Shenango, J. G. Thompson; New Wilmington, L. W. Ely; Eastbrook and Harlansburg, to be supplied; Harrisville and Centerville, Thomas Graham; Mercer, O. G. McEntire; Hendersonville, Cyril Wilson; Waterloo, R. M. Bear; North Washington, A. H. Domer, one to be supplied; Clintonville, to be supplied; Poland, N. G. Luke; Middlesex, J. W. Stogdill; Pine Grove, Robert Beatty; Sharon and Brookfield, John O'Neal; Clarksville, J. F. Perry; Greenwood, Ebenezer Bennett; Brady's Bend, George Moore; Hubbard and Coitsville, John Abbott. Clarion District, R. H. Hurlburt, presiding elder; Clarion, R. F. Keeler; Brookville, J. C. Scofield; Curllsville, J. F. Hill; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. H. Starrett; Shippenville, Samuel Coon; Rockland, A. H. Bowers; Washington, John McComb, one to be supplied; Tionesta, J. K. Shaffer; Troy, C. W. Bear; Corisca, P. W. Scofield; Punxsutawney, A. D. Davis; Perrysville, A. J. Bartlett; Warsaw, Abram Bashline; Luthersburg, L. L. Luce; Brockwayville, David Latshaw; Putneyville, Gabriel Dunmire; Paradise, J. M. Groves; President, N. C. Brown; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, George W. Maltby, presiding elder; Jamestown, Niram Norton; Ashville, A. J. Lindsey; Sugar Grove, J. F. Stocker; Pine Grove, Z. W. Shadduck; Frewsburg, W. A. Maltby; Kinzua, B. F. Delo; Sheffield, A. S. Goodrich; Panama, J. R. Lyon; Columbus and Corry, J. W. Wilson, G. W. Staples; Youngsville, C. M. Heard; Warren, P. P. Pinney; Pleasantville, to be supplied; Tidioute. Darius Smith; Plumer and Pithole, D. S. Steadman; Petroleum Centre, E. A. Squier; Riceville, John Crum, one to be supplied; Titusville, Thomas Stubbs; Garland, Major Colegrove; Ellery, Warner Bush; Ridgway, F. A. Archibald; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H. Moore. Fredonia District. James E. Chapin, presiding elder; Fredonia, E. H. Yingling; Dunkirk, E. A. Ludwick; Mayville, L. W. Day; Portland. G. W. Gray; Delanti, David Mizener; Sinclairville, A. L. Kellogg; Ellington. Joseph Leslie; Leon, C. E. Woodworth; Cattaraugus, A. A. Horton; Perrysburg, J. R. Shearer; Villenovia, W. W. Warner, G. W. Patterson; Forestville and Sheridan, R. W. Crane; Little Valley, E. B. Cummings; Silver Creek, R. W. Scott; Westfield, G. W. Clarke; Quincy, L. E. Beardsley; Sherman, Jephtha Marsh; Clymer, R. N. Stubbs; East Randolph, A. S. Dobbs; Randolph, J. G. Hawkins.

Reports of Districts.

In 1865 the reports of the presiding elders are, for the first time, inserted in the minutes, and henceforth we have reliable historic matter. It will be profitable to present these first reports in full.

Cleveland District embraces all of Lake, Geauga, a large portion of Cuyahoga and fractions of Ashtabula and Portage counties. It stretches along the beautiful and fertile lake valley from Cleveland to Saybrook, and extends southward over the highlands from ten to twenty-five miles.

Cleveland, the most important city in the district and conference, is in the extreme northwest corner, and teems with a population of 60,000. A place of charming residences, nestling amid a forest of trees, "a thing of beauty and joy forever." The Methodist Episcopal Church has three English (and one German) stations within our bounds. The North Ohio Conference embraces Cleveland west side, having two English and one German station. The societies are slowly but permanently developing in strength and influence, and a prosperous and glorious future is anticipated. Painesville, the seat of our next session, is country-wide famed as a perfect gem of a town, filled with an enterprising and hospitable people, as the preachers will learn at our annual gathering.

Willoughby, less in size, but equally pleasant in location, is the seat of the Willoughby Collegiate Institute. This young and promising institution is rapidly rising in public esteem, and taking rank among the first and most promising seminaries of the land. The college building is of great architectural beauty, stands on a commanding eminence overlooking the Lake Shore railroad, and beyond it in the distance, "the blue expanse" of old Erie.

Chardon, "a city set on a hill;" Chagrin Falls, "low down in a beautiful valley;" Geneva, "white as the tents of Israel," are all delightful "villas" of charming residences. In all these places our societies are in a healthy and prosperous condition.

The Western Reserve was originally (after the Indians) inhabited by emigrants from New England, bring-

ing with them the doctrines of a limited atonement, and making themselves strong by establishing churches, schools and missions. The mental and moral soil thus preoccupied, it is a wonder, a miracle of grace, that Methodism has spread so widely and established itself so firmly among the people. It is now the most numerous, and ought to be (perhaps is) the most influential body of Christians within the bounds of the district.

We have nine stations and twelve circuits, composing the largest district in the conference. These several fields send up annually increasing contributions in support of the missionary, Bible, and other benevolent causes, although we lie quite outside the "charmed circle" of "oildom." Sixteen out of the twenty-one fields have parsonages, and others will be added this year.

There are forty-one churches, mostly in a state of good repair, some of which have been enlarged, improved and beautified last year. In Madison village, a place where we have had no society till within a year, a fine church is in the course of erection, under the supervision of the efficient pastor.

Some things among us are to be regretted, but, all in all, we have reason to thank God and take courage.

New Castle District extends from the Allegheny river along the south line of the conference about sixty miles, reaching into the State of Ohio just far enough to embrace one tier of townships. In breadth the district is about thirty miles, having Ravenna District on the west, Meadville on the north, and Clarion on the east. The territory embraced constitutes part of Lawrence, Mercer, Venango and Armstrong counties, including the county seats of Lawrence and Mercer. Within its limits also are Poland, Middlesex, Sharon, Hubbard and Clarksville on the west; New Wilmington, Pine Grove, Harrisville and Centerville in the middle; and Brady's Bend, on the Allegheny river. The eastern portion of the district is somewhat broken, but parts of it are fertile, the whole abounding with coal and iron. The middle and western portions watered by the Slippery Rock, Wolf, Neshannock, Shenango and Mahoning creeks, is a land of broad valleys, undulating high lands, productive soil, and is in a high state of cultivation. The whole country abounds with coal and iron. Vast quantities of coal are exported

by the Erie canal and railroad, and the lights of the fires of the iron furnaces may be seen all along the Shenango valley.

This country was originally settled by men of the Calvinistic order, and although Methodism has made great inroads upon the faith of the fathers, the Presbyterian churches are in many places yet in the ascendant. The Westminister College, under the supervision of the United Presbyterians, is located at New Wilmington.

This district contains fifteen charges, six of which are stations, three or four others having preaching every Sabbath morning, the balance are circuits, two of which employ two preachers each, affording regular service at the several appointments once in two weeks. Several year's experience, accompanied with close observation, has convinced me that the interest of our work demands such an arrangement as will employ but one person to a charge, with territory sufficient to support him, and just enough of work to supply his time.

Notwithstanding the influence of the war, which was in some respects deleterious, the cause of God has constantly advanced within the territory included within the district. Our finances will show an improvement, while our contributions for benevolent objects are greatly in advance of past years.

During the year now closing two new churches have been built, two or three others have been refitted, others are still in process of repair, and old church debts have generally been paid off.

Sabbath school interests have been sustained.

Preachers are all loyal to our country, and trusting in God, are disposed to bring into requisition the whole machinery of Methodism, and now that the war is over, we look for a great outpouring of the spirit of revival.

Fredonia District is in the northeast section of the conference territory, commencing on the west of the state line, running along the lake shore on the north to the Cattaraugus creek, then up said creek and along the eastern boundary of the conference, across the Allegheny river southward to the Red House creek and settlement, to the Jamestown District appointments, by which it is bounded on the south. The points of more especial solicitude to the Church are Dunkirk and Salamanca, both

towns built in railroad interests; the former has grown into a very flourishing place of some 6,000 or more inhabitants. We have until now required an appropriation of missionary money. The latter is on the reservation, and is subject to change, but requires more labor than it has had in the past. Fredonia and Westfield, two pleasant and populous towns upon the shore of Lake Erie, give increased promise to the Church in the future. The best house of worship upon the district is at Forestville. On the whole, the Church is in prosperity upon the district; it has increased in membership during the four years past of war and trial; has furnished five ministers and about one hundred and seventy members for the army, and is decidedly loyal to God and duty; is ready to oppose all rebellion still, in the name of the Lord.

The ministry is an industrious God-fearing one, and will compare for talent with the conference.

It has been a time of health; the exceptions with the families of the ministers have been John Akers and J. R. Shearer. Brother Akers has had affliction in person and family during nearly the whole year, and has lately been bereft of his excellent companion, and does in his deep affliction challenge the sympathy of his brethren. Brother Shearer has put away in the grave, to await the resurrection morning, one of his babes.

We have not had extensive revivals of religion, but growth in grace is evidenced in the cheerfulness with which duty is done and burdens borne. The claims of the ministers have been increased full one-third. The missionary contributions raised from $393 in 1861 to $1,990 in 1865. All other benevolent collections increased, in addition to the heavy burdens imposed by the war.

Our Sunday schools are prospering. Most of them, under efficient officers, are at work for the missionary cause with success.

In its duty to the baptized children the Church is at fault. Although provided for in its discipline, but little has been done toward forming them into classes, or otherwise caring for them. This we very much regret.

The State of New York provides for the election of trustees, removing the responsibility somewhat from the quarterly conference and pastor. This, or some other

reason, has caused our conference to become too indifferent upon this subject. We have raised, and paid out upon church property, $7,000 this year. Our finances are in a good condition, and indeed the Church occupies advanced ground in its relations to other evangelical churches, aa well as to the communities generally, and is at peace within itself.

The Jamestown District embraced the past year twenty-one appointments, filled by twenty-five ministers, including the presiding elder, and one chaplain, making it the largest district in the conference. Seven of its appointments were in Chautauqua and Cattaraugus counties, New York. Six are now in Chautauqua county, one (Randolph) having been transferred to Fredonia District. Eight are in Warren county, Pa.; one, Columbus and Corry, lies in Warren and Erie counties; four in Crawford, and one each in Venango and Elk counties.

The membership of the district (about 2,500) is the smallest, save one, in the conference. Several of its appointments, lying in the "oil regions" of Pennsylvania, are new fields, and have but few in society. Some of the old and time-honored charges have lost their membership entire almost, they having sold their farms for large sums for "oil lands," and removed to other parts. The local preachers number some thirty, many of them ordained, and, as a body, are faithful, laborious and useful men.

The Sabbath schools number over fifty, with about ten thousand volumes in their libraries, and over twenty-five hundred children, all being carefully trained for the great and responsible duties of the Church and the country. Benevolent enterprises have been well attended to. The missionary cause will receive about one dollar per member, and other regular collections will not fall behind, but in many instances be in advance of former years, while extra collections, demanded by the exigencies of the times, such as sanitary and Christian commissions, Freedmen's Aid, Soldiers' and Families' Relief Societies, will bear the impress of Christian enlightenment and a noble patriotism.

Some of our prominent and most excellent members have fallen in battle, sealing with their blood their devotion to their country and its glorious cause, while others

are returning to take their places in the ranks of the soldiers of Christ—to do battle again with renewed zeal in the great conflict with the "powers of darkness."

We have twenty-five churches finished, one in a forward state of completion at Corry, which will cost some twelve thousand dollars; one at Jamestown now being rebuilt, enlarged and beautified, at an expense of some five or six thousand dollars, and fourteen parsonages, altogether representing a value of some ninety thousand dollars.

The religious condition of the district is, all things considered, very encouraging. Some good revivals have occurred, and much good seed has been sown all over the work, which will most certainly be reaped, although it may be by other hands than those who sowed. "In this we do, yes, and will rejoice," for undoubtedly "he who sows and he who reaps will receive wages," "and both gather fruit unto eternal life."

Financially, it is ahead of what it has ever been before. The salaries, ranging from twenty-five to one hundred per cent. in advance of the preceding year, were all paid, excepting in one or two instances. Almost all the preachers, not excepting the presiding elder, received fine donations, in addition to their salaries, of from fifty to five hundred dollars, and in one instance (Titusville) the magnificent sum of seventeen hundred and fifty dollars.

The regular quarterly collections will amount to between fourteen and fifteen hundred dollars.

The district is traversed by the Atlantic & Great Western railroad for thirty miles, by the Philadelphia & Erie for eighty miles, and the Oil Creek road its entire length of some forty miles. On these several roads are situated some of the most beautiful, stirring, enterprising little villages of western New York and Pennsylvania; Jamestown, the seat of the last conference, embowered in trees, just on the outlet of the beautiful "Chautauqua," famed for its palatial residences, embracing the state executive's, its public houses, fine business places, its large churches, and larger hearted, intelligent and refined citizens—Frewsburg, Ashville, Panama and Columbus, staid, sober, wealthy and growing villages.

Corry is at the junction of the three above named roads. Belligerent Corry is four years of age, waging

unconditional warfare with the woods with which it is invested. Victorious Corry! triumphing over the forest, and counting her six or eight thousand inhabitants. "Young Pennsylvania," Youngsville, on the "Little Brokenstraw," just stepping out boldly to stand all alone, and bound to be one of our best stations very soon. Warren, beautifully situated in the valley at the confluence of the Conewango and Allegheny rivers, manfully and successfully grappling the responsibilities of a first class station. Ridgway, shire town of Elk county, opened up to the world now, and awakening into new life by her railroad facilities and mineral developments. A number of little towns on the outskirts of "oildom" are traversed by the Oil Creek road. Spartansburg, Centerville, Tyronville and Hydetown, in the Riceville charge. Next, Titusville, christened the "Capital of Greece." Here Oil creek begins to be thickly perforated, and sends out its oleaginous streams to grease and gladdens its six thousand inhabitants, together with its thousands of interested visitors. Titusville! overflowing with strangers seeking fortunes in "oil wells," and all intent on either building, buying, selling, trafficking, speculation, gouging, hurrying, running or rushing after each other and oil. Thence down Oil creek proper, the "oildorado of the world," where the whole valley and parts of the adjoining ravines and bluffs are covered with derricks, wells, engines, tanks, barrels, teams, shanties, cabins and people, to Petroleum Centre, the present terminus of the road. Thence to Plumer, on Cherry run, famed of late for its greasy developments. Thence to Pithole, just now more famed than any of the "seven wonders of the world," containing five thousand "fortune hunters," having grown to its present dimensions in a few weeks, or at most months, where men count their fortunes by millions—"young America" daily eclipsing California in its palmiest days, in bustle and excitement. Then the River Allegheny and its tributaries, embracing Kinzua and Tidioute, the place that a profane resident said, "God had forgotten," now enriched and brought into notice, an important station, strong and liberal, together with many other inland villas, beautiful for situation, famed for their quietude and generous Christian enterprise.

This district, embracing so much of the "oil regions," and consequently so much wealth and enterprise, is very properly manned with many of the best preachers of the conference—young, zealous, educated and refined; and also some of the fathers, renowned for their life-long zeal and success, still young in their feelings and energy. All, all glowing with most earnest desire and Christian ambition, to wage successful and glorious warfare against the "powers of darkness." May abundant success attend all our efforts to "win souls to Christ," and spread scriptural holiness over these lands.

Warren District is composed of seventeen charges, and is situated on the Western Reserve, embracing parts of Trumbull and Ashtabula counties. It reports 2,731 members and 213 probationers, and twenty-four local preachers. It employed eighteen effective ministers, who, with the aid of the local ministry, were able to give the bread of life to the hungry souls of men in almost or quite every neighborhood in its bounds. The past year witnessed some success in the conversion of souls, and also in building and repairing churches. Two very good parsonages were purchased during the year, which makes in all fourteen, leaving but five charges without the indispensable auxiliary to the comfort of the minister's family. There are in the district forty-three churches of various grade, some in good taste and good repair, others not so good. We need a little more church enterprise; a few first class churches erected among us would greatly benefit the Church, and give us increased power in the communities where erected. In the line of benevolent contributions, it will compare favorably with other districts, though we are not favored with many rich members or adherents. The missionary contributions amount to $2,306.83, or an average of 84 cents per member, which is $418.09 in advance of last year. It paid for conference claimants $308.87, an average of 11 cents and a fraction per member. About $1,000 Bible money; tract, $70.16, and Sunday School Union, $64.77, while it did nobly in other enterprises involving the interests of our noble, self-sacrificing soldiers, and the supplying of the wants of the indigent Freedmen, etc. We have 49 Sunday schools, with upwards of 3,000 Sunday school scholars; 605 officers and teachers, and about

10,000 volumes in libraries. The area of the district contains a large field for Christian and philanthropic effort, and the field is whitening for the harvest; and now the public mind is in some degree relieved from such intense anxiety as to the safety of our beloved nation, and the complete triumph of our arms, it is to be hoped that the instruments employed by the great head of the Church for the world's conversion to God will be abundantly blessed in sowing the field with the good seed of the kingdom, and in reaping a glorious harvest of souls. What the district greatly needs is a baptism of fire, and how we are straitened until it is given and received! If this should be realized in answer to our fervent prayers, the whole machinery of the Church would be lubricated with the oil of Divine Grace and would receive such an increase of velocity as should greatly glorify God, comfort Zion, and lead poor sinners to the Savior. Then churches would rise as out of the dust, clothed with beautiful garments; the house of God would be built wherever needed, parsonages bought or built, our seminary at Farmington filled with earnest students, and general prosperity make us like the Garden of the Lord.

The Clarion District lies wholly east of the Allegheny river, embracing Clarion and Jefferson counties, with portions of Venango, Forest, Elk, Clearfield and Armstrong. The surface of the country is generally hilly, and along the water courses quite broken and mountainous. The vast forests of pine timber, with the almost inexhaustible mines of iron and bituminous coal, have given to this rough region a permanent source of wealth.

Although the soil and surface seem not so well adapted to agriculture, yet by patient and persevering industry the wilderness has been cleared away, and highly productive farms are seen stretching away over the hills and through the valleys.

With regard to the people, they are intelligent and solid, frank and genial. They are proverbial for their generous hospitality.

The Methodist Episcopal Church is a power in this locality, and is accomplishing well her part in the great work of moulding the religious character of the country. The revival fires still burn brightly upon her altars; believers are sanctified and sinners converted. The num-

ber of accessions to the Church throughout the district during the year just closed is probably not less than five hundred.

The preachers on their respective charges have labored faithfully and successfully. God, in His providence, has graciously preserved their health and lives. Their salaries have been fully paid, and liberal donations added almost without exception.

Indeed, all the benevolent institutions of the Church have been remembered, a fine increase in the contribution to the missionary cause is reported. Last year the district reported for missions $2,020, this year reports over $3,500, perhaps $3,600. The other collections also show a very gratifying and healthful advance.

The Church property is in a tolerably good condition, and free from debt, with some trifling exceptions. Two neat and commodious churches have been built, and two others completed which were in process of construction at the beginning of the year.

On the whole, the Clarion District may be regarded as in good condition, and, as she appears in the statistical and financial reports, will not suffer in comparison with her sister districts of the Erie Conference, though she be the youngest of them all.

This region has long been regarded as the "rough and tumble department" of the conference—greatly misunderstood generally, and by some greatly misrepresented. "Over the river" has been the dread and terror of many good brethren, whose souls would have feasted while preaching the gospel in these green pastures of Methodism.

May the Great Head of the Church make the coming year more prosperous than the preceding one.

Meadville District occupies a central position in the Erie Conference. It lies wholly in western Pennsylvania, embraced mainly in Crawford, Venango and Mercer counties, and taking in a fair proportion of the famous oil regions. It is a fertile and healthy portion of our country, abounding in hills and valleys and crystal streams, intersected with railroads, and dotted over with flourishing towns and villages.

Among its larger towns may be mentioned Meadville, from which the district takes its name, situated on French

creek, and capital of Crawford county. Here is located Allegheny College, which really constitutes it the Athens of the conference, and its most important station—for the reason that here young men from all parts of the land, assembling for the purpose of obtaining a liberal education, will receive their abiding impressions of Methodism. It is a central point from which radiate and must continue to flow out influences that will go far to mould the character of our institutions, not only within the bounds of our conference, but throughout the whole country. Allegheny College is assuming magnificent proportions. Long and nobly has she struggled with adverse influences; but the day of her redemption has come. She now has a full and efficient board of instructors, rich cabinets and extensive apparatus for the illustration of science; while her endowments, through the munificence of opulent friends, are placing her upon a foundation that cannot be shaken.

We may not omit to mention other important towns, which adorn and serve to give importance to the district. Franklin, surrounded and guarded by the everlasting hills, is a place of strength and enterprise; West Greenville is assuming importance, and was the generous entertainer of the conference during the session of 1864; while Conneautville and Harmonsburg are old and honored names; and lastly, though not least, Oil City, like Minerva, has sprung full armed from the head of her father—oildom.

The district has nineteen circuits and stations, employs twenty effective preachers, has forty-eight churches and seventeen parsonages. There is a church erected, or in process of erection, at every point where one is needed. The friends at Meadville and Franklin will this year put up houses of worship that will be a credit to our beloved Zion.

The writer is not prepared with the figures to give a statement of what the district has done in the matter of contribution for the various benevolent objects of the Church. But one thing he is assured of, and that is, that it is not one whit behind others. Its members are loyal to both Church and State, and pour out their liberality to sustain the one and uphold the other.

James M. Groves, William Windsor Wythe.

James M. Groves was born in Donegal county, near Londonderry, Ireland, in 1828. The family came to Philadelphia, Pa., in 1833, and in 1841 settled on the farm at Grove Summit, Jefferson county, where Brother Groves is now spending the years of his superannuation. His parents were Methodists, and in this faith James was trained. In 1854 G. F. Reeser held a protracted meeting in Beech Woods and the Groves family of seven children were converted. The class then formed still lives and bears witness to a Savior's love. Josiah Flower dedicated the first church building in 1857.

Mr. Groves attended Allegheny College for a brief period, and in 1862 was licensed to preach. He served as a supply with John McComb in 1863 on the President Circuit, and the year following on the Washington Circuit. He was admitted on trial in the Erie Conference in 1865. In the course of his ministry Mr. Groves enjoyed many gracious revivals, and was successful in building up the classes where he served.*

William Windsor Wythe was born in England, December 4, 1829, but gave his life to America.

After seventy-seven years of intense activity, the last few clouded by disease, he passed from Sinclairville, N. Y., to the higher realms beyond. His early education was in Philadelphia, graduating with distinction from the Philadelphia College of Medicine. He began business as a physician, but his early conversion contained a call that forced him into the ministry, joining the New Jersey Conference in 1852, and the Philadelphia Conference in 1858. When the war broke out he offered his services to his country, and made an enviable record.

Dr. Wythe was a genius. The ordinary rules which measure men will not apply to him. The words "talent" and "ability" do not meet his case. He was great without the weakness of ambition. He did things because

---

***J. M. Groves—Licensed to preach, 1862; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames. Appointments—1863, President (supply); 1864, Washington (supply); 1865, Paradise; 1866-'67, Washington; 1868, Harrisville and Pine Grove; 1869-'70, Clintonville; 1871, New Bethlehem; 1872-'73, Perrysville; 1874-'75, Brady's Bend; 1876-'77, Richardsville; 1878, Spring; 1879-'84, supernumerary; 1885-1906, superannuated; present residence, Grove Summit, Pa.**

he was the things. We climb to things; he was there without climbing. It would be an honor to be any one of a score of things in which he was great. He who knew Dr. Wythe met one of the most genial, sunshiny natures and charming conversationalists that one would find in a lifetime. No matter what topic was sprung, he could pour light on it. What added luster to his brilliance, he never seemed to think he knew more than his humblest brother.

In the army he was distinguished as a physician and surgeon, having charge of hospitals at Knoxville and Nashville. While patriotically springing to save his adopted country, he ministered where skill and science counted for more than bullets. For some time after the close of the war he was superintendent of the Newburg insane asylum. In the treatment of these unfortunates he not only displayed sympathy, but might be classed as an expert alienist.

Dr. Wythe was a microscopist of no mean abilities. He could grind his own lenses, if needs be. It was he who inspired John Peate to his daring feat of grinding the greatest lens in the world. At one time he made a parabola to throw a side light upon the object of investigation. Mechanics was familiar to him. If he had been placed in any railroad shop he would have been a fortune to the company. He was undoubtedly the peer of master minds in that profession. A draftsman, too, he was, of rare skill. He often assayed the inventor's realm, and had what often befell the flight of such geniuses—broken wings; the fruit of his industries others often gathered. He invented a prism for determining the true north. It was for some time used on the United States theodolites. He also invented an instrument for determining the speed of railroad trains. It was in use on the Erie road for many years. His last invention was the working out of an acetyline retort. He will be remembered by the countless thousands who visit Chautauqua for the Palestine and Jerusalem models, and for his work in the Hall of Antiquities. His Palestine was executed with mathematical accuracy.

In science he was at home, familiar with the ideas of the great leaders, and could make it clear to common

folk that science and religion were not enemies, but God's angels of blessing to mankind.

But his fascination was the Christ-world or life. Through his broad gifts he preached to scholars, artisans, and professional men who never entered his church. He made men feel the greatness, and sweetness, and humanity, and divinity of Christ. His personality was even greater than his sermons. While they were rich in thought, at times great in grasp and scope, maybe brilliant and rising to eloquence, yet his personality was yet more impressive. Doubters, skeptics and infidels were greatly drawn to his unfolding of the Christ, and many were won to accept the Savior. Those who had repudiated the Bible had their eyes opened to see the hand of God in the sacred pages.*

William H. Hover, Amos N. Craft.

William H. Hover, son of Henry and Elizabeth Bernhard Hover, was born in West Salem, Mercer Co., Pa., May 13, 1835. He was of Holland-Irish extraction. His early life was spent on a farm, and his school advantages were limited. His father's health having failed, the three sons were compelled to struggle hard to till the farm. His parents were Methodists, and he was baptized in infancy and never ceased to thank God for the holy influence of this consecration. He attended the academy in Kingsville, O., during two fall terms, and taught eight terms in the common schools.

Mr. Hover was converted in 1853 under the labors of H. M. Chamberlain. He says: "I went time and again for several days to the mourner's bench, but found

*W. W. Wythe—Licensed to preach, 1849; admitted on trial, New Jersey Conference, 1852; full connection, 1854; deacon, 1854, Waugh; located, 1855; elder, 1859, Scott; re-admitted, Philadelphia Conference, 1858; transferred to Erie Conference, 1865. Appointments—1851, Rome and Wantaye, N. J. (supply); 1852, Millville, N. J.; 1853, Rockaway, N. J.; 1854-'55, Hackensack, N. J.; 1858-'59, Cressona, Pa.; 1860, Conshohocken, Pa.; 1861, Milton, Del.; 1862, Georgetown; 1863-'64, superannuated; 1865, Rootstown and Randolph; 1866-'67, East Cleveland; 1868-'69, New Castle; 1870-'71, Erie, First Church; 1872-'73, Meadville, First Church; 1874, Erie, Tenth Street; 1875, agent, National Sunday School Assembly; 1876, Financial Secretary, Allegheny College; 1877, Millerstown; 1878-'84, supernumerary; 1885, Erie, Tenth Street; 1886, Parkers' Landing; 1887, Chautauqua; 1888-'94, supernumerary; 1895-'96, Chautauqua; 1897-'98, Miles Grove; 1899-1905, superannuated.

no peace for the reason that I was not willing to do the work that the Master had laid out before me. But one evening, while getting ready to go to meeting, I resolved to lay all upon the altar and do the work God wanted me to do. I then knelt down to ask God to help, when instantly the burden was rolled from my heart, and I rose and opened my eyes upon what seemed to be a new world. Everything seemed to be praising God." Brother Hover served the church in several capacities until 1862, when he was licensed to preach by the Jamestown Circuit Quarterly Conference, Hiram Kinsley, presiding elder, signing the license. In 1865 he was employed by Benjamin Excell, presiding elder, as a supply on Niles station, left vacant by the transfer of J. T. Boyle to the Missouri and Arkansas Conference. The same year he was admitted on trial in the Erie Conference. He was effective twenty-seven years, and in 1892 was promoted to a place among the superannuates.*

The father of Amos Norton Craft, Mahlon Craft, was born in Washington Co., Pa. His mother, whose maiden name was Clarissa Cowdery, was born near Hartford, Conn. Amos N. Craft was born in Mecca, O., June 7, 1844. He was the only surviving child of his parents, the other children having died in infancy. His parents were devout Methodists and under their influence he became a member of the same church when twelve years old. At that early period he felt the call to the ministry, and his father gave him his time for study, requiring but little manual labor from him from childhood. He graduated at Mount Union College, Ohio, at the age of twenty-one. He was licensed to preach at the age of seventeen. While in his eighteenth year he enlisted in the Union Army, but by the interposition of his parents he was not sworn into the regular service but as a citizen nurse, in which capacity he served in the hospitals in Nashville, Tenn. After a few months he was brought

*W. H. Hover—Licensed to preach, 1862; admitted on trial, 1865; full connection, 1867; deacon, 1866, Ames; elder, 1868, Kingsley. Appointments—1865, Richmond; 1866-'67, Kelloggsville; 1868, Mill Village; 1869, Green; 1870, Greenfield and Mina; 1871-'72, Leon; 1873, Dayton; 1874, Evansburg; 1875-'76, Harmonsburg; 1877-'78, Lockport; 1879-'80, Linesville; 1881-'82, Sunville; 1883-'84, Garland; 1885, Ellery; 1886, Sherrett; 1887, Farmington; 1888-'89, Polk; 1890-'91, Delanti; 1892-1906, superannuated.

down with fever and dysentery. In the sickness and the relapse which followed he was twice given up by his physicians to die.

As a local preacher he preached nearly every Sabbath. In his twentieth year he supplied Paradise Circuit six months and hoped to be admitted into conference but, as he said, "his then somewhat grandiloquent periods did not recommend him to the favorable opinion of his presiding elder, who dropped him without ceremony." He then returned to college, graduated and applied once more to conference and was admitted.

His first failure turned his attention to the study of medicine which he soon abandoned. In his twenty-second year he was admitted to the Erie Conference and appointed to the Hartford Circuit in Ohio. In the following winter he witnessed near 150 conversions. The next year he was appointed to the Tionesta Circuit. The year following he was elected principal of the Western Reserve Seminary, where he continued two years, during which time he held a debate of twelve sessions with A. A. Wheelock, Ohio State Missionary sent out by the Spiritualists. As a result of the debate he published a challenge in the Banner of Light to meet in debate any other man the Spiritualists might bring forward. I. G. Firt, an author of repute among Spiritualists, accepted the challenge and the debate of six days' duration was held in Lyceum Hall, Buffalo, N. Y. He has held nine public debates, chiefly with Spiritualists and infidels. He has written a book, "Epidemic Delusions," published by the Methodist Book Concern. He was elected by his conference one of the delegates to the General Conference of 1880, and again in 1900.

Among the principal revivals which have attended his ministry were those at Oil City and Titusville, in each of which places during his pastorate there were about 300 converted. While stationed at Oil City, Pa., and Jamestown, N. Y., he pursued a post graduate course in philosophy, and on examination received the degree of Ph. D. at Mount Union College. His wife, the daughter of the late Rev. John J. Steadman, has assisted him with great faithfulness in pastoral visitations among the people and

largely made up for a weakness in work of that kind of which he was always conscious.*

FRANCIS A. ARCHIBALD, JAMES E. WILSON.

Francis A. Archibald was born in Troy, N. Y., in 1841, and died at his home in Oakland, Cal., January 23, 1896. He was converted early in life, educated at Allegheny College, and entered the Erie Conference in 1865. After a number of years of active service, owing to a throat trouble, he accepted a position in connection with the Western Methodist Book Concern, and while thus engaged put forth a volume entitled "Methodism and Literature." He went to Los Angeles to engage in business, and afterwards to San Francisco. "He was in failing health for several months, though his final illness was brief. He suffered greatly, but bore it all in faith and hope. His kindness of heart added a charm to all he touched. There was nothing revengeful, acrimonious, or critical in his temper; all was serenity, repose and sunshine. He was a man of high character refined by grace."*—*(Minutes of Conferences, Vol. XXVI, 1896, p. 432.)*

In the minutes of the Erie Conference, 1866, we find the following: "The minutes of last year's session closed

*A. N. Craft—Licensed to preach, 1861; admitted on trial, 1865; full connection, 1867; deacon, 1866, Ames; elder, 1868, Kingsley; transferred to East Ohio Conference, 1876; transferred to Erie Conference, 1877; transferred to Ohio Conference, 1884; transferred to East Ohio Conference, 1887. Appointments—1865, Hartford and Orangeville; 1866, Tionesta; 1867-'68, principal, Western Reserve Seminary; 1869-'70, Erie, Simpson Chapel; 1871-'72, Fredonia, N. Y.; 1873-'75, Titusville; 1876, Cleveland, Scoville Avenue; 1877-'79, Oil City, Trinity Church; 1880-'81, Jamestown, N. Y.; 1882-'83, Erie, First Church; 1884-'86, Columbus, O., Wesley Chapel; 1887-'90, Youngstown, O., Trinity; 1891-'93, Cleveland, O., Euclid Avenue; 1894, Coshocton, O.; 1895-'99, Youngstown District; 1900-'01, Pueblo, Col., First Church; 1902, professor, Fort Worth University, Fort Worth, Texas.

*F. A. Archibald—Admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Oakland, Cal., January 23, 1896; buried at Fredonia, N. Y. Appointments—1865, Ridgway; 1866, Richmond; 1867-'68, Jamestown, Pa.; 1869, Delanti; 1870-'71, Frewsburg; 1872-'73, Pine Grove and Farmington; 1874, Pleasantville; 1875, Nottingham and Glenville; 1876-'78, Windham; 1879, Cleveland, Broadway Church; 1880-'86, Conference Agent Sunday School Union; 1887-92, supernumerary; 1893-'95, superannuated.

by saying, 'Some of us parted to meet no more on earth.' A twelve-month has sadly fulfilled the prediction. Patterson, of grave demeanor and holy ambition; Coons, of sweetest spirit—another John the Evangelist; Wilson, whose mental flights were soaring in the heavens, and Bear, young, strong, modest, loving and beloved, have crossed the flood."

James E. Wilson was born in Steubenville, O., Sept. 21, 1815, and died at Youngstown, O., Sept. 24, 1865. He attended the Military Academy at West Point for some time, but graduated at Canonsburg College, Pennsylvania. He entered the Western Theological Seminary, but left because of disagreement with the doctrines taught. Meeting a Methodist minister, he found that he could perfectly agree with the Methodist standards of doctrine. He had found a church home. He married Miss Mahala Goodwin, daughter of Timothy Goodwin, of the Erie Conference. He was admitted to the bar at Mt. Vernon, O., and elected clerk of the State Legislature. But God called him to preach and he yielded. He was received on trial in the Ohio Conference in 1845, and at once assumed a prominent position. He served important pastorates in the Rock River, Missouri, Illinois, West Virginia and Pittsburg Conferences. During the Civil War he became agent of the Sanitary and Christian Commissions. "To give to the wounded heroes the gospel of food and sympathy, and then, with his dark eyes suffused with tears, tell them, with a seraph's sweetness, of the 'great salvation,' to close the dying eye that had just shone in reconciliation to God, through Jesus, and to cheer the living, was to him a work of untold comfort." On account of poor health he located in 1851, 1854, and 1860. He was admitted to the Erie Conference in 1865, and stationed at Youngstown, O., but his labors were done. He lived a transfigured life for a little longer. "His sermons were more wondrously eloquent than ever before. His soul was full of joy, the presence of Christ made labor rest to him. None who listened to him will soon forget the vivid impressions made by his last sermons. As he reasoned of 'sin, righteousness, and judgment to come,' he was only sounding out the songs his soul caught from the excellent glory. His health failed rapidly. The physicians

recommended travel, and accompanied by his faithful wife, he re-visited Chicago, taking in his heart the care of his new charge. He made but a short visit and returned to his work, only to die. The Sabbath before his death he desired to be carried to the church and deliver one more message to the Sunday school. But it could not be; his work was done. The angels were then waiting to bear him to his home. On Thursday he ceased to live on earth, passing out of the twilight, into the sunshine beyond."

Brother Wilson was genial and unselfish, easy and unaffected in manner; he was possessed of kindly wit that sparkled like a diamond, and superior conversational power. "But the pulpit was his throne. There he was most attractive. His commanding figure, deep-toned and well modulated voice, his expressive features, his vivid imagination, his wonderful descriptive powers, his flashing intellect, and his loving Christian heart were ever in loving harmony and were all enriched by a constant flow of Christian tenderness, poetic beauty and spiritual power."*

Rev. Moses Hill, D.D., says of Mr. Wilson:

"Rev. James Emmett Wilson in many respects was a man of mark. In person he was tall, straight, and very commanding in his carriage. In disposition he was kind, remarkably frank, and generous almost to a fault. As a husband and father he was very affectionate, cheerful and indulgent. In the social circle he greatly excelled. His manners were easy and unaffected, and his cheerful sociability put all at ease in his presence. His wit was ever ready, but always harmless. He never sent out any poisoned arrows. His smile was peculiarly impressive,

---

*J. E. Wilson—Admitted on trial, Rock River Conference, 1847, being a local elder at the time of his admission; transferred to Wisconsin Conference, 1848; transferred to Missouri Conference, 1850; located, 1851; re-admitted, Rock River Conference, 1852; located, 1854; re-admitted, Illinois Conference, 1855; transferred to West Virginia Conference, 1857; transferred to Pittsburg Conference, 1859; located, 1860; re-admitted, Erie Conference, 1865; deceased, Youngstown, O., September 24, 1865. Appointments—1847, Rockford, Ill.; 1848-'49, Milwaukee, Wis.; 1850, St. Louis, Mo., Ebenezer; 1852, Chicago, Ill., Canal Street; 1853, superannuated; 1855, Jacksonville, West Charge; 1856, supernumerary; 1857-'58, Wheeling, W. Va., Fourth Street; 1859, Pittsburg, Christ Church; 1865, Youngstown.

and gave a double power to the charm of his conversation. In the excitement of the social circle a stream of innocent humor seemed constantly to flow through his soul. He was usually the center of an interested and greatly delighted group. His fund of anecdotes was extensive, and no man could tell them better. His piety was deep and earnest. Those who knew him intimately speak of him as a man of earnest prayer and close communion with God. . . . His sermons were peculiar. In their construction he used no other man's pattern; and hence, when prepared they would suit none but himself; but when he delivered them they were a power.—*(Pittsburg Christian Advocate, December 16, 1865.)*

CLINTON L. BARNHART, SYLVESTER W. LLOYD.

Clinton L. Barnhart was a native of Chautauqua county, New York. He was born September 1, 1842. He was educated in the common schools and academies of his own county, and prepared for college under private tutorage. He was converted in a revival meeting conducted by A. C. Tibbetts in February, 1862. He enlisted as a private in the One Hundred and Fifty-fourth Regiment, New York Volunteers, and was promoted to first lieutenant, and commanded the company in four battles of the Atlanta campaign. He was wounded three times, the third wound being so severe that he was kept from further active service. He was on detached service in Columbus, Ohio, during part of the winter of 1864-'65. While there he united by letter with Bigelow Chapel, of which D. H. Moore, afterwards Bishop Moore, was the pastor. There he received his license to preach. Receiving his discharge from the army, he returned to his home, and in 1865 was received on trial in the Erie Conference. He was transferred to the Michigan Conference in 1871. In 1891 he took a supernumerary relation, and in 1901 superannuated. He then engaged in agricultural and horticultural pursuits, and holds his church relations at Sparta, Mich. He writes—1905: "I retain ardent affection for the dear old brethren of the Erie Conference who bore with my youthful mistakes and inexperience."*

*C. L. Barnhart—Admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; transferred to Michigan Conference, 1871. Appointments—1865, Millville; 1866 Albion

Sylvester W. Lloyd, son of Rev. Watts B. Lloyd, was born in Mercer county, Pa., January 31, 1837. He resided with his father, after the retirement of the latter from the ministry, on a farm near Waterford, Erie county. He was converted at the age of fifteen years and united with the Methodist Episcopal Church. In 1856 he went to Illinois and engaged in teaching, and the next year removed to Kansas. He was licensed to preach in 1858, his license bearing the signature of L. B. Dennis, presiding elder. He was admitted on trial in the Kansas and Nebraska Conference the same year. His first appointment embraced several counties and required three hundred miles of travel to make the round. He was ordained deacon by Bishop Morris in 1861, and at the same date he was ordained elder under the missionary rule. He then went to Colorado, which at that time belonged to the Kansas Conference, where he labored two years. In 1865 he was transferred to the Erie Conference. His frequent changes noted in the margin were made necessary by sicknesses and death in his own family and that of his wife's parents.

He was elected delegate to the General Conference of 1876.*

---

and Lockport; 1867, Wesleyville and Green; 1868, Springfield; 1869, Waterford; 1870, Millville; 1871-'72, Schoolcraft and Vicksburg, Mich.; 1873-'74, Galesburg and Climax, Mich.; 1875-'77, Muskegon, Mich.; 1878-'79, Big Rapids, Mich.; 1880, Jackson, Mich., First Church; 1881-'84, Ionia District; 1885-'86, Albion District; 1887-'89, Charlotte, Mich.; 1890, Mason, Mich.; 1891-1900, supernumerary; 1901-'07, superannuated; present residence, Sparta, Mich.

*S. W. Lloyd—Licensed to preach, 1858; admitted on trial, Kansas and Nebraska Conference, 1858; full connection, 1860; deacon, 1861, Morris; elder, 1861, Morris; transferred to Erie Conference, 1865; transferred to Kansas Conference, 1868; transferred to Minnesota Conference, 1877; transferred to Genesee Conference, 1879. Appointments—1858, Kansas Center, (Mr. Lloyd says "Emporia") Kas.; 1859, Mound City, (Mr. Lloyd says "Minneola") Kas.; 1860, Spring Hill, Kas.; 1861, Colorado City, (Mr. Lloyd says "Canon City") Kas.; 1862, South Park, Kas.; 1863, Troy, Kas.; 1864, Doniphan, Kas.; 1865, Edinboro; 1866-'67, Springfield; 1868-'69, Junction City, Kas., (Mr. Lloyd says: 1868, "Holton"; 1869-'71, "Junction City"); 1870-'71, not able to learn; 1872-'74, Manhattan, Kas.; 1875-'76, Lawrence, Kas.; 1877, St. Paul, First Church; 1878, Minneapolis, Centenary Church; 1879-'80, Buffalo, Grace Church; 1881-'83, Hornellsville; 1884, Corning, Park Church; 1885-'87, Wellsboro; 1888-'91, Batavia; 1892-'95, North Tonawanda, First Church; 1896-'98, Medina; 1899-1900, Perry; 1901, Walworth, (Mr. Lloyd says "Williamsville"); 1902-

James G. Townsend, Ira Baker Goodrich.

James G. Townsend was born in Pittsburg, Pa., in 1839. His mother was a descendant of the Schuylers, of New York city. He was converted when eighteen years of age in the little Methodist Episcopal Church at Brockway, Trumbull Co., Ohio. From Oberlin College, where he was a student, he enlisted in the Union Army in 1862. In the battle of Perryville he received a gunshot wound which gave him a helpless arm which he has carried all his life. Upon his return from the army in 1863 he entered Allegheny College, from which at a later date he received the degree of Doctor of Divinity. He was some time principal of the Union school at New Falls, and one year principal of Carrier Seminary. He was licensed to preach in 1863, and joined the Erie Conference in 1865. He withdrew from the Methodist Episcopal Church in 1874, and served the Congregational Church at Amherst for six months, when he returned to Oil City, Pa., where he was pastor when he withdrew, and finished building the present fine church edifice. He was pastor of several of the most prominent churches in the conference, which he served with great acceptability. He was transferred to the Genesee Conference in 1884, and, after a year's ministry in Buffalo, again withdrew from the Methodist Episcopal Church and founded the Independent Congregational Church in Jamestown, N. Y., teaching what he called a "New Theology." His sermons were published weekly for several years and widely read. After four years, finding himself failing in health, he rested for a year, and then founded the First Unitarian Church, of Pittsburg. His health again failing, he spent three years on his farm in Brookfield, Ohio. Two volumes of his sermons have been published in book form, and several other small volumes. He now, July 16, 1907, lives in Jamestown, N. Y., and is engaged in literary work.*

'04, Buffalo, Ontario Street; 1905, Buffalo, Northampton Street. These differences may be the result of changes made after conferences, as is often the case in new and growing territory.

*J. G. Townsend—Licensed to preach, 1863; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; withdrew from ministry and membership, 1874, and entered the ministry of the Congregational Church, serving one

Ira Baker Goodrich was born in Madison, O., February 17, 1830. At the age of ten years he was left without the tender care and loving influence of a Christian mother. He was converted during the winter of 1845 in a meeting held by Milo Butler. He was married to Adeline Cortam, March 26, 1851. He was licensed to preach by the Thompson Quarterly Conference, January 22, 1860. He was admitted on trial in the Erie Conference in July, 1865. In 1894 he superannuated, settling in Geneva, where he lived till the day of his death. Being of a cheerful disposition, he drove sorrow and sadness out and carried sunshine in. For the many years of his sufferings he was never complaining, but sweet and cheerful, trying, as he often said, to live the life of the Master. How well he succeeded there are many who can testify. Just before his death, waking out of a sound sleep, as he stood on the borderland, he exclaimed, "I am the child of a King," and then fell asleep. It was as the clock struck one on the night of September 7, 1905, that the voice, unheard by mortal ear, was heard by him, and the chariot of heaven was sent to carry him home. Surely it may be said: "They rest from their labor and their works do follow them." The funeral services were held at his late home.*—*(Minutes of the East Ohio Conference, 1905.)*

---

year as pastor of the churches at Amherst and North Amherst, O.; withdrew from the Congregational Church, 1875, and reentered the membership of the Methodist Episcopal Church as a local preacher; admitted on trial, 1876; full connection, 1878; transferred to Genesee Conference, 1884; withdrew from the ministry and membership of the Methodist Episcopal Church, 1885. Appointments—1865, Windham; 1866, Middlebury; 1867, principal, Carrier Seminary; 1868, Edinboro; 1869-'70, North East; 1871-'72, Forestville; 1873, Oil City; 1875, Oil City (supply); 1876, Oil City; 1877-'79, Jamestown, N. Y.; 1880-'82, Meadville, First Church; 1883, Corry; 1884, Buffalo, Asbury Church.

*I. B. Goodrich—Licensed to preach, 1860; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., September 7, 1905. Appointments—1865, Kirtland and Chester; 1866-'67, Williamsfield; 1868-'69, Windsor and Hartsgrove; 1870-'71, Jefferson; 1872-'73, Mayfield; 1874-'75, Mentor; 1876-'78, Nottingham and Glenville; 1879-'80, Conneaut; 1881-'82, Bedford and Northfield; 1883-'84, Green; 1885-'86, Orwell; 1887, New Cumberland; 1888-'89, Warrensville; 1890, Mayfield; 1891-'93, Geneva, Second Church; 1894, supernumerary; 1895-1904, superannuated.

W. F. Wilson, presiding elder, speaking of the Cleveland District camp meeting, says:

"Our camp meeting was a noble success. The Spirit was poured out upon us from the beginning. The interest and prosperity of the meeting continually increased. Seekers of religion came forward from the first. Mourners were converted every day. Seventeen were reported as having been brought into the Kingdom in one prayer meeting. The whole number of professions could not be ascertained. At the close some set the number at fifty, some seventy, and many more at one hundred. The Church was deeply moved, and baptized by the Spirit. The blessing of holiness was sought by multitudes, and found by many. The tide of religious feeling was constant and all prevailing, and although the external excitement and demonstrations were less than have been seen, the writer never witnessed a finer flow of enjoyment. The order on the ground and in the vicinity was most excellent." This meeting was held near Thompson.—*(Pittsburg Christian Advocate, Sept. 16, 1865.)*

VII.

SLAVERY—WAR—PEACE.

Slavery in Pennsylvania.

Slavery was introduced in Pennsylvania in 1681. In 1780 an act for the gradual abolition of slavery was passed. This measure was originated, prepared, and carried through the Legislature by George Bryan. It was many years before the state was wholly free from slavery. As late as 1860 there was still one slave in Pennsylvania; his name was Lawson Lee Taylor, and he belonged to James Clark, of Donegal township, Lancaster county, Pa. In 1787 Samuel Wright laid out Columbia, Lancaster county, and set apart the northeastern part for the colored people, to many of whom he presented lots. This section was thickly settled, and formed a good hiding place for escaped slaves. The term "underground railroad" originated in this way: At Columbia the runaway slave was so completely lost to the pursuer that the slave hunter would frequently exclaim, "There must be an underground railroad somewhere." Hence the name.

In 1838 an organization was effected in Philadelphia, of which Robert Purvis was the president, and Jacob C. White, secretary. The system grew and extended all over the state, several of the lines of the underground railroad passed through the Erie Conference territory. We will not attempt to give an account of the whole system. One road started from Baltimore, Md., and extended by way of Bellefonte, Grampion Hills, Punxsutawney, Brookville, Clarington and Warren to Lake Erie and Canada. A branch road came from Indiana, Pa., to Clayville. The conductors and agents of these roads were principally Methodists and Quakers. In Jefferson county were Elijah Heath and wife, Arad Pearsal and wife, James Steadman and wife, and the Rev.

Christopher Fogel and his first and second wife, of Brookville, Isaac P. Carmalt and his wife, of near Clayville, James A. Minish of Punxsutawney, and William Coon and his wife of Clarington. The Heaths, Pearsals and Fogels were Methodists, and Mrs. Fogel, the first wife of Rev. Fogel, was the first woman who ever prayed aloud in Brookville.

The number of slaves which escaped through this line may be judged by notices in the newspapers of the day. For an example, an early paper of Brookville says editorially: "Twenty-five fugitive slaves passed through Brookville Monday morning on their way to Canada." On Monday morning, October 14, 1850, forty armed fugitive slaves passed through Brookville to Canada. The Brookville Jeffersonian of September 15, 1854, contained among others this advertisement: "Escaped from jail of Jefferson county, Pa., last night, a black man, named William Parker, alias Robinson, a slave belonging to the undersigned; aged about twenty-six years, and about five feet and six inches high; broad shoulders, full round face, rather a brave countenance, and thick lips, particularly the upper lip; stammers a little, and rather slow in speech; was removing him to the State of Virginia by virtue of a certificate from Judges Shippen and Irvin of the Court of Common Pleas of Venango county; wanted to take him to the place from which he fled. I will give reward of $150 to any person who will deliver him to the jail of Jefferson county, Va., and if that sum should appear to be inadequate to the expense and trouble, it shall be suitably increased.

"Stephen Delgarn."

Now it appeared that Arad Pearsal was the jailer. The jail was constructed from stone spawls with wooden doors and big iron locks. The prisoners were shackled and handcuffed. William Parker, the slave, reached Canada. Heath, another Methodist, and Steadman, furnished augurs and files. A thief, also in jail, named Butler B. Amos, filed the shackles from the slave and, with augurs, bored the locks off the doors. Pearsal, Heath and Steadman did the rest. Then, too, Steadman had Delgarn, who was in pursuit of the slave, arrested for traveling on Sunday. This gave the slave a good start through the woods for Canada. This is one of

the exciting incidents of the times.

Christopher Fogel, whom we have already mentioned, was in the underground railroad business in Heathville, and so continued until the war for the Union. Several posts in and around Brookville are still shown as his places of concealment for the fugitive slaves—the old tannery, the K. L. Flood farm, the little yellow house, where Benscoter's residence now is, and the old house formerly owned by John J. Thompson, opposite the United Presbyterian Church. The next station on the road was the house of William Coon, of Clarington. He fed the slaves, ferried them over the Clarion river and started them through the wilderness for Warren; other stations are mentioned, Mercer and Fredonia, N. Y., being among the more prominent. Several lines passed across the Ohio river into Ohio and through the Western Reserve.—*(W. J. McKnight, A Pioneer Outline History of Pennsylvania, pp. 310-328; consult also Pioneer History of Jefferson County, pp. 266-284.)*

Early Conferences on Slavery.

The following questions and answers appear in the "minutes of some conversations between the preachers in connection with the Rev. Mr. John Wesley," held in Baltimore, Md., April 24, 1780:

"Q. 16. Ought not this conference to require those traveling preachers who hold slaves to give promises to set them free?"

"A. Yes."

"Q. 17. Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

"A. Yes."

In the minutes of the conference held at "Ellis's Preaching House," May 6, 1783, and adjourned to Baltimore, May 27, we have the following:

"Q. 10. What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

"We will try them another year. In the meantime let their assistant deal faithfully and plainly with everyone, and report to the next conference. It may then be necessary to suspend them."

At the adjourned meeting we find this additional action:

"Q. 12. What shall we do with our friends that will buy and sell slaves?

"If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

"Q. 13. What shall we do with our local preachers who will not emancipate their slaves in the states where the laws admit it?

"Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey.

"Q. 22. What shall be done with our traveling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?

"Employ them no more."

It was found that the problem of slavery was too great for solution at that time. The minutes of 1785 contain the following:

"It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

"N. B.—We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means."

These early efforts to rid the Church of the crime of slavery suffered defeat. There is a single mention of the subject in 1795, when the call for a fast included among the causes for "fasting, humiliation, prayers and supplication" "the deep-rooted vassalage that still reigneth in many parts of these free, independent, United States."—*(Minutes of Conferences, Vol. I, pp. 12, 18, 20, 21, 24, 64.)*

The following action of the General Conference of

1800 and later conferences shows its gradual retreat from its early advanced position:

"Brother Snethen moved that this General Conference do resolve, that from this time forth no slaveholder shall be admitted into the Methodist Episcopal Church. Negatived."

"Brother Bloodgood moved that all negro children belonging to the members of the Methodist Society, who shall be born in slavery after the fourth day of July, 1800, shall be emancipated—males at — years, and females at — years. Negatived."

"Brother Lathomus moved that every member of the Methodist Episcopal Church, holding slaves, shall, within the term of one year from the date hereof, give an instrument of emancipation for all his slaves; and the quarterly meeting conference shall determine on the time the slave shall serve, if the laws of the state do not expressly prohibit their emancipation. Negatived."

"Brother Cooper moved that a committee be appointed to prepare an affectionate address to the Methodist Societies in the United States, stating the evils of the spirit and practice of slavery, the necessity of doing away with the evil as far as the laws of the respective states will allow; and that the said address be laid before the conference for their consideration, and, if agreed to, be signed by the bishops in behalf of the conference. Agreed to."

Brother Timmons "moved that when any of our traveling preachers become owners of a slave or slaves by any means, they shall forfeit their ministerial character in the Methodist Episcopal Church, unless they execute, if it be practicable, a legal emancipation of such slave or slaves agreeably to the laws of the state wherein they live. Agreed to."—*(General Conference Journal, 1800, Vol. I, pp. 40, 41, 44.)*

At the next General Conference, after various resolutions concerning slavery, Ezekiel Cooper moved that a committee be appointed to which the whole subject should be referred. The motion carried, and the committee was appointed. Their report was adopted by the conference, and was as follows:

"1. We declare that we are as much as ever convinced of the great evil of slavery, and do most earnestly

recommend to the yearly conferences, quarterly meeting conferences, and to those who have the oversight of districts, circuits, and stations, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves for the emancipation of them, immediately or gradually, as the laws of the states respectively and the circumstances of the case will admit; and we do fully authorize all the yearly conferences to make whatever regulations they judge proper in the present case respecting the admission of persons to official stations in our church.

"2. When any traveling preacher becomes the owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

"3. No slaveholder shall be received into full membership in our society till the preacher who has the oversight of the circuit or station has spoken to him fully and faithfully on the subject of slavery.

"4. Every member of our society who sells a slave, except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of three male members of the society, appointed by the preacher who has the charge of the circuit or station, shall, immediately after full proof, be excluded from the society; and if any members of our society purchase a slave, the ensuing quarterly meeting conference shall determine on the number of years which the slave so purchased should serve to work out the price of his purchase; and the person so purchasing shall, immediately after such determination, execute a legal instrument for the manumission of such slave at the expiration of the term determined by the quarterly meeting conference; and in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the quarterly meeting conference, such member shall be excluded the society: Provided, That in case of a female slave, it shall be inserted in the aforesaid instrument of manumission that all her children who shall be born during the years of her servitude shall be free at the following times, viz.: every female child at

the age of twenty-one, and every male child at the age of twenty-five; provided, also, that if a member of our society shall buy a slave with a certificate of future emancipation, the terms of emancipation shall, notwithstanding, be subject to the decision of the quarterly meeting conference. Nevertheless, the members of our society in the states of North Carolina, South Carolina and Georgia shall be exempted from the operation of the above rules.

"5. Let our preachers from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters."—*(General Conference Journal, 1804, Vol. I, pp. 62-63.)*

At the General Conference of 1808: "Moved by Stephen G. Roszel, and seconded by Thomas Ware, that the first two paragraphs of the section on slavery be retained in our discipline; and that the General Conference authorize each annual conference to form their own regulations relative to buying and selling slaves. Carried."—*(General Conference Journal, 1808, Vol. I, p. 93.)*

The committee on slavery in 1816, after stating that "the evil appears to be past remedy," and rehearsing the difficulties in the case, replace the recommendatory part of the answer to the question about slavery in the discipline by the words: "Therefore, no slaveholder shall be eligible to any official station in our church hereafter where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." This report was adopted.—*(General Conference Journal, 1816, Vol. I, pp. 169-170.)*

In 1828 S. G. Roszel offered the following resolution:

"Resolved, By the delegates of the annual conferences in General Conference assembled, That in all cases when there is creditable testimony against any members showing that they treat their slave or slaves with inhumanity, either in not supplying them with comfortable and sufficient food or raiment, or in separating husbands and wives or parents or children by buying or selling them in an inhuman traffic of our fellow creatures, the person or persons so offending shall be dealt with in the same manner as in the cases of immorality; and that this

regulation be inserted in our form of discipline." The resolution was signed by S. G. Roszel and P. W. Cartwright. It was laid on the table. At a later time these brethren offered a motion to take it from the table, but withdrew the motion.—*(General Conference Journal, 1828, Vol. I, p. 337.)*

During the session of the General Conference of 1836 in Cincinnati, Ohio, Rev. Samuel Norris and Rev. George Storrs, both members of the New England Conference, and delegates to the General Conference, attended an anti-slavery meeting held in the city, and each delivered a brief address. This was the occasion of great excitement in the General Conference. S. G. Roszel offered a preamble and resolution which were discussed for two days, and then adopted as follows:

"Whereas, Great excitement has prevailed in this country on the subject of modern abolitionism, which is reported to have been increased in this city recently by the unjustifiable conduct of two members of the General Conference, in lecturing upon and in favor of that agitating topic; and,

"Whereas, Such a course on the part of any of its members is calculated to bring upon this body the suspicions and distrust of the community, and misrepresent its sentiments in regard to the point at issue; and,

"Whereas, In this aspect of the case, a due regard for its own character, as well as a just concern for the interests of the Church confided to its care, demand a full, decided, and unequivocal expression of the views of the General Conference in the premises; therefore, be it

"Resolved, By the delegates of the annual conferences in General Conference assembled, (1) That they disapprove in the most unqualified sense the conduct of two members of the General Conference, who are reported to have lectured in this city recently upon and in favor of modern abolitionism;

"Resolved, (2) That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding states of this Union;

"Resolved, (3) That the foregoing preamble and resolutions be published in our periodicals."

The unanimity with which the General Conference adopted this paper is given in the Journal:

"The consideration of the motion of S. G. Roszel was resumed, and, after a few remarks, the question was taken on the first resolution, which was adopted, 122 voting in favor, and 11 against it. The second resolution was then read. An amendment was moved by A. Scott, and after considerable debate, on taking the question, the motion to amend was lost, 123 against and 14 in favor of it. The resolution was then read, and a division of it called for. The first member of the resolution was then read, and on taking the question it was adopted, 120 in favor and 14 against it. The remaining part of the resolution was then read, and on taking the question, 137 voted in favor of it, and none in the opposition.

"The preamble was then read and adopted.

"The third resolution was also read and adopted."—*(General Conference Journal, 1836, Vol. I, pp. 446-447.)*

Erie Conference on Slavery.

J. S. Barris and Martin Ruter were delegates to this conference from this territory, and the former returned greatly strengthened in his anti-slavery sentiments. The action of the General Conference offended many. They began to preach, lecture, pray and talk upon the evils of slavery yet more earnestly. They advocated immediate, universal, and unconditional emancipation. Ralph Clapp, Isaac Winans, William Swayze, George W. Clarke, Bryan S. Hill and Benjamin Preston became ardent supporters of Mr. Barris. Foremost among their opposers were William Stevens, Ira Eddy, Billings O. Plimpton, Hiram Kinsley, John C. Ayres, John Chandler and John J. Steadman. J. S. Barris was the recognized leader in behalf of emancipation.

Mr. Barris was born in Washington county, Pa., July 25, 1800, and was converted at the Pike Run camp meeting in 1820. He was licensed to preach by the Local Preachers' Conference, held in Salem, Mercer Co., Pa., in June, 1822, and two years later admitted on trial in

the Ohio Conference. He became a member of the Pittsburg and Erie Conferences at their organization.

"Indeed, Mr. Barris at this time possessed more popular influence than any other member of the conference outside of Allegheny College. He was now thirty-six years old, with twelve years' experience in the ministry; small in stature, but possessing robust health; quick in all his movements, and exceedingly genial in his disposition. He was very apt and adroit as a disputant, gave a peculiar nod of his head when uttering emphatic words, carrying generally, both in the pulpit and when out of it, a good-sized quid of tobacco inside of his under lip. He was lively and animated in his address, but rather too full of pleasantry and free with laughable stories to impress you in the most favorable manner with the depth of his piety, and yet his zeal for God's glory and man's well-being was so great as to inspire you with great respect for the man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 36-37.)*

J. S. Barris and Isaac Winans were presiding elders of two prominent districts—the Meadville and the Ravenna. The subject of abolitionism became the topic of conversation at social gatherings, was discussed at public meetings called for that purpose, and furnished pulpit themes. The excitement on these districts grew in intensity. The sentiments of the presiding elders called forth the most bitter opposition. There was frequent alienation of friends. "Zion's Watchman," pledged to emancipation, was started in Lowell, Mass., by Rev. Orange Scott, who had been a member of the General Conference of 1836. Messrs. Barris and Winans, and their associates endorsed and circulated this paper instead of the church papers which denounced their course. They encouraged passing anti-slavery resolutions at quarterly and district conferences, and formed abolition societies. Opposition became more demonstrative. Abolition speakers were mobbed and their meetings broken up, and the law gave no protection. The Erie Conference became the storm center of abolition agitation. The session of 1837 saw the culmination.

No member of the conference would admit that he was in favor of slavery, doubtless no one would admit that he really desired its continuance. "They saw it so

interwoven with the entire structure of our government, and the whole machinery of the Church, that to abolish it was impossible, and even to mitigate its numerous admitted evils was beyond the power or rightful action of the people in these Northern States; :and, therefore, claimed that the hot and exciting discussion of the subject now going on was hurtful to the Church, injurious to both master and servant, and full of peril to the national government, and therefore should be terminated in some way." The abolitionists had hoped to have had a majority in the conference. They had made gains during the year. Rev. Orange Scott was to be present.

The conference met at Jamestown, N. Y., August 9, 1837, Bishop Robert R. Roberts presiding. Allured Plimpton was chosen secretary. Several members of the Pittsburg Conference were present in the interest of Allegheny College and the "Pittsburg Conference Journal." The conference desired to hear them, and passed a resolution inviting "members of sister conferences who are or may be present," to seats within the bar of the conference, and to take part in the deliberations. This admitted Orange Scott and any other abolitionists who might be present.

We meet with the following action taken Friday morning, the third day of the conference: "A resolution was offered by Brother Barris on the General Rule of Slavery, and on motion the resolution was laid on the table—32 to 29."—*(Written Journal of the Erie Conference, 1837, p. 20.)* The resolution is not recorded, but we are able to trace its origin. The Baltimore Conference, at its session in March, 1837, had by resolution given its exposition of the rule on slavery, as it then appeared in the discipline, as follows:

"Resolved, That in all cases of administration, under the general rule in reference to buying and selling men, women and children, it be and hereby is recommended to all committees, as the sense and opinion of this conference, that the said rule be taken, construed and understood so as not to make the guilt or innocence of the accused to depend upon the simple fact of purchase or sale of any such slave or slaves, but upon the attendant circumstances of cruelty, injustice or inhumanity, on the one hand, or those of kindness or good intentions on

the other, under which the transactions shall have been perpetrated."

The resolution of Mr. Barris was against this interpretation. Messrs. Barris, Winans and Scott spoke at length, and several brethren replied. The same evening a meeting was called and a society organized under the initials of the Erie Conference, with the avowed purpose of continuing the discussion. The next day B. O. Plimpton offered in conference the following resolution:

"Whereas, An anti-slavery society is said to have been formed under the initials of the Erie Conference; therefore, be it

"Resolved, That as a conference we disclaim all connection with such association."

The resolution was signed by B. O. Plimpton and J. J. Steadman, "and was carried—35 being in favor of the motion and 25 against it."*—*(Written Journal of the Erie Conference, 1837, p. 24.)*

The next session of the Erie Conference was held in Painesville, O., commencing August 8, 1838, Bishop Beverly Waugh presiding, and Allured Plimpton, Secretary. The great battle for abolition was at hand. The clans were gathering. It was the subject discussed on the way to conference. The battle was not delayed. In the forenoon of the second day "Father Stevens" offered the following resolution:

"Resolved, by the Erie Annual Conference, That while we disclaim all intention of interfering with any man's private opinions, and while, as the discipline says, 'We are as much as ever convinced of the great evil of slavery,' we judge it incompatible with the duties and obligations of Methodist preachers to spend their time in delivering abolition lectures, contributing to the getting up of abolition meetings, or in attending abolition conventions or in circulating abolition papers."

The discussion was heated and lengthy, when the previous question was called for, and a vote ordered by a division of the house. The resolution was adopted—36 for, and 30 against. Mr. Gregg says of the argument of J. J. Steadman: "His speech was ingeniously and carefully arranged, eloquently delivered, and exceedingly impress-

*Mr. Gregg gives the vote as 31 to 25.

ive, and he was frequently interrupted with applause from the conference, and even the bishop in the chair responded approvingly at times."—*(Written Journal of the Erie Conference, 1838, p. 30; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 75-76.)* This was not the first time that, in these slavery and other discussions, "the chair" has indicated its sympathy so as to influence the vote. We may notice also that at the former session of the conference, when the resolution concerning the anti-slavery society" was under discussion, Hiram Kinsley, after a powerful plea in which new arguments were presented, moved the previous question, thus giving no opportunity for reply.

The next Sunday evening Mr. Barris preached in the Congregational Church, and in his sermon spoke strongly concerning the action of the conference, and announced his determination to become still more active in the cause of freedom for the slaves. On Tuesday morning the following charge and specifications were presented:

Charges Against Preachers and Their Results.

"Charge. Insubordination to the constituted authorities of the Methodist Episcopal Church.

"Specification 1. Disobedience to the advice of the General Conference in lecturing and agitating the subject of abolitionism the past year.

"Specification 2. For contempt of this conference by getting up and presiding at an abolition meeting on Thursday, the 9th inst., and in delivering an abolition lecture under pretense of preaching a gospel sermon in the Congregational Church in this place on Sabbath evening last.

"Specification 3. In giving leave to the preacher in charge of New Castle Circuit to attend the abolition convention held in Utica in May last."

A motion was carried giving Mr. Barris "time to prepare to meet said charges," but the delay was brief. The first specification was read and while the first witness was testifying the following resolution was presented and adopted:

"Whereas, Charges have been preferred against Rev. J. S. Barris for *insubordination* to the *authorities* of the

Methodist Episcopal Church in agitating the subject of *abolitionism* and is likely to protract the session of this conference to a greater length than necessary; therefore,

"Resolved, That the parties be respectfully requested to suspend further investigation and try to effect a mutual reconciliation and report to conference."

This resolution was signed by Isaac Winans and David Preston. Brother Barris and the prosecuting parties, with two or three friends from each side requested permission to retire, and it was granted. At the afternoon session the charges against Mr. Barris were withdrawn. He now made a statement and explanations and retired, and the conference, not willing to let the matter rest, adopted the following resolution:

"Resolved, That this conference regrets the course pursued by Brother Barris with regard to the agitating of the subject of modern abolitionism; and that he be admonished by the presiding officer of its impropriety, and through the same medium respectfully requested to desist from such conduct in future; and that his character pass." The admonition was administered, and the case ended.—*(Written Journal of the Erie Conference, 1838, pp. 35-36; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 76-78.)*

The case of Benjamin Preston must be presented. Mr. Gregg, who was a member of the conference, gives details not to be found in the journal. We will let him relate the story.

"When this brother's name was called Rev. John Chandler, his presiding elder, arose and said to the conference that complaints having been made to him relative to the conduct of Brother Preston, he had felt it to be his duty to call a committee to investigate them; and as the committee had decided against his course of action, it became his duty, as presiding elder, to bring the whole subject before the conference for final adjudication. On Tuesday morning the case of Brother Preston was called up and the minutes of the investigation referred to were read, and conference decided to sustain the findings of the committee, and as a punishment ordered that Brother Preston should be reproved in open conference by the bishop, and the reproof was promptly administered. On Wednesday following a new bill of complaints against

Brother Preston was presented to conference for investigation, as follows:

" 'First—For saying that the proceedings of the New York Conference at its last session were unrighteous and unjust, and equal to a Roman inquisition, and he would as leave see the prosecutions under the reign of Queen Mary revived as said proceedings, and that the devil was at the bottom of it.*

" 'Second—For saying that in reference to his abolition movements he would lecture as much as he pleased, and circulate "Zion's Watchman" as much as he could, and the conference might help itself if it could.

" 'Third—For making exertions in favor of an abolition meeting in Monroe village, to the injury of the Methodist Society in that place, although earnestly requested not to do so.

" 'Fourth—For desecrating the Sabbath by delivering abolition lectures thereon.'

"But little testimony was produced, Brother Preston admitting all that was alleged against him, except that his abolition lectures delivered on the Sabbath were not a desecration of the day. He was pronounced guilty, and the passage of the following resolution closed up the unpleasant case:

" 'Resolved, That Rev. Benjamin Preston be deprived of his parchments and be suspended one year.'

"The next evening a large audience was hastily convened to hear Brother Preston's defense, in which he denounced the action of the conference with great severity and much warmth of feeling, comparing its action to the *Roman inquisition*, etc., which greatly widened the breach between him and the conference, and rendered a complete separation inevitable."

There were several other cases, concerning which Mr. Gregg writes: "The reception of candidates into full connection became the next cause of trouble, for some of the young men had given offense by their abolition movements. B. K. Maltby was discontinued, and went and spent a year in Allegheny College improving his education, and the next year was elected a member in full connection. J. W. Lowe was not received on account of

*The New York Conference had tried some of its abolition members as we were doing.

participating slightly in one or two abolition meetings; but in the afternoon session of conference, Mr. Lowe was induced to make a statement of the facts in his case, which so far relieved the minds of brethren that he was admitted. H. J. Moore was continued on trial, and Joseph Leslie had to receive a brief criticism, but was elected. These trying scenes made the first Painesville Conference one never to be forgotten by those who attended it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 78-80.)*

Benjamin Preston, mentioned above, was the son of Rev. David Preston. He was converted at one of the quarterly meetings held on the Chautauqua Circuit by William Swayze, in about 1828. He was licensed to preach and received on trial in the Pittsburg Conference in 1831. He was then a young man of eighteen or nineteen years. "He was a stout-built young man, of medium height, full of good humor; possessed excellent natural abilities, and with close application to study might have been brilliant; could preach a good, strong sermon."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 285-286.)*

Soon after conference Mr. Preston withdrew from the Church and became the pastor of a church that withdrew from the old St. Clair Street Church in Cleveland, Ohio, and joined the "Congregational Consociation." When the Wesleyan Methodist Church was formed it became a member of that denomination. Mr. Preston was not happy in this work, and closing his labors in February, 1841, went to Harmony, Chautauqua Co., N. Y., with the intention of seeking membership again in the Methodist Episcopal Church and Erie Conference; but he was taken with typhoid fever which terminated in death, March 10, 1841.

J. S. Barris also withdrew from the Church, and was the foremost leader in the organization of the "Congregational Consociation." He united with the Congregational Church, and for many years was the settled pastor in the town of Quincy, Chautauqua Co., N. Y. He later served a church near Niagara Falls.

Isaac Winans was the third prominent preacher who withdrew. He served pulpits in the Wesleyan Methodist, Presbyterian and Congregational Churches, in the last

of whose ministry he died. He had assisted Mr. Barris in the formation of the "Congregational Consociation." He was received on trial in the Pittsburg Conference in 1828, and became a member of the Erie Conference at its organization.

Ensign B. Hill withdrew, spent a few years in the "Congregational Consociation," and then with the Wesleyans until "he came to a sudden and rather mysterious death somewhere in northern Ohio." He was received on trial in the Pittsburg Conference in 1835, and became a member of the Erie Conference at the division.

Further Slavery Resolutions and Legislation.

The rule on slavery prohibited the "buying and selling men, women and children" with "the intention to enslave them." The slaveholders interpreted the rule in such a manner as to nullify it—except in case of the regular African slave trade. According to this interpretation, neither "buying" nor "selling" alone constituted a violation of the rule; there must be "buying *and* selling" in the same transaction. And then, too, "men, women *and* children" must be embraced in the purchase. Any two of these would not be enough. Again, it must be with the "intention to enslave them;" that is, as they interpreted the rule, *to reduce those not already slaves to slavery.* The New England Conference had passed a resolution with the request that the bishops present it for approval to the several annual conferences for their concurrence, requesting the next General Conference to alter the "General Rule on Slavery" so as "to prohibit the buying, or selling, or holding men, women or children as slaves under any circumstances, or giving them away, unless on purpose to free them." The following resolution, signed by William Stevens and B. O. Plimpton, was offered:

"Resolved, That the conference *non*-concur in the resolution of the New England Conference requesting the next General Conference to alter our general rules on the subject of slavery."

The presiding bishop, Joshua Soule, was invited to take part in the discussion, and Mr. Gregg says "the presiding bishop took a prominent part." The resolution of *non*-concurrence was passed—the vote standing 86 to 3.

It would be interesting reading if we had the arguments by which the Erie Conference justified this extraordinary and amazing action, by which it practically declared itself in favor of slavery in every form in which it existed in the United States, and in favor of nullifying any previous General Conference legislation which stood in the way. But the matter was not to pass without furnishing the conference an oppotunity of placing itself more firmly on the record. The following resolution was presented and laid on the table:

"Resolved, That the resolution on abolition passed by the last Erie Annual Conference be rescinded from the minutes of the journal."

A. Plimpton and J. E. Chapin then offered the following, which was promptly laid on the table:

"Resolved, By the Erie Annual Conference that the resolution of the last conference on abolition is not intended to deprive a Methodist preacher of the privilege of uniting and acting in common with their fellow citizens in an anti-slavery society the same as is allowed to the preachers who wish to unite and act in Colonization Society."—*(Manuscript Journal of the Erie Conference, Vol. I, 1839, pp. 48-49.)* The Erie Conference could not have served the cause of slavery better unless it were itself to have entered actively upon the traffic.

After the result of the vote was announced Allured Plimpton asked for a location and it was granted. Allured was the brother of B. O. Plimpton. He was received on trial in the Pittsburg Conference in 1829, and became a member of the Erie Conference at its organization. "Mr. Plimpton was below medium size, and had an impediment in his speech which lessened his efficiency as a public speaker; but he was an accomplished gentleman, had an amiable disposition, was a close student, and was highly esteemed."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 265.)* After his location he returned to the practice of medicine which he had abandoned to enter the ministry. He served the Church as a local preacher and was held in the highest esteem. He closed his earthly career peacefully and triumphantly in Painesville, O., November 24, 1862.

Both parties held a caucus and nominated delegates to the General Conference, and the nominees of the anti-

abolition party were elected—B. O. Plimpton, John Chandler, David Preston, Hiram Kinsley and John C. Ayres; with John J. Steadman and Arthur M. Brown as reserve delegates. Thus ended the first abolition war in the Erie Conference.

In 1840 a little murmur was heard but the voice was promptly stifled. The following entry in the journal is the only hint that disturbs the mortuary silence: "Ira Norris passed with the following preamble and resolution: 'Whereas, Brother Norris has pursued a course during the past year, disorganizing in its tendency; therefore, Resolved, By the Erie Annual Conference that it unqualifiedly condemns his course and that in view of his humble confession we pass his character and continue him among us.'" Let other rash young men take notice.

The Second Abolition War.

We now quote from the Conference Journal of 1843:

"The resolution from the General Conference on the subject of slavery as follows: 'Resolved, By the Genesee Annual Conference, that we petition the next General Conference to so alter the general rules in the discipline of our Church as not to admit or continue any person a member who holds a slave or slaves in any state, territory or district where the laws of the state, territory or district will admit of emancipation and permit the emancipated slave to enjoy freedom; and for this purpose the rule be changed so as to read as follows, viz.: "The buying or selling of men, women or children with an intention to enslave them or the holding them as slaves in any state, territory or district where the laws of said state, territory or district will admit of emancipation and permit the liberated slave to enjoy freedom," '—was presented for concurrence, and on motion the conference resolved not to concur; non-concurrence 61, concurrence 33. A resolution of the New York Conference on the subject of slavery was presented as follows: 'Resolved, by the New York Annual Conference, that the next General Conference be authorized and requested to suspend the fourth item in the restriction regulations so far as to make the rule on slavery read as follows: "The buy-

ing or selling of men, women or children with an intention to enslave them."' On motion the conference concurred in the above resolution; concurrence 84, non-concurrence 0."—*(Manuscript Journal of the Erie Conference, Vol. I, 1843, pp. 149-150.)*

The following resolutions were adopted at a district meeting held in Braceville, Ohio, January 21, 1846:

"While we still stand upon the old Methodist principles of our venerable founder and early fathers, as set forth in their explicit and elaborate testimony against the system of American slavery; and whereas, the South have separated from the Methodist-Episcopal Church on account of the action of the General Conference on the subject of slavery, which action, we believe, was both constitutional and scriptural; and whereas, this position of the South throws a sanction around the system of slavery; therefore,

"Resolved, That we are uncompromisingly opposed to the position of the Methodist Episcopal Church, South, and cannot consent to enter into any relation that will recognize them as a legitimate branch of the Wesleyan family, believing that such a relation would both be unscriptural and destructive to the interests of the Methodist Episcopal Church.

"Whereas, The establishment of a geographical line, beyond which the ministers of the Methodist Episcopal Church may not be permitted to discharge the duties of their commission, would be saying to the seceding church that we are willing to confide the cause of Christianity exclusively to their supervision, and whereas, such a concession would be, in our judgment, both anti-scriptural and anti-Methodistic; therefore,

"Resolved, That we cannot conscientiously support a paper that continues to advocate the establishment of such an impassable gulf;

"Resolved, That the untiring opposition of Drs. Bond and Elliott to the establishment of a boundary line meets with our unqualified approbation, and that we will use our best endeavors to increase their subscription lists;

"Resolved, That the rule of discipline, so frequently broken by ministers and members of the Methodist Episcopal Church, which prohibits the buying and selling of men, women and children with an intention to enslave

them, was designed to prohibit all traffic in human beings.

"Resolved, That the foregoing preamble and resolutions be forwarded to the Western Christian Advocate, Pittsburg Christian Advocate and the Christian Advocate and Journal, for publication.

"N.B. Will the two last mentioned papers copy? Signed by J. J. Steadman, A. Fouts, J. W. Lowe, L. Clark, Alden Walker, W. W. Maltby, J. L. Holmes, Potter Sullivan, Lorenzo Rogers, J. C. Ayres."—*(Pittsburg Christian Advocate, March 25, 1846.)*

Dr. William Hunter, editor of the Pittsburg Christian Advocate, to which these resolutions referred, replied under the same date. The reply ends in these words: "In conclusion, we have only to say that we have a passable reputation for good nature; but we have, withal, what may not be so generally known, a little stubbornness therewith—*mulishness* if you please. We dislike threats, and when attempted to be driven, become utterly impracticable. We have taken our position deliberately, understandingly, and in the fear of God, and cannot be moved from it by *proscription*. We are not the Advocate of the South, its doctrine or its measures, but we are the Advocate of the General Conference, the wisdom of its plans, and the propriety of abiding by them. Here we *stand*, and expect to stand, till we fall."

The Ravenna District meeting was held in Chardon, Geauga Co., Ohio, May 13, and a series of resolutions were adopted, of which we present the last:

"Resolved, (4th) That we deprecate the establishment of any immovable boundaries of our Zion, intended as dividing lines betwixt us and our southern brethren. For we shall ever hold it to be the inalienable Christian right of individuals, and also congregations of God's people to form such associations in the household of faith as they may deem best calculated to subserve their spiritual good, and promote the glory of God. We shall, therefore, deem it meet and right that those who, on the slavery question, are with the South in faith and practice, should if they choose, cast their lot with them wherever their location may be among us; and also those situated in the midst of slavery, who would wish to wash their hands of the evil, and unite with us, that we would not

only esteem it their privilege in the gospel, but would hail them as brethren beloved, and as workers together with God in a cause dear to philanthropy, blessed to man and precious in the sight of God."

In the course of Dr. Hunter's reply he says: "The Church at the present time occupies, as we think, scriptural and defensible ground. She records her testimony against the great evil—she prohibits the traffic in slaves among her members—a traffic usually though not invariably attended with cruelties. Her general spirit and the tendency of her operations are against slavery; and many are the bondmen she has been the means of emancipating. But this effect is produced rather more indirectly than directly by her influence, and is the more in accordance with scripture for this. Silently and surely has she been contributing her quota of influence and means in laying the foundation for the freedom of the enslaved, by preaching the gospel to master and servant, and enforcing the duties of the relation, preparing the minds of both for the fullness of time in which the providence and grace of God should lead to a better constitution of society."—*(Pittsburg Christian Advocate, June 10, 1846.)*

The Triumph of Abolitionism.

In 1846 the Erie Conference committee on slavery reported as follows: "That it is still as ever 'a great moral evil,' and that our discipline and standard works combine their undeviating testimony against it as opposed to the Christian religion, alike subversive of liberty, of right, and of virtue; and that such are and ever must be the relations of master and slave wherever they exist in all those states, territories, and districts where the laws admit of emancipation and allow the liberated slave to enjoy freedom that all our members should be required, by the same rule which obliges our official members to free their's, to do likewise, and that such a rule should be inserted among the general rules of the discipline. Your committee also deprecate a line of demarkation, limiting the field of our itinerancy as derogatory to the genius of Methodism and a disregard of interest of the souls to whom we are to preach the word of God. And, further-

more, your committee are of opinion that such are the indications of providence and the aspect of affairs both in and out of the Church growing in part out of the doings of the General Conference that by the adoption of prudent but decided measures we may finally and safely free ourselves from the embarrassments of this greatly agitated subject." The following resolutions were passed, and ordered to be presented to the several conferences for their concurrence:

"Resolved, (1) That our general rule on slavery prohibits the buying or selling men, women or children with the intention of either originating or perpetuating their enslavement.

"Resolved, (2) That we recommend to the next General Conference to add the following rule immediately after our general rule on slavery: 'The holding of slaves in any state, territory or district where the laws will admit of emancipation and permit the liberated slave to enjoy freedom.'"

The following resolution was also passed:

"Resolved, (4) That although we ardently desire the extirpation of slavery, nevertheless we have no sympathy for, nor fellowship with those who seek the division of the churches or the dissolution of the Union."—*(Manuscript Journal of the Erie Conference, Vol. I, 1846, pp. 258-259.)*

"After reading the report Mr. Steadman made a very able speech in its favor, and Mr. Kinsley followed in a speech of nearly equal ability against it. Mr. Bain and several others spoke in its favor, but Mr. Steadman showed so much readiness and ability in debate, its advocacy was left mostly to him; and, on the other side, while several brief speeches were made in opposition, Mr. Kinsley was the principal opponent. The discussion lasted most of the day, with the house densely crowded, for the community as well as the conference was greatly excited on the occasion. It was very amusing to see the two ablest disputants of the conference, who had always previously acted in concert on this subject, now, for the first time, arrayed so earnestly against each other. And all felt some of the animus of the speakers—anxious to see which would obtain the ascendency. The whole report and all the resolutions were adopted by respectable

majorities; but the chief contest was upon the second resolution, which, after being displaced by a substitute, and then this substitute reconsidered, was finally adopted by a vote of 65 against 26. This was regarded as a great triumph by the abolition party in the Erie Conference. After a long and earnest struggle, in which they had lost several valuable men, they were now in the ascendency, with competent and reliable leaders, and the conference committed to the anti-slavery side of the great conflict, now fast becoming national.

"The change which had taken place in Mr. Steadman, Mr. Bain and others can easily be accounted for. During the previous winter a discussion took place in Fredonia, N. Y., on the following question: 'Does the Bible sanction human slavery?' Mr. Steadman, occupying the negative side of the question, was remarkable for thoughtfulness of preparation on any subject he undertook to debate. He therefore undoubtedly examined the moral and religious aspects of the institution of slavery to an extent he had never reached before, and he and Mr. Bain were both members of the General Conference in New York and participated in the great contest over Bishop Andrews' case in 1844, and were more than ever before aroused to the danger the Methodist Episcopal Church had to apprehend from this institution, and as it had broken the bounds of union and was trying to get itself out of the Church, they, with many others, saw how much better it would be for us to clear it all out while we were at that business. Small portions of the border slave states were disposed to remain with us, with slaveholders enough to keep us in commotion. The removal of these to the Southern Church were desired by many unless they would free their slaves; and for more than a year past Mr. Foster, accompanied by Miss Kelley, from Boston, Mass., had been traveling all through northern Ohio from town to town professedly lecturing against slavery, but claiming that the only successful way of abolishing it was to demolish the Christian churches of the country and then divide the Union, and amid the general confusion that would follow the slave would escape. Their attacks on the Erie Conference for its past doings upon the slavery question were perfectly withering, and neither Mr. Steadman nor any one else

could successfully defend the conference, and consequently many of our societies were being distracted, which "Comeouterism" was rampant all over the Western Reserve. Hence both preachers and people in this part of our work felt the absolute necessity of changing the position of the conference on that subject, and greatly rejoiced when it was done."

This action drew from Dr. Charles Elliott, editor of the Western Christian Advocate, a reply from which we take the following sarcastic pleasantry:

"The brethren giving this vote, though excellent men, are young and inexperienced. It is, also, in the way of extremes leading to extremes, a natural effect of the attempt of their periodical in endeavoring to put off the southern organization as a sound branch of Wesleyan Methodism, without amendment or correction. Brother Hunter has surfeited, through downright kindness and extreme good nature, the inexperienced brethren of the Erie Conference, hence, they have been led, in their haste, to vote that one of the old landmarks should be removed. But this, we are sure, will never be done. It is idle to dream of any such revolution as this and if the revolutionary step should be persisted in by a few young hot-heads, the Scottites will have another small reinforcement in the Erie Conference, to continue a little longer their almost extinct existence. We believe both the editor and the young brethren of Erie will soon get right again but for either to carry their purposes in the church, nothing is more preposterous. We advise them all, in both these extremes, to say their prayers, think a little more, and they will then think and act as good Methodists, just as they have formerly done. The course of the Church is to separate sinful slaveholding from her pale, by applying the moral precepts of the gospel, to each individual case; which is the only way to meet it. As to regulating this great evil by one or more general sweeping rules, it is out of the question; for the moral character of individual slaveholders can only be ascertained by a special examination of it in detail."—*(Western Christian Advocate, Sept. 18, 1846.)*

The discussion created much feeling on the part of some of the brethren, and the Pittsburg Christian Advocate was

filled with contributions which served to feed the flame. The brief note which follows must suffice.

"Mr. Editor—As I learn from you that my reply to the Rev. S. Gregg's attack upon the *motives* of the majority, his mis-statement of *facts,* and his illogical reasoning in regard to our action on slavery, cannot be published for a number of weeks, I have concluded to have it withdrawn. If it is any pleasure to your correspondent to attribute to his brethren a degree of *dishonesty* that would disgrace the most unprincipled politician of the day, he can enjoy it, at least so far as I am concerned. J. J. Steadman. Farmington, April 12, 1847."—*(Pittsburg Christian Advocate, April 28, 1847.)*

But a great calm soon followed the storm; and Dr. Bond, who was present at the session of the conferencec held in Meadville, Pa., in 1847, had this to say:

"The Erie Conference contains about one hundred and thirty members. Last year was a year of uncommon affliction among them, as well as in a large portion of country in which they labored. Various forms of malarial disease prevailed to a great extent, and the sequelae are still visible. I think there are more superannuated and supernumerary preachers in this conference, in proportion to the number of members, than in any conference I have visited. In point of talent the members compare favorably with the best of their sister associations, and in zeal and piety they are worthy of imitation. I think, too, Methodism wears a more primitive garb than in some other conferences. The session has been peaceful and harmonious. Indeed I have been very agreeably disappointed. I had expected, from the resolutions passed in the conference last year, proposing changes in our discipline on the subject of slavery, and which have been rejected by so large a majority of our annual conferences, that I should find no little ultraism of opinion on this subject, and the usual heat and bitterness of spirit which usually accompany. But, on the contrary, there are few conferences less afflicted with this malady."—*(Pittsburg Christian Advocate, Aug. 25, 1847.)*

The "Fugitive Slave Law" had been passed, and a memorial was sent to the conference of 1851 from Painesville, Ohio, in regard to the duty of Christians under this

law. The memorial was referred to a committee whose report was adopted as follows:

"That while they do not feel that it is the calling of this conference to enter the arena of party politics; yet so far as the *moral* aspects of the subject referred to your committee are concerned, they are of the opinion that it becomes the duty of this conference to express their views definitely and decidedly. We therefore submit the following resolutions for your adoption.

"1. Resolved, That in the judgment of this conference, the late 'Fugitive Slave Law' is in direct opposition to the principles of the Christian faith.

"2. Resolved, That while as Christians and Christian ministers we urge *submission* to the powers that be, yet we do not believe that Christians can obey such laws of men as require disobedience to the laws of God.

"3. Resolved, That we recommend to our people to manifest under all circumstances due respect for the laws and authorities of the land, acting as becometh the subjects of that kingdom which is not of this world, committing the cause of the slave into the hands of the righteous God who judgeth righteously."—*(Manuscript Journal of the Erie Conference, Vol. I, 1851, pp. 399, 400.)*

The Committee on Slavery reported as follows, and the report was adopted:

"Whereas: 'We are as much as ever convinced of the great evil of slavery' and as sincerely anxious as ever for its 'extirpation,' and, whereas: we believe that by the increasing resources of the M. E. Church the difficulties in the way of emancipation are much more within our control than formerly, and, that it is the spirit and design of our Discipline, that all lawful and prudent measures shall be adopted for the removal of slavery and, that while we do not recognize the right of property in man as a chattel we may still confer a great favor on our fellow-beings who are in bondage by purchasing them in order to free them, thereby doing unto others as we would they should do unto us, Therefore

"Resolved, by the members of the Erie Annual Conference in conference assembled, that we respectfully request the next General Conference to so amend the first three answers to the question in Chap. 7th of the Discipline, that they shall read as follows:

"Ans. 1st. We declare that we are as much as ever convinced of the great evil of slavery. Therefore no slaveholder shall be eligible to membership in our church hereafter when emancipation can be effected without injury to the slave.

"2d. There shall be a fund raised, called the Extirpation Fund, to be raised by voluntary contributions in all our congregations where the people are willing to contribute for that object, which fund shall be under the control of commissioners appointed by the General Conference and shall be employed by them in assisting our brethren who may be desirous of emancipating their slaves, to remove them to a free state, if necessary in order that the liberated slave may enjoy freedom, and also in purchasing in order to free them such slaves as it may be necessary to purchase, to prevent severing family relations when a portion may be set free by being removed to a free state or otherwise, and also in furnishing such other pecuniary assistance to our brethren who may be desirous of freeing their slaves, as such commission under the direction of the General Conference may think necessary.

"3d. If there should still be cases where the emancipation can not be effected without manifest injury to the slaves themselves, our preachers shall prudently enforce upon all our members in such circumstances the necessity of teaching their slaves to read the word of God, and of allowing them time to attend upon the public worship of God on all our regular days of divine service.

"Your committee have carefully considered the Memorial from Painesville, and are of opinion that the doctrines herein set forth, together with the action of this conference, at its previous session as referred to by the brethren at Painesville, sufficiently indicate our views on the subject of slavery.

"C. Kingsley, Chairman."

—*(Report of Erie Conference, 1851, pp. 21, 22.)*

Still later we find this report:

"The Committee on Slavery offer the following as their report.

"Resolved, That we understand by the question ever propounded in our Discipline, 'What shall be done for the removal of the evil of slavery?' that it is the spirit and design of the Discipline, that whenever an advance step

can be taken in a lawful and prudent manner for the removal of slavery, it should be done therefore,

"Resolved 2d, That we reaffirm our action of 1852 and 1853 relative to an alteration of the seventh section of the Discipline on the subject of slavery.

"Resolved 3d, That the recent Act of Congress which opens to slavery a vast territory heretofore regarded as sacred to freedom by solemn and time-honored compact, merits our strongest disapprobation and dissent, and we claim the right as Christian ministers in view of the moral bearing of the subject, to enter against this act our earnest protest. We protest against it, as an act providing for the extension and perpetuity of the system of American slavery, a system which is only evil and that continually —as a measure which by providing a market and creating a demand for slave labor, offers strong temptations to a revival of the slave trade, and otherwise encourages slavery in its vilest and most revolting forms, when it would otherwise soon cease to exist. We protest against this act as a measure in our judgment dangerous to the union of these states, contrary to the principles of the gospel, and exposed to the displeasure and judgments of God. (Yeas, 86; no nays.)

"The Committee have had under careful consideration the circular of the Troy Conference proposing an alteration in the General Rule on Slavery in these words, 'The buying or selling of human beings except with a view to their emancipation, and the voluntary or mercenary holding them in bondage'; and while we are desirous of cooperating with our sister conferences in all proper ways for the removal of slavery, yet the language of the proposed rule seems to us to be somewhat objectionable on account of its being ambiguous, not sufficiently definite. We therefore recommend that we postpone action on the Troy resolution, and offer the following resolutions:

"Resolved, By the members of the Erie Annual Conference in conference assembled, that we recommend to the next General Conference to so amend the General Rule on Slavery that it shall read as follows:

" 'The buying or selling of human beings with an intention to enslave them or holding them in slavery when emancipation can be effected without injury to the slave.' (Yeas, 93; no nays.)

"Resolved, That the General Superintendents be requested to present the foregoing rule to the several annual conferences for their concurrence preparatory to the action of the ensuing General Conference.

"C. Kingsley, Chairman."

—*(Report of Erie Conference, 1851-1865, pp. 57, 58.)*

The struggle had been long and hard, and progress was slow, but the question of slavery was studied in all its bearings, agitation was rife, and sentiment was created. The subject not only moved the heart, but also troubled the conscience. Christian people began to feel that, if they longer maintained silence in the presence of the greatest crime of the ages, they would become moral accomplices and sharers in the guilt. When thus convinced in their whole natures, they moved forward with confident and firm tread and the work was done.

Other Strong Reports.

Having gained these signal victories the Erie Conference consistently held to its position. But a new crisis was approaching. A new battle was to be fought and a yet more glorious victory to be won. We pass to the session of the conference held in 1857. A strong committee was appointed on the subject of slavery of which E. J. L. Baker was chairman. The committee reported and the report was amended and adopted as follows:

"As Christian Philanthropists and Ministers of the Lord Jesus Christ, who Himself proclaimed liberty to the captive, and the opening of the prison to them that were bound, we maintain, with inflexible firmness and unshaken confidence in God, the same high, honorable and uncompromising opposition to American Slavery that has hitherto characterized the Erie Annual Conference; and

"Whereas, The history of our country, during the past year, has both in her civil, judicial and ecclesiastical movements, sufficiently demonstrated the aggressive spirit of slavery and the untiring vigilance of its propagandists, we unhesitatingly declare that this is no time to relax our efforts to counteract the influence of this unmitigated evil, but would rather recommend such prudent advancement as the circumstances of the case may from time to time require. We would therefore recommend the adoption of the following resolutions:

"Resolved 1st, That while we do not admit that interpretation of the 'general rule' which makes it tolerate slaveholding in the membership, we will nevertheless use all prudent efforts to have its language so modified, that it shall embody the real-antislavery doctrine of our church on the subject of slave-holding, in language as free as possible from all ambiguity.

"Resolved 2d. That we highly approve the action of the last General Conference touching the publication of Mr. Wesley's 'Thoughts on Slavery,' in connection with other anti-slavery literature, and that we will use our utmost endeavors to circulate the same.

"Resolved 3d, That we expect of all our periodicals that they maintain a well-defined aggressive position in the anti-slavery rank, and that our efforts to secure their circulation within the bounds of our work will be likely to correspond with their true anti-slavery character.

"Resolved 4th, That while we highly disapprove of the ministers of the gospel becoming partisans, and would regard it beneath the dignity of such to enter the arena of political strife, we will resist all efforts to exclude the subject of political morality from the censorship of the Christian pulpit. That holding as we do, that our opposition to slavery, intemperance, Sabbath-breaking, and polygamy, is based upon higher grounds than legislative action, we cannot but regard the person who would succumb to the dictatorial spirit of the slave power, as a traitor to the best interests of the Church, society, and the souls of men."

In 1858 the Erie Conference appointed a very strong Committee on Slavery, of which Calvin Kingsley was chairman. The following is the report which the committee prepared and the Conference adopted:

"The sum of all human duty between man and man, is briefly but comprehensively embraced in the divine injunction, 'Thou shalt love thy neighbor as thyself.' The enslavement from generation to generation of innocent human beings, is fundamentally opposed to this divine precept. If the one therefore embraces the sum of all virtue, the other embraces the sum of all villainy.

"The system of American slavery either directly or indirectly violates nearly, if not every one of the commandments of the Decalogue. It entails a pernicious influence

upon every thing with which it comes in contact, not sparing even the honest soil. It is a fruitful cause of murder, adultery, theft and lying. It involves the worst form of that covetousness which is idolatry. It is fundamentally at war with the marriage and parental relations, those most ancient and honorable institutions of God among men. It interferes directly with the duties which God has enjoined upon husbands and wives, and upon parents and children. It deprives multitudes of being able to do what all men are required to do, namely: to read the word of God. It invests one human being with authority over other human beings, which can be rightly exercised only by the Creator of all things.

"That such a monstrous evil should be on the increase in the midst of a Christian nation, and in the middle of the nineteenth century of the Christian era, calls for deep humiliation and sincere repentance. Our fathers declared that slavery is contrary to the Golden Law of God, to the Declaration of Independence, and to the inalienable rights of mankind; the Methodist Episcopal Church has never ceased to re-affirm the declaration. Our fathers inquired with earnest and prayerful solicitude, 'What shall be done for the extirpation of the evil—the great evil?' The Methodist Episcopal Church has never ceased to repeat the inquiry.

"The General Rule prohibits the buying and selling of human beings with the intention to enslave them. The chapter on slavery prohibits the holding of slaves by official members of the Church, where the laws of the state will allow their emancipation, and permit the emancipated person to enjoy freedom.

"But as a difference of opinion exists as to the meaning of the General Rule relative to slave-holding, your committee are clearly of the opinion that either by a change in the wording of the rule itself, or by an official exposition of it by the General Conference, or by some action equivalent to this, the Discipline should embody the real anti-slavery sentiment of the Church, as clearly upon the subject of slave-holding as upon the subject of the slave traffice.

"The thing prohibited in the General Rule is 'the intention to enslave'; that is, as it plainly seems to us, the intention of either originating or perpetuating slavery.

In the case of a person already a slave, the crime prohibited is the intention to perpetuate human bondage. A person who buys a slave with the sole purpose of freeing him, does not violate the Golden Law of God or the Discipline of our Church. So a person who has no other way of freeing a slave than by sustaining a temporary legal relation of owner until he can carry out his purpose of conferring permanent freedom, may be justified in sustaining for a time this temporary legal relationship. In either case, the wrong consists in the intention to perpetuate slavery.

"It appears therefore to your committee, that one rule should apply to the buying, selling and holding of human beings in the relation of slaves; and that any member of our Church who may sustain either of the foregoing relations to slavery, should be requested to show that he holds such relation with the sole intention of freeing such slave or slaves, at the earliest practicable moment.

"Your committee therefore offer for adoption the following resolutions:

"Resolved 1. That in the judgment of the Erie Annual Conference, one rule should apply to the buying and selling of human beings in the relation of slaves.

"Resolved 2. That one rule should apply to all members of the Church who may become connected with slavery, whether such persons be official members or otherwise.

"Resolved 3. That we approve of the course of the Rev. Daniel Wise, Corresponding Secretary of the Sunday School Union of the Methodist Episcopal Church, in furnishing sound anti-slavery doctrines in the publications of said Sunday School Union; believing that such doctrines are right and proper for the training of our children in the way they should go."

The following year Mr. Kingsley was again chairman of the Committee on Slavery, and prepared a still stronger report which was adopted by the conference we believe without a dissenting vote.

"Former reports of the Erie Annual Conference, have so well defined our position, and so fully set forth our opposition to American slavery, that our committee do not deem it necessary to present any extended declaration at this time, further than to re-affirm all that we have ever

uttered in opposition to a system which we regard as fundamentally opposed to both the spirit and letter of the gospel of the Son of God.

"The time for action has now arrived, and our earnest desire and prayer is, that our action may be characterized by that benevolence, wisdom and firmness becoming Christian men, acting for the Church. Opposition to slavery is no new thing in the Methodist Episcopal Church. It is coeval with our being as a church organization. From the first day of our existence to this day, there has been no moment when we have not proclaimed our firm and unalterable opposition to human oppression.

"The best method for the 'extirpation' of slavery is a constantly recurring question in our discipline. Our general rule from the beginning, has prohibited 'the buying and selling of men, women and children, with the intention to enslave them.' But within a few years a difference of opinion has sprung up as to the bearing the general rule has on the subject of slave-holding. One interpretation, and, as we believe, the correct one, is that as the holding and using of slaves is at the foundation of the traffic, and the only motive for the traffic among the upholders of the system, the general rule, in the language of the bishop's address to the General Conference of 1840, is condemnatory 'both of slavery and the slave trade;' and that by fair implication it condemns all slave-holding, except where under peculiar circumstances, the immediate surrendering of the legal relation might be a greater injury to the enslaved, than its temporary continuance.

"The other interpretation is, that the general rule, by specifically forbidding the traffic and not specifically forbidding the holding, does thereby constitutionalize slaveholding by the membership. Without stopping now to examine this position, it appears to us that this difference of interpretation, honestly entertained by men equally intelligent, is a sufficient reason for using other and less ambiguous language.

"There are two propositions before the Church, looking to an alteration in the general rule: one coming from the Cincinnati Conference in these words: 'The buying or selling of men, women or children or holding them, with an intention to use them as slaves.'

"The other proposed rule comes sanctioned by the Providence Conference, in the words following: 'Slave-holding—The buying or selling of men, women or children, with an intention to enslave them.'

"The length of time during which these propositions have now been before the Church, affords us a better opportunity than has been afforded to any previous conference, to judge of their general acceptability. And while each has merits, which, in our judgment, entitles it to consideration, as an improvement of our existing rule, yet we think we may say without egotism, that each, in the light of the criticisms which have been elicited, has its defects, which a better wording may remedy.

"While it was evidently the design of the Cincinnati Conference, to put the buying, selling and holding slaves upon the same footing, it has been questioned among able critics, whether the proposed change does not make one rule for buying and selling, and another for holding. Men, whose opinions are entitled to consideration, have contended that the latter clause of the rule, 'with the intention to use them as slaves,' can be construed only with the phrase immediately preceding, namely: 'holding them.' Another objection has been made to the plural form, 'men, women or children'; and the usages in some quarters have tended to strengthen this objection. Again, if, as we think was evidently the case, it was the design of the Cincinnati Conference that each of the phrases 'the buying,' 'the holding,' 'the selling,' was to be construed with the last clause of the rule, then the language is faulty; for we can hardly speak with propriety of selling a person with an intention to use him as a slave, inasmuch as the act of selling puts it beyond our power to use him at all. Finally, the last clause, namely, 'with the intention to use them as slaves,' is thought by many to involve an unnecessary ambiguity.

"The Providence resolution is still more objectionable. That does, without doubt, make one rule for slave-holding, and another for the slave traffic. The holding is absolutely forbidden, while the traffic is only conditionally forbidden. Again, the plural form is retained the same as in the Cincinnati rule. Finally, the 'bone of contention' is retained entire. The expression, 'with the intention to enslave them,' has been a matter of more dispute

than every thing else about the rule. It does appear to us, that in any attempted change, this litigated language should give place to a less ambiguous expression. If we had no alternative but to vote for one or the other of the foregoing propositions, we should be inclined to favor either of them as an improvement of the present general rule, as both include slave holding in express language. But, since we ought to profit by the criticisms that have been elicited, and since we may do so, and still have time for all the Annual Conferences to vote for an amended rule, we deem it our duty to offer a rule as free as possible from the foregoing objections, and which contains a provision not found in either of the foregoing rules, against giving and bequeathing human beings to be used in a state of slavery.

"We, therefore, offer for adoption the following resolutions:

"Resolved by the Erie Annual Conference, in conference assembled, That the Annual and General Conferences be requested to concur in so amending the General Rule on slavery that it shall read as follows: 'The buying, selling, holding or transferring of any human being to be used in slavery.'

"Resolved 2d, That we recommend the suspension of the fourth restrictive rule for the purpose specified in the foregoing resolution.

"Resolved 3d, That our bishops be and are hereby respectfully requested to present the foregoing resolutions to all the Annual Conferences of the Methodist Episcopal Church for their concurrence."

The State of the Country.

Another subject of absorbing moment now occupied the attention of the Church.

At the conference session in 1861, a strong committee was appointed on the "State of the Country," consisting of Calvin Kingsley, J. H. Whallon, E. J. L. Baker, A. D. Morton; B. S. Hill, Jonathan Whitely, G. B. Hawkins, Thomas Graham, Joseph Leslie and O. L. Mead. This became one of the standing committees, appointed from year to year until 1868, when, on motion of Hiram Kinsley "the committee on the State of the Country was dispensed with." When the committee was first raised, the

great Civil War was in progress. The Erie Conference had always shown an interest in national affairs when questions of great moment were at issue. In its several utterances, made through this committee, again and again it proclaimed its full devotion to the cause of the Union, its sympathy and prayers for the soldiers on the field and in the hospital, and its unshaken confidence in the success of the cause. We have already presented an account of the controversies upon the subject of slavery and the final outspoken expression of the firm stand of the conference in behalf of Abolitionism. We now present selections from its equally important reports adopted in the course of the nation's great struggle for its life. This can not but be profitable reading and an inspiration to loyalty, and worthy of permanent preservation in our Church history. The committee, whose names have been given above, reported on Saturday of the conference session and the report was unanimously adopted by a rising vote. We present the report in full.

"While, as ministers of the gospel, we have no intention or wish to inter-meddle with party politics, yet as American citizens we claim to have a common interest in the great and fundamental principles enunciated in the Declaration of Independence and embodied in the Constitution of the United States.

"Established upon these principles, this nation has prospered in all that constitutes the happiness and greatness of a people, in a manner which has no parallel in this world's history. With a stronger emphasis than even characterized the original declaration, we have reason to say, the lines have fallen to us in pleasant places, and we have a goodly heritage. One man's life-time stretches over the entire period of American independence: and yet what wonder hath God wrought among us in this brief period. Our population has increased *ten-fold;* our wealth a *hundred-fold;* our educational and religious facilities a *thousand-fold,* and our political importance in the estimation of the nations of the earth *ten thousand-fold.*

"In no other nation on the globe have the political hopes of the human race so centered as in this. There is not a nation under the whole heaven where the heart does not beat quicker, and the eye kindle brighter, and the thoughts grow larger, and the hopes rise higher, at the mere men-

tion of the name America. The oppressed and the downtrodden of other lands hail the *name* as the home of the stranger, the asylum for the poor, and the land of plenty. It is understood that vast enterprises undreamed of in all the ages of past generations, are to find a speedy realization in this new and newly-quickened world. Problems the grandest and most imposing that have ever engaged the human mind, are here to find a solution.

"Shall this hope of the nations perish forever? Shall this light of the present, and the coming ages, go out in everlasting darkness? Shall this glorious experiment of self-government, already the wonder and the admiration of the world, be allowed to turn out a wretched failure, and become the scorn and contempt of mankind? Having successfully withstood all foes from without, shall this nation now commit suicide, to be followed by the pains of perdition? This must not be. From such infinite folly may the God of our fathers preserve us!

"From the beginning, there has existed an element antagonistic to the general scope and design of our free institutions—an element *permitted, endured*—not sanctioned—by the Constitution, but allowed as an admitted evil, whose immediate removal seemed impracticable, but whose disappearance at no distant day was confidently expected. From feeding at first up the leaves of the tree of liberty, this creature has ventured at length to attack the root, and now seeks to destroy both tree and fruits together. This attack must be repelled at any cost and at all hazard. We can never believe that in the toleration extended to a sectional and local institution, it was ever the design of the Constitution of the United States to provide for its own destruction. Such a notion is alike disparaging to the intelligence and patriotism of the fathers of the Republic.

"While, therefore, we fully recognize the authority of the Constitution of our country on all the subjects to which it applies, yet, if in a persistent effort to overthrow our government, for the sake of extending and perpetuating American slavery, the latter institution should perish forever from the earth, we shall be found acquiescing in the arrangements of divine providence. We offer, in conclusion, the following resolutions for adoption:

"Resolved, 1. That in its prompt and vigorous efforts

to preserve the Union and suppress rebellion and treason, the government at Washington shall have our earnest sympathy and prayers, our hearty approval and co-operation.

"Resolved, 2. That we are opposed to all compromise with armed traitors, believing that unconditional submission to the Constitution and laws of our country, is a duty which our government has both the power and the right to enforce.

"Resolved, 3. That we confidently trust the time has come when slavery shall no longer be the controlling power, either in our domestic or foreign relations, but that its influence in the affairs of the nation shall grow less and less, until it shall please God to remove the great evil altogether.

"Resolved, 4. That without intending any improper interference with the affairs of the army, we respectfully and earnestly recommend to all in command to respect the obligations of the holy Sabbath and to carefully guard the morals of the soldiers against those evils which are but too common to a state of war. Our confidence in the justice of our cause inspires the belief that success will be all the more certain and speedy by a careful observance of Christian morality."

We find the following also among the resolutions passed at the close of the conference session:

"Resolved, That in view of the deplorable state of our beloved country, and the trying hour that has fallen upon the Church, in common with our fellow citizens, and, as we have reason to believe, in consequence of our national and personal sins, we recommend to all our people to observe the third Friday in August next as a day of fasting and prayer to Almighty God, for help and healing to the nation."

We present several paragraphs from the report of the committee for 1862:

"One year has passed away, during which time this wicked rebellion has assumed gigantic proportions. Our enemies in its prosecution have manifested a deadly hatred of the principle of liberty, an utter disregard of justice and the common rights of man, and in many instances a fiendish cruelty unparalleled even in the history of savage warfare. During the past year very much has been ac-

complished. Great and glorious results have been attained. Much territory has been reconquered; the Stars and Stripes again wave over many strongholds, and the wonderful resources and power of this government have been exhibited to the world.

"Nor has this been accomplished without a sacrifice. Many of the noblest in the land have already fallen. Thousands of noble young men have gone forth to war, to return no more, and for this the voice of mourning is heard in the land. Many hearts are stricken, and many hearthstones left desolate. And the end is not yet. Still the barbarous monster seeks the life blood of our national existence. Still rebels in arms are striking at the root of our tree of liberty, and shall they succeed in their dark and treasonable designs? No! As long as the flame of liberty burns brightly upon the shrine of America's heart—as long as strong arms are found to wield the sword and bear aloft our glorious banner, so long shall our national unity be preserved.

"We offer, in conclusion, the following resolutions for adoption:

"Resolved, 1. That the close of this war is not desirable until the iron arm of oppression is effectually broken, and freedom of speech and the press permanently secured to all the inhabitants of this great land.

"Resolved, 2. That we most heartily approve of the acts of the recent session of Congress, namely, the abolition of slavery in the District of Columbia, its perpetual exclusion from the Territories, together with the late act of confiscation, all of which we believe to be constitutional and just, and a glorious triumph over the evil designs of wicked men.

"Resolved, 3. That the time has come when it behooves every Christian with unsparing profusion to lay his means upon the altar of his country, for the support of the war and the relief of the suffering.

"Resolved, 4. That we express our unqualified disapprobation of all, whether North or South, who have the least sympathy for rebels, and regard them as being in league with the rebellion, and traitors to the government.

"Resolved, 5. That we deeply sympathize with our brave soldiers who are suffering in hospitals, diseased or wounded, and also with those who mourn the loss of

friends and kindred who have fallen upon the battle-field.

"Resolved, 6. That at this most critical period of the war, it is more than ever the duty of the Church to offer her unceasing and fervent prayers to the God of nations for the success of our arms, and the speedy establishment of an honorable and permanent peace."

The conference returned to the subject again in the report of the Committee on Resolutions:

"Resolved, 1. That in the judgment of this conference, the elements of sedition and contumacy, which wrought effectually the severence of the Methodist Episcopal Church in 1844, have culminated in treason and rebellion by the revolted states of the Southern Confederacy.

"Resolved, 2. That the struggle in which the Federal Government is now engaged with the Confederacy, is one, not of choice, but of necessity, in maintaining the Constitution of the Union.

"Resolved, 3. That it is the imperative duty of the Methodist Episcopal Church to follow the conquests of this government into those states and territories, where the rights of religious tolerance, guaranteed by the Constitution of the United States, have been wantonly intercepted, and immediately restore to our injured people the immunities of the Discipline, and the church of their choice."

The War Spirit.

The loyal spirit of the conference is more fully shown in the proceedings of quarterly conferences, preachers' associations and commencements in our institutions of learning. We present in this connection, but a single illustration:

At the "Fifth Regular Meeting of the Meadville District Preachers' Association," held in Conneautville, Pennsylvania, October 14, 1862, the patriotism of the preachers was unusually manifest. The following are some of the patriotic hints and expressions found in their reports:

Meadville—"War affected us as elsewhere."

Saegertown—"War has had its influence. Some have sympathy with the South, causing much opposition."

Rockville—"Sunday Schools good, except at Rockville which has closed, some officers and teachers being absent in the army."

Franklin—"Many have gone to the army. Have made war speeches, and have recruited some for the army; have thus been the occasion of stumbling to some of weak consciences."

Greenville—"Have made war speeches, and do not scruple to preach 'on the times.' For every dollar lost ten have been gained."

Salem—"A good many sympathizers with the South. We preach as much war as we can without cutting their heads off."

Evansburg—"War has affected us much; has taken from us those loyal to both church and state, leaving those in sympathy with the rebellion. I, too, do not scruple to preach war sermons."

Linesville—"But one or two sympathizers with the rebellion; they hardly dare peep. They would not subscribe for our religious journals. Can account for their secession proclivities from the fact that they are subscribers for a little sheet published in Meadville."

On the evening of the fifteenth, a patriotic meeting was held with addresses by J. E. Chapin and Jonathan Whitely on "The Moral Aspects of the Present War."

At the sixth session of the association held in Cochranton, February 24, 1863, the following resolutions were adopted:

"Whereas our common country is involved in a calamitous war, affecting all persons, classes, and interests, more or less; therefore,

"Resolved, 1. That it becomes the duty of all citizens and classes of persons to use their personal and concerted influence in all suitable ways to help in the suppression of this rebellion.

"Resolved, 2. That it is our Christian duty to stand by the national authorities, the flag, the soldiers, the government, and the Union and freedom of all loyal citizens of the United States.

"Resolved, 3. That it is in vain to look for peace in the abstract, while the causes of this rebellion still exist.

"Resolved, 4. That it is incompatible with and derogatory to Christian character and responsibility, to give,

either by word or act, our influence, patronage, sympathy or support to men who denounce our government and our rulers, who discourage enlistments into the army, who slander ministers of the gospel and the churches, or, who otherwise use their influence in discouraging our army and in strengthening the hands of the rebels.

"Resolved, 5. That we heartily and earnestly give our support to the President of the United States in his proclamation and efforts for the emancipation of the enslaved Africans in the slave-holding states, and that we shall not cease to pray for the President and with him labor for the universal freedom of all mankind."

The seventh session of the association was held in Linesville, June 9, 1863. At the close of a sermon by Brother Whitely, by request of the president, Miss A. M. Shader sang "The Star-Spangled Banner."

The following are taken from pastors' reports:

Rockville—"Tried to accommodate myself to disloyalists, but it was 'no go.' Have preached an anti-slavery sermon."

Espyville—Josiah Flower reports vigorously: "Stars and Stripes go with me. Disloyalists threatened to starve me but have not done it. 'Copperheads' will give nothing. Have expelled three."

New Lebanon—"Show our loyalty. Have cut off 'Copperheads.'"—*(Record of Meadville District Preachers' Association; and Meadville District Conference, 1860 1891—Manuscript.)*

The Rev. E. B. Cummings relates the following in illustration of the spirit of the times:

"When this writer was about seven years of age in 1847 an incident occurred which illustrates the intensity of the church controversies of that day. Jacob Millisack and my father, Dr. Thomas Cummings and their families had been most intimately associated religiously and socially, for many years, and my brother Thomas, had married Martha Millisack. The slavery question following the secession of the Church South, wrought a fateful cleavage among Methodists in Leesburgh. Mr. Millisack with some others, organized a Wesleyan Methodist society and built a church which at once became the base for vigorous attacks upon the old church on every line from slavery to spiritualism. In those days the quarterly tickets were the

passes into the love-feast. Many have I seen turned away from the doors by this means.

"But one morning the pastor of the Wesleyan church in some way gained admitance to the love feast. He occupied the front seat and busied himself throughout the service taking notes of the speaking. My father sat in his usual place in the third seat back of this man intently watching him in every movement. Thomas had gone into the pulpit preparatory for preaching. The pastor of our church said he would now bring the love-feast service to a close, when the intruder launched forth in terrible invective upon the members and preachers. Father springing to his feet stretched out his arm to seize the man, and said: 'You have violated our rules, and come in here for no good purpose and we will put you out of this house.' And now I see Thomas leaning far out of the pulpit and quietly saying: 'Father do nothing rashly. Please sit down.' Then turning to the intruder he administered so effective a rebuke that at command he left the house. This incident marked the turn in favor of the old church in those violent controversies in Leesburg."

At the session of the conference held in 1863 it was found that the excitement had greatly increased and loyal feeling intensified. Some new phases of the question had developed, among which were, the demand for the freedom of the slaves and the conviction that the sympathy and influence of those who were then called "Copperheads" had greatly encouraged and strengthened the government of the Confederate States. The conference had determined by the following preamble and resolution that nothing should be left, necessary to demonstrate the unquestioned loyalty of every one of its members.

"Whereas a most wicked and causeless war is now raging in this nation, threatening its very existence—and whereas, it is a Christian and ministerial duty to sustain the government that protects and blesses us, and also to separate ourselves as far as practicable from all imputation and complicity with rebellion and treason; therefore,

"Resolved, That we solemnly appropriate the hour of ten A. M. next Friday, July 17, to receive the oath of allegience to these United States, and do hereby respectfully request the Hon. Judge Chaffee, of this judicial district, to be present and administer the same."

With this in view, when the report of the committee on the state of the country was unanimously adopted on a vote of the ayes and nays, Honorable Judge Chaffee administered the oath of allegience to the conference and every member took the oath with an intensity of enthusiasm which probably had never been surpassed. We select from the report a few passages.

"The senseless cry about meddling with politics shall never induce us to look on with indifference, and see our country torn to pieces. We care nothing for abstract political partisan issues. The only living issue now is, whether the government itself shall live or die. Our convictions are as strong as convictions can be, that the government of the United States, extending over every inch of her territory, should be maintained at all costs and at all hazards, and that whatever stands in the way of this, no matter what it may be, should be put out of the way as an enemy of the human race. It seems to us that the signs of the times strongly indicate the will of God to be, that slavery, the wicked cause of the rebellion, shall perish with the rebellion itself. The negroes everywhere hailed the approach of our armies as the opening of the year of jubilee. Their uniform testimony is that they have been long praying for this hour. They come within our lines with their eyes streaming with tears of gratitude, and with prayer and praise mingled with songs of thanksgiving. They ascribe their deliverance to God, in answer to prayer. . . . We have no fellowship with that professed loyalty which, pretending to be favorable to the Union, opposes every measure that can possibly restore it. If the rebellion is to be put down, it requires men to do it. To oppose enlistments, therefore, or to oppose the draft, is to aid the rebels; a matter they understand very well, and count upon. If men go forth to defend the government, they must be fed and clothed, and this requires money. To oppose the raising of money for this purpose, is to help the rebellion. This is also well understood and counted on by the rebels. . . . We hold it to be the duty of every man fit to live under such a government as ours, to be willing to give his influence, his prayers, his money, and his life if need be, for the suppression of the rebellion and the integrity of the Union."

From the series of resolutions which were passed, we present the fifth and the sixth.

"Resolved, 5. That our hearts and purses shall ever be open to those who have been maimed and crippled on the battle-field. Their wounds and scars in such a cause are the truest badges of nobility.

"Resolved, 6. That the negro soldier in many a well-fought battle has vindicated his manhood against the slanders of those who have sought to degrade his character, as an excuse for reducing him to the condition of a brute. We trust that the day has dawned on his long night of bondage."

Not satisfied with these expressions of loyalty and interest in the soldiers, the conference appointed a committee on army literature. In the report which was adopted, we find the following:

"The thorough and ardent loyalty of the Methodist Episcopal Church, her unswerving opposition to the wicked rebellion now raging in the land, as well as the cause of it, and her determination to render the government all the aid in her power in annihilating treason, preserving the Union, and transmitting untarnished to future generations the principles of the Declaration of Independence, are facts as generally and as thoroughly understood as any facts of current history. Inspired by these high and holy considerations, multitudes of our members have rushed to the aid of our country in its time of peril. They are sacrificing, for the time, the blessings of home with all its sacred associations. . . . We who remain at home can but poorly appreciate the sacrifices of our brethren, who can take little else than their lives in their hands, as they go forth to defend their homes and ours. The weary hours in camp, the exhausting marches, the lonely days and nights in hospitals, the terrible results of battle, all fill the soldier's heart with lively recollections of home and better days. Then he longs to enjoy privileges rendered doubly dear by contrast with his present circumstances."

The report continues recommending the sending of books and periodicals to the soldiers in the field, camp and hospital; commending our book agents for furnishing the literature of our Church; urging as many as are able to visit the soldiers that they may acquire personal knowl-

edge of their condition and wants; and calling attention to the splendid work of the Christian Commission. Among the resolutions passed is one pledging a collection on all the charges for the purpose of army literature from our publishing houses.

The Last Great Report.

The report of 1867 was written by Jonathan Whitely:

"By the grace of a merciful God, our country again enjoys the blessing of peace, which demands the profound acknowledgment of a grateful people. No period of our history has been fraught with such great and numerous dangers, and momentous interests; nor given stronger evidence of the divine favor, nor brighter prophetic indications of a glorious future than the last four years. At the same time we have abundantly admonished that candor on the part of political leaders, and intelligence, moral purity, and vigilance on the part of the people, are demanded, in order to the peace and stability the Republic.

"We tremble even now to look back upon the darkness and tempest through which we have passed. Had rebellion succeeded, free institutions would have been endangered all over the land. Free speech, on the subject of freedom and slavery, would have been instantly at an end in the South, and in the North. The poor whites of the South would have been doomed to a protracted and deeper degradation; the shackles would have been riveted on the limbs of the slave without hope of redress, without a voice, save that of God to plead his cause; republics would have become a hissing and byword in all the world; tyranny, in both continents, unrebuked, would have vaunted itself, and held the reins of authority with firmer grasp than ever; hope would have died in the hearts of millions who have looked on the rising star of the west with pleasing anticipations of coming liberty; truth would have languished; social and civil systems, based on error and wrong would have predominated; and the gospel itself have become corrupt to suit the new state of social and civil depravity.

"But through the success God has given us, the star of the west has risen higher, and shines brighter for the temporary cloud which obscured her glory, and millions of hearts are strengthened in hope. The unscientific me-

chanics, in their attempts to rivet the chain on the limbs of the bondsman, not understanding their work, nor the power and purpose against which they strove, have broken the links, and, thank God the slave is free. Grave doubts have been settled in the minds of thoughtful men, and the capacity of man for self-government is a demonstrated fact. The whole country, north and south, has been opened to the preaching of a free and full salvation, and not a soul is prohibited to hear the joyful sound. The flag of our Union, and of our fathers waves defiantly over all our land and is respected and feared everywhere; while inspired millions, everywhere, are rising with elastic step to pursue the march of freedom and progress.

"New fields of toil and enterprise are opened to the energies of the Church, and new responsibilities rest upon her. The times in which we live, the events transpiring and the emotions of the Church are beautifully described by Isaiah, 'Then, thou shalt see and flow together and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted to thee, the forces of the Gentiles shall come unto thee.' The colored man has attained his majority. He has endured a tedious minority of severe but imperfect discipline, and has come to man's estate without the necessary preparation to meet the responsibilities of manhood. He possesses liberty with the vices of slavery clinging to him and is an object of commiseration. His degradation demands patience to endure him as a burden; philanthropy and justice to protect him from the cupidity of the avaricious and designing; Christian charity to educate him to honest toil, and to the service of his country and his God. Humanity and religion must stoop down to his degradation, lay hold on him, and at whatever cost of effort and money lift him up to the level of the civilization, liberty, and religion of the nineteenth century. This work is surrounded by all but insurmountable barriers. In the south there still is a strong feeling of hostility to the Union, and to free institutions; this feeling regards the freedman, with a vote, as its bitterest and most formidable opponent, hence will dispute every inch in the path of his progress. Then there is the natural prejudice, north and south, against his social elevation, which must, in the nature of the case oppose his moral improvements, for, his progress in intelligence and

religion is necessarily associated with his social advancement. Notwithstanding all this, faith in God will feel that the same gospel which makes the Anglo-Saxon of today differ from the ancient Briton, can redeem the negro also.

"The homestead law, with other attractions, will draw 'the forces of the Gentiles to us.' They will clear our forests, and dot our prairies with homesteads and villages; they will dig our rich minerals from the dark places of the hidden treasures, and our land yielding her increase shall feed dependent nations as with an overflowing charity. But we must remember that they will come with the prejudices, vices, and infidelites of home. They will have to be converted unto us. In many instances the love of home, the pride of nationalities, and adherence to anti-republican customs and dogmas, cherished from childhood will linger in the bosom long after they have become naturalized and the owners of real estate. How easily and extensively the prejudices and passions of the multitude can be excited, we have seen in the frenzy with which a portion of our own people have attempted to overthrow their government, and which culminated in that crowning act of folly and iniquity, which filled the land with mourning, the assassination of the faithful, honest, and beloved president of the United States. With this knowledge and experience it cannot be without some apprehension that we witness attempts to nominate and make presidents on the idea of a foreign nationality. Nor yet that we should have in our midst an organized, armed, and officered force of hundreds of thousands of men, bound by a religious oath, which many or all of them, consider the very first and greatest obligation which they can assume, for the ostensible purpose, whatever the real one may be, of delivering a foreign people from their allegiance to a foreign power. We are a nation, with our peculiar municipal arrangements, but a nation as truly as any people in Europe is a nation. We have a national government as truly as any nation in Europe has a government, and to that national government every citizen owes his first allegiance. Sacred and armed combinations, and organized nationalities, for political or ecclesiastical purposes are not homogeneous with our institutions; we want all nationalities, sects and

parties fused into one enthusiastic patriotism which seeks the development and adornment of all parts of our common country.

"How is such a patriotism to be secured? We answer, systems of education and moral influence must be maintained on a scale equal in magnitude to the demands of the times. Thoughtful men must be vigilant. The Church in her membership and ministry must insist on the enjoyment of the constitutional right, freely to discuss the moral aspect of every political measure and doctrine. They must not be driven from the exercise of that right by the insane cry, 'you attempt to unite religion and politics.' The politics of Christian countries are based on the Christian system—they are united and cannot be separated; nor can the American ministry give up its right to discuss such measures without the sacrifice of Christian duty, and leaving every kind and degree of political injustice and corruption unrebuked. Our book concerns must enlarge their buildings and increase their machinery. The wealth in the Church must and will be more than ever consecrated to God. The ministry must seek the baptism of fire, of love, of zeal which animated the heroes of Methodism, then we may hope that our cities and rural districts shall be blessed with a population of Christian and patriotic citizens, and the smile of the Almighty be the peace and health of the nation. Your committee would respectfully submit the following resolutions:

"First. We acknowledge, with profound gratitude, the hand of God in the complete subjugation of the rebel armies, and in the signal disgrace which covers the late so-called Confederacy and its friends.

"Second. We deplore the existence of wickedness so great in this Christian country as could, for political purposes, destroy the life of a good man, and deprive the Republic of one of its most worthy Presidents.

"Third. We have increased confidence in the stability of our Civil Government and in the purpose of God for good in our country, and as a conference, we will shrink from no duty or devotion to our country that may be demanded of us.

"Fourth. That we highly appreciate and admire the exalted patriotism, the unparalleled bravery and patient

endurance of the brave men who defended our country in the hour of her peril; and that our sympathies are with, and our prayers are for the families which have been bereaved by the war.

"Fifth. That the colored man has, in the late war, proved himself to be a man of brave and patriotic impulses, and that justice demands that he shall enjoy the elective franchise, without any qualifications or restraint which is not, in the eye of the law, equally applicable to the white man.

"Sixth. That this conference, as heretofore, will continue to pray for the President of the United States, that he may have grace to sustain him, and wisdom to direct in the discharge of his arduous duties, and that he shall have our cordial support in every administrative act of justice and equity."

Erie Conference and the Freedmen.

New duties came with the emancipation of the slaves. At the first, only private charity was invoked, but soon the work assumed a more systematic form and the Freedmen's Relief Association was organized. The conference of 1865 recognized the work of this association and commended it to the confidence and liberality of our people. The organization of the Freedmen's Aid Society was not long delayed, and in 1867 a committee was appointed to report upon this cause. In the report of this committee there is mention of the progress of emancipation among the nations. By an act of war and the providence of God millions of emancipated slaves in poverty, ignorance and suffering, pleaded their cause before the hearts of our people. It was said that seven thousand had been murdered since the close of the war and the murderers went free. During the year the Congregational Church had given to the cause $200,000; the Presbyterian, $100,000; the Baptist, $200,000, and the Roman Catholic, in six months, $600,000. This appealed to us to erect a great monument to human charity. The conference, therefore, commended the work of the Freedmen's Aid Society and pledged a collection in all our congregations. The conference also organized the "Freedmen's Aid Society of the Erie Conference," auxiliary to the parent body, and adopted a constitution for

the same. The reports of the committee on this society from year to year are among the more important of our conference utterances. That for the year 1868 follows:

"Your committee on the Freedmen's Aid Society beg leave to say that while necessity for some annual reports has ceased to exist in the progress of events, it is not the case with this cause. It is still one of continued and living interest and of most practical and gracious utility. Until Christ forgets the poor, the Methodist Church cannot cease to put forth her labors in their behalf. During this year there has been raised $2,200 in the conference, and $1,600 in available subscription. In our present action, we would simply adopt the report and resolutions of the General Conference, substantially as follows:

" 'The Freedmen's Aid Society of the Methodist Episcopal Church was organized by a convention of ministers and laymen. It has been sanctioned by all the annual conferences, and emphatically approved by the bishops. It began its work in November, 1866, and has disbursed about sixty thousand dollars. It employed during the last year fifty-two teachers, and has increased the number to seventy-five, and about twelve thousand pupils have been enrolled in its schools. A wise policy has guided in all its affairs. The teachers have heartily co-operated with our ministers in their work. The society has gained the confidence of the government, and is now sharing with other associations the aid furnished through the Freedmen's Bureau, to provide school houses and transport teachers.

" 'The work accomplished by the society in alleviating suffering, restoring social order, and preparing the way for a free school system in the South is essential to the welfare of that people, to the highest success of our Church, and should be liberally supported while the demand exists. When the southern states are fully reconstructed, proper poor laws and school laws enacted, industry organized, and free society moves forward in a healthy manner, this work will possibly be superseded. We abide our time, follow providence and do our duty.

" 'In view of these facts we recommend the adoption of the following, viz.:

" 'Whereas, The Freedmen's Aid Society of the Methodist Episcopal Church, organized for the relief and edu-

cation of the poor in the South, without regard to color, and having the approval of the annual conference, the board of bishops, the delegates of the Church in General Conference assembled, has been received with favor by our members, and is promoting the highest interests of the communities where it has located schools, maintained teachers, and dispensed Christian charity, and has gained the confidence of the government, and of the loyal people without distinction of color, and has effectually aided the Missionary and Church Extension Societies, by meeting a pressing demand for which no other provision was made, and is contributing to the spread of religion and the signal progress of Methodism in the South; and,

"'Whereas, Through the overthrow of slavery, God, in His providence, has opened before our Church an extended and unparalleled field of usefulness in the South, to the cultivation of which we are impelled by the strongest conviction of duty, and by every humane, patriotic and Christian sentiment, and a field where the school and Church must be planted together, and the minister and teacher labor side by side; therefore,

"'1. Resolved, That according to the recommendation of the General Conference we place this society on the list for annual collections, and urge our ministers so to use their influence, and so to instruct our people that they may send their money through this treasury, in preference to any other organization in the land.

"'2. Resolved, That it is the duty of the conference, in view of the present exigency, and in view of *our past and present record,* to cultivate this new field with all the energy and power at our command, and that we will take collections and co-operate with the society in any measures or plans it may adopt to carry on the work of the Church in the South.

"'3. Resolved, That we will not allow any collections to be lifted in our congregations, for the freedmen, but such as shall go through our own society.'

"All of which is respectfully submitted."

VIII.

STILL MAKING HISTORY—1866-'69.

The annual session of Erie Conference convened at Painesville, O., July 11, 1866, Bishop Edward R. Ames presiding, and W. F. Day, Secretary. Bishop Ames was assisted by Bishops Thomas A. Morris, Davis W. Clark, and Calvin Kingsley.

The following were admitted on trial: John F. Thompson, Owen Hicks, George Elliott, William Rice, Charles Truesdell, Richard W. Hawkins, Seneca B. Torrey, Edwin Chace, Rush D. Waltz, William A. Bowyer, Elijah C. McIlhatten, David M. Beams, Thomas J. Baker, Loriston G. Merrill, Addison P. Colton, James H. Merchant, John Eckels, D. Allen Crowell. William C. Henderson was re-admitted.

George McKae was received from the Wesleyan Conference of Canada and transferred to the California Conference.

W. W. Wythe, H. P. Henderson, Asa Falkner and Albert Van Camp were received by transfer.

Ezra Jones and S. S. Nye located.

I. O. Fisher was expelled from the connection, and A. R. Hammond withdrew.

The following were announced as deceased during the year: William Patterson, J. E. Wilson, A. N. Coons and C. W. Bear.

Appointments for 1866: Cleveland District, James Greer, presiding elder; Cleveland—First Church, E. S. Gillette; Erie Street, A. J .Merchant; City Mission, S. S. Stuntz; South Cleveland Mission, Dillon Prosser; East Cleveland, W. W. Wythe; Euclid, to be supplied; Mayfield, A. M. Brown; Willoughby, John Bain; Mentor, Hiram Kingsley; Painesville, J. M. Greene; Madison and Perry, John Robinson, G. W. Patterson; Geneva, A. C. Tibbetts; Saybrook, Samuel Gregg; Chagrin Falls, H. N. Stearns; Bainbridge, Samuel Wilkinson; Troy, J. B. Hammond; Thompson, Josiah Flower, Owen Hicks; Grand River, Ezra Wade; Montville, S. L. Wilkinson; Huntsburg and Claridon, Thomas Radcliff; Chardon, C. N. Grant; Kirtland and Chester, S. B. Torrey; Mantua, D. M. Stearns; Agent, American Bible Society, J. D. Nor-

ton; Agent, Pennsylvania Bible Society, B. O. Plimpton; Principal, Willoughby Collegiate Institute, J. B. Robinson; Agent, National Freedmen's Relief Association, A. D. Morton. Ravenna District, John Graham, presiding elder; Ravenna, John Tribby; Akron, D. C. Osborne; Tallmadge, E. R. Knapp; Middlebury, J. G. Townsend; Cuyahoga Falls, C. T. Kingsbury; Franklin, to be supplied; Hudson, G. W. Chesbro; Twinsburg and Aurora, G. J. Bliss; Bedford and Northfield, B. J. Kennedy; Warrensville, B. C. Warner; Newburg, Moses Hill; Charlestown, B. F. Wade; Windham, Valorus Lake; Rootsville and Randolph, Albert Van Kamp; Braceville, H. M. Chamberlain; Edinburg, Michael Williams; Deerfield, J. B. Grover; Canfield and Ellsworth, John McLean; Jackson, C. C. Hunt. Warren District, D. M. Stever, presiding elder; Warren, R. M. Warren; Richmond, F. A. Archibald; Kelloggsville, W. H. Hover; Williamsfield, I. B. Goodrich; Jamestown, to be supplied; Jefferson, D. M. Rogers; Morgan, H. D. Cole; Windsor and Hartsgrove, N. C. Brown; Bloomfield and Bristol, William Hayes; Farmington, Alvin Burgess; Southington and Nelson, Hiram Kellogg; Niles, T. B. Tait; Girard and Liberty, J. H. Vance; Green and Mecca, W. A. Clark; Bazetta, L. W. Ely; Vienna and Fowler, Asa Falkner; Youngstown, John Peate; Hartford and Orangeville, S. S. Burton; Gustavus, Alexander Barris; Johnson, to be supplied; Principal, Western Reserve Seminary, J. M. Leonard; Agent, Western Reserve Seminary, C. L. Pattee; Agent, American Bible Society, P. P. Pinney. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, E. A. Johnson; Simpson Chapel, J. H. Tagg; Wesleyville and Green, J. K. Mendenhall, T. D. Blinn; North East, Thomas Guy; Waterford, F. H. Beck; Millville, Joseph Allen; McKean, N. W. Jones; Edinboro, George Elliott; Fairview, Albina Hall; Girard, W. N. Reno; Union, O. L. Mead; Wattsburg and Mina, W. M. Bear, R. D. Waltz; Kingsville, T. P. Warner; Conneaut, W. H. Wilson; Springfield, S. W. Lloyd; Albion and Lockport, C. L. Barnhart, W. A. Maltby; Ashtabula, W. F. Wilson. Meadville District, J. W. Lowe, presiding elder; Meadville, Benjamin Excell, L. D. Williams; Saegertown, J. K. Hallock; Townville, James Shields; Cochranton, Peter Burroughs; Sunville, D. M. Beams; Franklin, J. R. Lyon; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Milton Smith; Evansburg, John Crum; Conneautville, Frank Brown; Harmonsburg, John Akers; Rockville, J. W. Hill; Espyville, Robert Gray; Linesville, R. C. Smith; New Lebanon, Isaac Scofield, Orrin Babcock; Delaware Grove, J. G. Hawkins; Oil City, Jonathan Whitely; Rouseville, G. W. Staples; Professors in Allegheny College, James Marvin, A. B. Hyde; Financial Agent of Allegheny College, Niram Norton. New Castle District, Richard A. Caruthers, presiding elder; New Castle, J. C. Scofield; Mt. Jackson and Shenango, J. F. Hill; New Wilmington, J. F. Perry; Eastbrook and Harlansburg, T. G. McCreary; Harrisville and Centerville, Thomas Graham; Mercer, O. G. McEntire; Hendersonville, Cyril Wilson; North Washington and Clintonville, A. H. Domer, J. H. Merchant; Waterloo, John Eckles; Poland, J. G. Stogdill; Middlesex, W. H. Mossman; Pine Grove, Robert Beatty; Sharon, John O'Neal; Clarksville, R. M. Bear; Greenwood, Ebenezer Bennett; Brady's Bend, George Moore; Hubbard and Brookfield, C. W. Reeves. Clarion District, R. H. Hurlburt, presiding elder; Clarion, R. F. Keeler; Brookville, Washington Hollister; Curllsville, H. P. Henderson; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. H. Starrett; Shippenville, Samuel Coon; Rockland, John Ab-

bott; Washington, G. F. Reeser, J. M. Groves; Tionesta, A. N. Craft; Troy, L. L. Luce; Corsica, E. C. McIlhattan; Punxsutawney, David Latshaw; Perrysville, A. J. Bartlett; Warsaw, Abraham Bashline; Luthersburg, D. A. Crowell; Brockwayville, P. W. Scofield; Putneyville, A. P. Colton; Paradise, T. J. Baker; President, Frederick Vernon, L. G. Merrill; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, George W. Maltby, presiding elder; Jamestown, W. F. Day; Ashville, A. J. Lindsey; Sugar Grove, J. F. Stocker; Pine Grove, Warner Bush; Frewsburg, B. F. Delo; Kinzua, William Rice, J. K. Shaffer; Sheffield, A. S. Goodrich; Panama, Gabriel Dunmire; Columbus, Samuel Hollen; Corry, J. S. Lytle; Youngsville, J. C. Sullivan; Warren, Thomas Stubbs; Pleasantville, H. H. Moore; Tidioute, Darius Smith; Pithole, D. S. Steadman; Petroleum Centre, E. A. Squier, R. W. Hawkins; Riceville, A. H. Bowers, Edwin Chase; Titusville, N. G. Luke; Garland, Major Colegrove; Ellery, Charles Truesdell; Ridgway, W. A. Bowyer; Randolph, A. S. Dobbs; East Randolph, J. R. Shearer; Jamestown and Sugar Grove Swedish Mission, to be supplied. Fredonia District, James E. Chapin, presiding elder; Fredonia, E. H. Yingling; Dunkirk, E. A. Ludwick; Mayville, L. W. Day; Portland, G. W. Gray; Delanti, C. E. Woodworth; Sinclairville, A. L. Kellogg; Ellington, Joseph Leslie; Leon, L. E. Beardsley; Cattaraugus, E. B. Cummings; Perrysburg, A. A. Horton; Villenovia, W. W. Warner, Z. W. Shadduck; Forestville and Sheridan, C. M. Heard; Little Valley, R. W. Scott; Silver Creek, David Mizener; Westfield, G. W. Clarke; Quincy, to be supplied; Sherman, Jephtha Marsh; Clymer, R. N. Stubbs.

Several Preachers.

Thomas J. Baker was licensed to preach in 1859 at the quarterly conference held at Scotch Hill, Washington Circuit, J. E. Chapin, presiding elder. He was admitted to the Erie Conference on trial in 1866, and at the same time ordained local deacon. The preceding year he had been employed as a supply on Washington Circuit. He writes under date of September 8, 1902: "I was appointed to the Paradise Circuit. The first year I found Reynoldsville without Methodist preaching, and left an appointment for preaching in the school house, where I held a protracted meeting for six weeks with not one member to assist. I had a glorious revival, and organized a class with Joseph Syphert as leader. This was the first class with Joseph Syphert as leader. This was the first class ever organized in Reynoldsville. The same year I took up the Moore appointment—now Emericksville—which had been abandoned. Three members only remained. I held a protracted meeting and re-organized the class. There were twenty-two conversions, and all these were received into full membership. The third year we built

a new church at this place called 'Moore's Church,' in which we had a good revival the same year. The church was dedicated by O. L. Mead, presiding elder of the Clarion District. The same year—1868-'69—I took up a new appointment at Rumbergers—now DuBois—and to the best of my knowlege I was the first Methodist preacher there; certainly there was no regular appoint ment before that time."

Mr. Baker became a member of the East Ohio Conference at its organization. After twenty-seven years in the effective ranks, and two years in the supernumerary relation, he superannuated in 1894.

William Rice was born in Panama, Chautauqua Co., N. Y., November 9, 1831. His parents were among the pioneer members of the Baptist Church, and they thoroughly instructed William in the principles of our holy religion. He was converted and united with the Baptist Church in 1848, and continued in that relation until 1858, when he was received into the Methodist Episcopal Church. In 1861 he removed to Tidioute, Pa., and the next year he was licensed to preach, his license bearing the signature of J. W. Lowe, and given at Pleasantville. He was recommended to the traveling connection in 1866, and received on trial in the Erie Conference. He was blessed with revivals of considerable interest on Harmonsburg, Linesville, North Harmony and North Corry and Columbus Circuits. In 1885 he was transferred to the Minnesota Conference, and became a member of the Northern Minnesota Conference at its organization.

D. Allen Crowell was born in Blair county, Pa., April 28, 1843. He was converted when quite young and united with the Methodist Episcopal Church. He was licensed to preach in 1863, and in 1864 was appointed as a supply to the Bloody Run Circuit, Bedford county, G. W. Palisgrove, preacher in charge. He was received on trial by the Erie Conference in 1866. In 1874 he was transferred to the Nebraska Conference, where he labored very successfully for four years, organizing societies and building churches in the presence of great difficulties. He was transferred to the Oregon Conference

in 1878, and served churches in that field with his usual ability and success for six years.* In 1882 he was transferred to the Southern California Conference, but his health failing, after two years of hard labor, he was made supernumerary, and moved into Nevada county, where he supplied Downieville, within the bounds of California Conference. He returned to his own conference in 1894, was made effective, and appointed to Los Alamos, where he passed to his reward, March 22, 1894.

Rev. S. A. Thomson, of the Southern California Conference, writes: "He fell like a faithful soldier at his post and ceased to work, but not to live. Only one brief hour of suffering and he passed into the painless realm of immortal life. Brother Crowell was a manly, able and effective preacher. He was filled with a great purpose to aid in saving men. To this he was called, and it carried him in labor and anxiety beyond his strength; for this he lived, and in this he died."

Elijah C. McIlhatten was born in Center county, Pa., in October, 1823; converted at a camp meeting held near Edenburg, Clarion county, when about eighteen years of age; licensed to preach in 1860, and received on trial in the Erie Conference in 1866, and appointed to the Corsica Circuit. In 1867 he was sent to the Warsaw Circuit, where he labored about ten months. Consumption had fastened upon him, and claimed him as its victim. He was moved to his former home near Shippenville, where he lingered until January 19, 1869, when he entered into rest. He was "acceptable wherever he preached, and successful in winning souls to Christ."

Addison P. Colton was born in Manlius, Onondaga Co., N. Y., March 3, 1830. When a young man he removed with his parents to Trumbull county, Ohio. Here, by request of his father, he united with the Congregational Church, but did not feel that he had been converted. He experienced the great change in 1851, at a meeting held in Brookfield by John Crum. He then felt it to be his duty to join the Methodist Episcopal Church. Soon after he removed to Mayville, Ky., and in 1853

*He resided in Nebraska two years before his transfer, having been made supernumerary in 1872, and probably supplied in that new field.

was licensed to exhort. Two years later he returned to Ohio and engaged in teaching. In 1857 he was united in marriage with Miss Coovert, a daughter of Thomas Coovert, Esq., of Lawrence county, Pa. He enlisted in Company A, One Hundred and Thirty-fourth Regiment Pennsylvania Volunteers, and served ten months. Upon his return he removed to Lowell, Ohio. He was licensed to preach in 1865, and in 1866 received on trial in the Erie Conference. In the hope that a change of climate would prove beneficial to his health he was transferred to the St. Louis Conference in 1870. In 1874 he was made supernumerary, and, returning to Pennsylvania, died at Mt. Jackson, May 17, 1875.

"Brother Colton was a very acceptable preacher, zealous and faithful in the discharge of his duty to God and to the Church, and when death came it found him ready. . . . His conversation in his last moments was about heaven, and the prospect of meeting his father and mother and friends in heaven. His last word was to commend his family to the care of God."—*(John Crum, in Pittsburg Christian Advocate, July 8, 1875.)*

Seneca B. Torrey was born in Madison county, N. Y., in 1830. When he was two years of age his parents moved to the Western Reserve, and his early life was passed in Ashtabula county, Ohio. He had acquired a good common school education, and attended "Kingsville Academy" and "Grand River Institute" several terms. He received good religious training from his parents, who were members of the Presbyterian Church. He taught district school a number of terms, and served in the army two years, being with General Sherman's army during the memorable "march to the sea." When the Civil War closed he was employed by Elder George W. Maltby as a supply on the Riceville charge, John Crum being preacher in charge. He was licensed to preach the same year, 1866, by the Riceville Quarterly Conference, recommended to the Erie Conference, and received on trial. In 1875 he was granted a supernumerary relation, and attended Drew Theological Seminary, graduating from that institution. He then returned to his work and remained effective until 1898, when he was made supernumerary, and the following year superannuated.

John Eckels was born in Summit township, Washington county, Pa., September 4, 1821, and died at Reno, Pa., October 25, 1888. His parents were devoted and exemplary members of the Presbyterian Church, and John had careful Christian training. He was converted at the age of nineteen at a revival meeting held by the Free-Will Baptists in Mercer county. His conversion was clear; and his testimony to the witness of the Spirit thrilling and convincing. He united with the church of his parents in Greenville, but not being in full agreement with its doctrines he withdrew and cast his lot in the Methodist Episcopal Church. From the time of his conversion he became an earnest worker in all departments of church activity. He was an efficient class leader for about twenty-five years, and a Sunday school superintendent for sixteen years.

Mr. Eckels felt that he was called to the ministry, and the Church recognized this call by granting him license to preach in 1860. He was a blacksmith by trade, but at the same time forged out sermons which he preached to the edification and delight of the people. His services were in almost constant demand. After serving the Church six years in the local ranks, he was admitted to the itinerant ministry in 1866. He was appointed to the Reno charge in 1888, and had served the church but two Sundays. As he was crossing the railroad track, near the Reno station, apparently in a profound reverie, he was struck by the engine of a swiftly passing train, and instantly killed.

Brother Eckels was a man of one work, and many were saved through his instrumentality. He possessed the gift of exhortation in an eminent degree. He left the Church the rich legacy of an unsullied reputation, a pure and spotless character, a noble and virtuous life. He was truly a saintly man. To him, sudden death was sudden glory.

James H. Merchant was born at Napoli, Cattaraugus Co., N. Y., August 10, 1839. He was converted in 1854 at the Napoli appointment, then connected with Leon Circuit; was licensed to preach in 1865, and admitted to the traveling connection in the Erie Conference in 1866. He became a member of the East Ohio Conference at its organization. He has been uniformly suc-

cessful in his work. He writes from Freeport, Ohio, September 5, 1902: "I have attended every session of conference since becoming a member and have answered to the first roll call at each conference, but one, and that was caused by a train being delayed."

Session of Erie Conference in 1867.

The Erie Conference session of 1867 was held July 10 at New Castle, Pa., Bishop Edmund S. Janes presiding, and W. F. Day, Secretary.

There were admitted on trial Hiram H. Lowrey, Daniel Rowland, John P. Hicks, Willard Ransom, Robert S. Borland, John Perry, Frederick Fair, William F. Warren, George W. Anderson, Edward D. McCreary, and John Frampton. From the Wesleyan Methodist Connection of America were received Cyrus Prindle, Joseph S. Albertson, John E. Johnson and J. H. Stoney. James Lynch was received from the African Methodist Episcopal Church. John W. Davis was received from the Methodist Protestant Church, and James M. Bray, John J. Excell, William Sampson and Bennett A. Carlson were received by transfer.

The conference lost by death during the year James Gillmore and W. A. Maltby.

Appointments for 1867: Cleveland District, James Greer, presiding elder; Cleveland—First Church, one to be supplied, Moses Hill: Erie Street, A. J. Merchant; City Mission, S. S. Stuntz; Ohio Street, Cyrus Prindle; Scoville Avenue, C. N. Grant; East Cleveland, W. W. Wythe; Euclid, Daniel Rowland; Mayfield, G. J. Bliss; Willoughby, P. P. Pinney; Mentor, Hiram Kinsley; Madison and Perry, John Robinson, Samuel Gregg; Painesville, E. S. Gillette; Geneva, John Tribby; Saybrook, John Bain; Chagrin Falls, John O'Neal; Bainbridge, Allen Fouts; Troy, J. B. Hammond; Thompson, Josiah Flower, Samuel Wilkinson; Grand River, Darius Smith; Montville, S. L. Wilkinson; Huntsburg and Claridon, S. B. Torrey; Chardon, C. T. Kingsbury; Kirtland and Chester, C. R. Chapman; Mantua, D. M. Stearns; Agent, American Bible Society, J. D. Norton; Principal of Willoughby Collegiate Institute, J. B. Robinson. Ravenna District, John Graham, presiding elder; Ravenna, J. M. Greene; Akron, D. C. Osborne; Tallmadge, B. F. Wade; Middlebury, Michael Williams; Cuyahoga Falls, J. R. Lyon; Kent, J. J. Excell; Hudson, to be supplied; Twinsburg, J. B. Grover; Bedford, B. J. Kennedy; Warrensville, B. C. Warner; Newburg, G. W. Chesbro; Charlestown, Thomas Radcliff; Windham, Valorus Lake; Rootstown, Albert Van Camp; Braceville, Hiram Kellogg; Edinburg, H. M. Chamberlain; Deerfield, John McLean; Canfield, George

Elliott; Jackson, C. C. Hunt; Aurora, Ezra Wade. Warren District, D. M. Stever, presiding elder; Warren, R. M. Warren; Richmond, Asa Faulkner; Kelloggsville, W. H. Hover; Williamsfield, I. B. Goodrich; Jamestown, F. A. Archibald; Jefferson, D. M. Rogers; Morgan, H. D. Cole; Windsor and Hartsgrove, N. C. Brown; Bloomfield and Bristol, William Hayes; Farmington, Alvin Burgess; Southington and Nelson, J. H. Stoney; Niles, T. B. Tait; Girard and Liberty, J. H. Vance; Green and Mecca, W. A. Clark; Bazetta and Johnson, L. W. Ely; Vienna and Fowler, G. W. Anderson; Youngstown, John Peate; Hartford and Orangeville, J. R. Shearer; Gustavus, Alexander Barris; Ohltown and Mineral Ridge, William Ransom; Principal, Western Reserve Seminary, A. N. Craft. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, E. A. Johnston; Centenary Mission, to be supplied; Simpson Chapel, Dillon Prosser; Wesleyville and Green, C. L. Barnhart, R. D. Waltz; North East, Thomas Guy; Waterford and Millville, Washington Hollister, N. W. Jones; McKean, P. W. Sherwood; Edinboro, F. H. Beck; Fairview, Albina Hall; Girard, W. N. Reno; Union, Jonathan Whitely; Wattsburg and Mina, W. M. Bear, J. W. Hill; Kingsville, H. N. Stearns; Conneaut, W. H. Wilson; Springfield, S. W. Lloyd; Albion and Lockport, T. D. Blinn, J. K. Mendenhall; Ashtabula, O. G. McEntire; Agent, Pennsylvania Bible Society, J. W. Lowe. Meadville District, George W. Maltby, presiding elder; Meadville, Benjamin Excell, L. D. Williams; Saegertown, J. K. Hallock; Townville, A. L. Miller; Cochranton, B. F. Delo; Sunville, Orrin Babcock; Franklin, J. H. Tagg; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Milton Smith; Evansburg, J. F. Perry; Conneautville, Frank Brown; Harmonsburg, T. P. Warner; Rockville, G. M. Eberman; Espyville, Robert Gray; Linesville, R. C. Smith; New Lebanon, Isaac Scofield; Oil City, O. L. Mead; Rouseville, G. W. Staples; Cooperstown, J. G. Hawkins; Professors in Allegheny College, James Marvin, A. B. Hyde; Financial Agent, Allegheny College, Niram Norton. New Castle District, Richard A. Caruthers, presiding elder; New Castle, J. C. Scofield; Mt. Jackson, J. F. Hill; Lowell and Edenburg, Ebenezer Bennett; New Wilmington, John Crum; eastbrook and Shenango, T. G. McCreary; Harrisville and Pine Grove, Robert Beatty; Centerville and Mt. Pleasant, A. H. Domer; Mercer, W. F. Wilson; Hendersonville, Thomas Graham; North Washington, John Perry; Clintonville, Cyril Wilson; Waterloo, John Eckels; Poland, J. W. Stogdill; Middlesex, W. H. Mossman; Sharon, J. S. Albertson; Clarksville, R. M. Bear; Charleston, to be supplied; Delaware Grove, L. L. Luce; Greenwood, J. H. Merchant; Brady's Bend, George Moore; Hubbard, R. S. Borland; Brookfield, to be supplied by R. W. Crane. Clarion District, R. H. Hurlburt, presiding elder; Clarion, D. A. Crowell; Brookville, J. H. Starrett; Curllsville, H. P. Henderson; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. E. Johnson; Shippenville, A. P. Colton; Rockland, John Abbott; Washington, G. F. Reeser, J. M. Groves; Tionesta, E. D. McCreary; Troy, John Frampton; Corsica, Frederick Fair; Punxsutawney, David Latshaw; Perrysville, Abraham Bashline; Warsaw, E. C. McIlhattan; Luthersburg, W. A. Bowyer; Brockwayville, P. W. Scofield; Putneyville, Samuel Coon; Paradise, T. J. Baker; Venango City, R. F. Keeler, J. P. Hicks; Principal, Carrier Seminary, J. G. Townsend; Agent, Carrier Seminary, E. R. Knapp; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, W. F.

Day; Ashville, A. J. Lindsey; Sugar Grove, L. G. Merrill; Pine Grove and Farmington, Samuel Hollen; Frewsburg, to be supplied; Kinzua, William Rice; South Valley, W. F. Warren; Sheffield, A. S. Goodrich; Panama, Gabriel Dunmire; Columbus, R. W. Scott; Corry, J. S. Lytle; Youngsville, J. C. Sullivan; Warren, C. R. Pattee; Pleasantville, E. A. Squier; Tidioute, to be supplied by William Sampson; Petroleum Centre, J. W. Wilson; Pithole and Tarr Farm, R. W. Hawkins; Riceville, A. H. Bowers, J. K. Shaffer; Titusville, N. G. Luke; Garland, Major Colegrove; Ellery, S. S. Burton; Ridgway, Frederick Vernon; Randolph, R. N. Stubbs; East Randolph, J. F. Stocker; Jamestown and Sugar Grove Swedish Mission, B. A. Carlson; Principal, Chamberlain Institute, A. S. Dobbs. Fredonia District, J. E. Chapin, presiding elder; Fredonia, D. S. Steadman; Dunkirk, J. M. Bray; Mayville, E. H. Yingling; Portland, G. W. Gray; Delanti, C. E. Woodworth; Sinclairville, A. L. Kellogg; Ellington, H. H. Moore; Leon, L. E. Beardsley; Cherry Creek, Edwin Chace; Cattaraugus, E. B. Cummings; Perrysburg, A. A. Horton; West Dayton, Z. W. Shadduck; Hamlet, Jephtha Marsh; Forestville, C. M. Heard; Sheridan. W. W. Warner; Little Valley and Salamanca, C. W. Reeves; Silver Creek, David Mizener; Westfield, G. W. Clarke; Quincy, J. W. Davis; Sherman, L. W. Day; Clymer, Peter Burroughs; Agent, Freedmen's Aid Society, A. D. Morton.

Cyrus Prindle.

Cyrus Prindle was born in Canaan, Litchfield Co., Conn., April 11, 1800, and died December 1, 1885. He was converted when sixteen years of age, being awakened at the first Methodist prayer meeting he ever attended, and soon after united with the Methodist Episcopal Church. He joined the Wesleyan Methodist connection in 1843 on account of his profound convictions on the subject of slavery and the attitude of the Methodist Episcopal Church at that time. The Wesleyan Church owes much to Mr. Prindle for his wise counsel in the early years of its history. His position was one of exceptional prominence among his brethren. In 1867 he returned to the Methodist Episcopal Church, of which he remained a member until his death. He was self-educated, never having attended school of any kind but a few months in his life. He was admitted on trial in the New York Conference in 1821, and continued in the effective relation over fifty-three years, with but a single month's relaxation from the regular work.

It is one of the pleasant memories of the author that he was some time pastor of this holy man; and the appreciative words of this saint of God, spoken when

needed, have been an inspiration during the years which have followed.

"Brother Prindle was a man of rare purity of character, a true friend of the oppressed, of intelligent and very positive convictions. In all his ministry he was greatly distinguished for sound, practical sense, quiet force, and intimate knowledge of human nature and love of his kind. In all his walks and conversation he manifested consistent and devoted piety."

Mr. Prindle could justify his departure from the Methodist Episcopal Church, and he could justify his return. At the time of his own reception in 1867 there were also admitted from the same church Joseph S. Albertson and John E. Johnson, and from the Methodist Protestant Church, John W. Davis. At the Monday morning session of the conference—July 15—they were received as elders on the preceding Friday—Mr. Prindle sent the following paper to the conference:

"Dear Brethren: In behalf of myself and the two brethren who have been recognized as members of your body at your present session from the Wesleyan Methodist Connection, allow me to express to you our sincere thanks for the generous and brotherly manner with which we have been treated and received among you. These thanks I should have tendered to you *personally*, but my heart was too much moved to allow me to give utterance to my feelings at the proper time. Believing as we did, that differences which formerly existed had so far been adjusted by the providence of God as to render it eminently fitting that organic Methodist unity should be effected, we felt that our *influence* should correspond with our convictions, and therefore we accept our new home among you with pleasure. Hoping that the Divine blessing may rest upon you and us, giving all greater success in our mission in these strange and wonderful years, I subscribe myself, your grateful brother in Christian bonds. "C. Prindle."

George W. Anderson was born at Howland Center, Ohio, five miles east of Warren, on December 2, 1826, and died at Mineral Ridge, Ohio, August 21, 1903, after a severe sickness of several weeks. When he was but fourteen years of age his father passed from earth. At this early period in life he bravely and courageously

faced some of life's problems and successfully solved them. He was a loving, obedient son, cheering the sad heart and making lighter the burdens of his widowed mother.

On May 29, 1856, he was married to Miss B. W. McClurg, to whom were born two children—a son and daughter. He was married again on November 23, 1882, to Miss Amanda Z. Barringer, who remains with his son to mourn their great loss.

In early life he was converted to God and felt called to preach the gospel of Jesus Christ. He struggled bravely to prepare himself for this work unto which he had been called. He was possessed of peculiar and more than ordinary gifts, and these were developed by education and sanctified by the grace of God. His strong, vigorous mind, and his great ability as a debater made him conspicuous as a defender of the doctrines and polity of the church which he so ardently loved. As a preacher he was forcible, as a pastor he was faithful, as a seeker after truth he was earnest, and as a student of the Book he was diligent. His efforts were crowned with success. He led many to the feet of the Master. He reached all classes, and when the day of reckoning shall come many shall rise up and call him blessed.

But the day of the superannuation came. This necessary cessation of active labor was a great grief to him. During this time his desire to preach the Word was even more intense than in former years.

But the time came when with his Savior he exclaimed: "Father, I have finished the work which Thou gavest me to do." His last sickness was severe, but he bore it with Christian patience and resignation, and his last end was the end of the righteous.—(*Minutes of the East Ohio Conference, 1903.)*

Rowland, Perry, Johnson, Albertson.

Daniel Rowland was a choice man. "He was born and reared in a Christian home, and from a child had known the scriptures, but the prayers and influence of his wife were needed to bring him to Christ. He was naturally diffident and sensitive; quiet and reserved in manner, but firm in his convictions. The work of the

ministry was the joy and crown of his life. To lead men to Christ and build them up in Him his one work. At Grand River and Mayfield great revivals cheered his heart. He knew of the bitterness of bereavement, an only daughter at the age of seventeen, and the wife of his youth had been called away by death, but this only led him nearer to Christ."

Daniel Rowland was born in Ellery, Chautauqua Co., N. Y., April 16, 1835. He was married to Miss Jane A. Winchester, of Madison, Ohio, in 1856. His wife died in Twinsburg in 1876. He became a member of the East Ohio Conference at the division. His second wife was Miss Minnie L. Gill, whom he married in 1878. He was converted in 1857. He served two years in the Second Regiment, Ohio Heavy Artillery. He was received on trial in the Erie Conference in 1866, and departed this life at Poland, Ohio, November 15, 1885.—*(Minutes of Conferences, Vol. XXI, 1886, p. 350.)*

John Perry was born in Wolverhampton, Staffordshire, England, and was converted and became a member of the Wesleyan Church in the mother country. His name was also placed upon the circuit plan there as an exhorter or local preacher. He came to this country in 1853, and shortly after was licensed to preach, and supplied work near Johnstown, in the Pittsburg Conference. He also spent some time as a local preacher in or near Brady's Bend. He was received on probation in the Erie Conference in 1867. Brother Perry was a "positive character, manly and Christian, though firm and sometimes apparently severe, yet the deep, underlying sentiment, 'The love of Christ constraineth us,' developed a great tenderness and Christian love to all who fully knew his true spirit and manner of life. An unswerving fidelity marked his course in all he conceived to be good and right, both in private and public life. A very marked point in his Christian and ministerial life was a clear consciousness of personal acceptance with God through faith in the Lord Jesus Christ. This point he ever aimed to have fixed definitely in himself, and also to impress in its real importance most emphatically upon others, both in his pulpit and other labors. Many souls were saved through his instrumentality. He died in the clear consciousness of an intelligent, calm and triumphant

faith in the living Redeemer."—*(Minutes of Conferences, Vol. XX, 1885, pp. 330-331.)* He was successful in winning souls for Christ. He was transferred to his heavenly home, from his earthly home near Clarksville, Mercer Co., Pa., November 7, 1884. He left the legacy of a good life—saying when about to depart: "I am satisfied; it is all right."

John E. Johnson was born in Bushington, Vermont, Oct. 27, 1830. He was converted at the age of eighteen, and two or three years later was licensed to preach. He joined the Allegheny Conference of the Wesleyan Methodist connection, and continued to labor in this body with fervent zeal and good success until 1867 when he withdrew and united with the Erie Conference, his orders being recognized.

"Brother Johnson had the distinctive marks of a true minister. He lived a blameless life; he deeply realized the demands of his work; his ministrations, though unadorned by finished rhetoric, were ever imbued with the pungency of truth and the pathos of love; he was mighty in prayer; and, best of all, he was successful, having the wisdom by which souls are won. His constitution, never very rugged, was worn out in the service. Feeling that his work was done, he sought a place in the superannuated ranks at the last session of the conference, and on the 5th of November, 1878, peacefully received his Master's summons. He sleeps where he fell, in Bainbridge, Ohio."
—*(Minutes of the East Ohio Conference, 1879, p. 46.)*

Joseph S. Albertson was born in Jefferson County, Ohio, April 20, 1828; and died in Townville, Pennsylvania, in April, 1882. At the family altar in his own home, he received his earliest religious impressions which resulted in a clear Christian experience when he was eleven years of age. He did not, however, make a public profession of religion until he reached the age of twenty. He then united with the American Wesleyan Church; and entered its ministry in the Allegheny Conference in 1850. In 1867 he was received on his credentials into the Erie Conference. Townville, the place of his death, deeply mourned his loss, as his work in this field seemed scarcely begun. He was recognized by all as truly a man of God.

James Madison Bray, Robert Stuart Borland.

James Madison Bray, Jr., was born near Steubenville, Ohio, June 3, 1839. He was the son of John and Elizabeth Bray, who were of New England descent. He was adopted as the only son of Rev. James Madison Bray, Sr., brother of John Bray, in the year 1840. He received a good common school education and spent fifteen years with his adopted parents moving from place to place mostly in the Ohio part of the Pittsburg Conference, ranging through Jefferson, Columbiana, Stark, Harrison and Coshocton counties. From an infant he had the best of religious instruction. He thought he was a Christian when only seven years old, but, forming new acquaintances every two years he was led into bad company. Step by step he wandered away from his father's God until February 19th, 1857, under a sermon preached by his adopted father, Isa. 1:18, "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." He was deeply convicted of sin, turned penitently to God in prayer, and found pardon and great peace of mind through faith in Jesus Christ his Savior. So clear were the evidences of his acceptance with God that no skeptical views then or since have for a moment shaken his confidence in and reliance upon his Redeemer. This event turned the whole course of his thinking and acting. He entered at once heartily into the exercise of private and public prayer, testimony, daily reading the scriptures, working in the Sunday School, laboring to bring many of his acquaintances to the same Christ whom he found to be his chief joy. This conversion occurred at New Athens, Harrison Co., Ohio. Here also he attended for two years Franklin College under the control of the United Presbyterian Church. This was followed by three terms of teaching in common schools. In March, 1861, he entered Allegheny College, from which he graduated in 1863. He was licensed as a local preacher by Meadville Quarterly Conference, in 1863. He was at the same time recommended to the annual conference for admission on trial; and was received on trial in the Pittsburg Conference and appointed junior preacher on Malvern Circuit. In 1867 he was transferred to Erie Con-

ference and employed under the elder of Fredonia District to fill out the unexpired term of four months of Rev. E. A. Ludwick at Dunkirk, N. Y.

During his ministry of twenty years 1,065 have been converted and added to the church. An average of 120 sermons each year have been preached. The average salary for annual support has been $795.50.

Robert Stuart Borland was born in the township of Rockland, County of Venango, State of Pennsylvania, June 17, 1836. His father and mother, Rebecca Gray, were both of Scotch-Irish blood. The name goes back to the days of the Scottish Chiefs and appears among their tenantry. His parents removed from Center County, Pennsylvania, to the place of his birth in 1826 and settled upon the farm that is still in the possession of the family. He is the youngest of nine children, eight of whom grew to maturity. His father was drowned in the Allegheny river when he was in his second year. His childhood was spent amid the simplicity characteristic of country life in Western Pennsylvania at the beginning of the last century.

He attended the public school with fifty or more of the other children of the neighborhood at the Shannon School House. At the age of seventeen he entered the preparatory department of Allegheny College, influenced thereto by his teacher, William Burgwin, and this was not the only, nor the greatest service tendered him by Mr. Burgwin. It was in response to his invitation in August, 1854, at a camp-meeting near his mother's home and under the pastorate of John Crum and J. H. Vance, that he bowed as seeker of pardon and began a religious life. His ancestry was Presbyterian, and he was probably the first of the kindred to unite with the Methodist Episcopal Church.

In his college life he was dependent upon his earnings for funds, and his course was prolonged and interrupted by stopping to teach. His first trip to Meadville, thirty-seven miles, was on foot and the total outlay for his first term was $37.00. In the winter of 1853-'54 he taught his first term of school. His college course was completed in 1859, the next eight years were spent chiefly in teaching.

Marietta, Ohio, Warsaw, Ill., and Franklin, Pa., were the scenes of these labors. At Marietta he was married

to Miss Charlotte Bosworth, Jan. 13, 1862. At Warsaw he was licensed to preach in 1865, James Leaton, presiding elder of the Illinois Conference signing the license. On account of the failing health of his wife, he returned to Franklin in the autumn of 1865 where she died in May, 1867. For a short time he kept books for a hardware firm in Franklin, and then returned to the school room taking charge of the Venango Academy. He was admitted on trial in the Erie Conference in 1867. Since which time with the exception of one year spent as a superannuate he has been in active service, serving a number of important charges in the conference.

He was united in marriage with Miss Adelia Clark, of Hubbard, Ohio, June 5, 1868.

He served the Jamestown district as presiding elder for the full term of four years, appointed thereto in 1883. He was a member of the general conferences of 1888-'96. At the close of his third year in the conference, he was placed upon the secretaries' staff and continued there for seventeen years.

Mr. Borland was appointed to the Reno charge in 1872. He says "Reno was a little oil town quite prosperous and inhabited by a class of people of unusual culture for such a town. A little hall in which services were held would seat about 120 and few congregations of higher average intelligence could be found anywhere. This made a demand for thorough preparation for the pulpit and the lightness of the pastoral work gave an opportunity for study which I was glad to embrace. During my second year at Reno, financial disaster came to some of the leading people of the place, so that the little church was much embarrassed. At the end of the year the salary of $1,200 was $550 in arrears but the mettle of the people was shown in the fact that they would permit no deficiency to be published in connection with their charge and actually paid up in full the last $350 coming in a lump some fifteen months after I had left the place."

In 1879 Mr. Borland was sent to Girard. He says of the work there: "This was a field which represented unusual difficulties. Fourteen years before a fine church had been dedicated costing $30,000. At the dedication the debt had been paid—on paper—; some years later an effort had been made with the assistance of a bishop to liqui-

date the debt and again it was paid—on paper—; later still a third effort was made and with the same result. When I accepted the pastorate I found over $10,000 still unpaid and most of it bearing eight per cent. interest. The people were thoroughly disheartened. The management of the trustees had resulted in a loss of confidence, and the chief financial men of the place pronounced the payment of the debt an impossibility, besides the church was rent by the most bitter church quarrel. After thoroughly examining the situation I decided that time must be the chief factor in settling the quarrel, and I addressed myself to the church debt. It was regarded as a desperate undertaking and such it was, and without going into details, when I closed my three years' pastorate the debt was reduced to $2,000 and that was abundantly covered with valid obligations had they been properly attended to."

He has been uniformly successful in all his fields of labor. He is worthy of the degree of Doctor of Divinity which he bears.

Frederick Fair, Edward D. McCreary.

Frederick Fair writes under date of April 17, 1888: "I was born in Armstrong Co., Pa., Jan. 22, 1840. My parents were of German descent, and at my birth they were members of the Lutheran Church. But from the time of my first sense of the import of Christianity, I have been under the influence of the Methodist Episcopal Church. Among the earliest circumstances of my recollection, I think nothing is more vivid now than the siege my father passed through when he first identified himself with the Methodist Episcopal Church, in the midst of violent opposition and insulting jeers from his relatives. I remember of my grandmother (his mother), in conversation with my mother, saying, 'I would rather have followed him to his grave than to see him mingling with those *ignorant* Methodists.' The change realized by my father was remarkable, and I remember distinctly one of his answers to his opponents: 'I was eighteen years a member of the Lutheran Church, living under the form of godliness but knowing nothing of its power. But now, by the teachings of those whom you despise, I am led into the essential light, and, to the joy of my previous deluded heart, I realize the power.'

"My mother, as well as others, at first frowned upon my father's new experience. She refused to kneel with him in family worship, which was also a new thing in our family, but two older brothers and myself did according to our father's instructions; and the indignant frown which I saw on my mother's face, as I peeped through between my fingers—while father was praying—to see how mother looked, seems vividly apparent to me now, though many years have passed. But in less than two years, thus witnessing my father's devotion, mother's indignation was turned to conviction of her mistake, then to penitence, and from this, under the agency of Methodism, to conversion. From this on, my father's house, though in the midst of a Lutheran community, became the place of Methodist Sunday evening prayer meetings, in connection with which conversions were frequent, while the bitter accusations and repeated jeers of the older church seemed to have a tendency to rivet even tighter, rather than to weaken, Methodism in that part.

"During the summer of 1858 I worked away from home, and among the home news that reached me was that a great spiritual revival was going on in the vicinity. My old playmates and schoolmates were being converted and joining the church. I made up my mind that when I went home the coming fall I would do the same, and in connection with this I counseled with myself that if, *especially soon,* after I got home, there would be an opportunity for me to evince my desire under special church solicitation, I would recognize that as a proof that I was specially bound to act according to my previous conclusion.

"It was in December when I reached home—on Thursday. Among other things I soon found out that Quarterly Meeting was to be in the old chapel—Asbury Chapel, Pleasantville Circuit, Venango Co., Pa.,—on the following Saturday and Sunday, and also that there was to be special service on Thursday and Friday evenings. I responded to the invitation at the close of the sermon, bowed at the altar, where and when, for the first time I really felt my load of guilt, my distance from God and Christianity and my need of light relative to the great question of my salvation. I struggled hard for over two

weeks. On Christmas eve, 1858, I accepted Christ, upon which he immediately accepted me.

"The fourth Quarterly Conference, of Meadville, in 1864, J. W. Lowe, presiding elder, granted me local preacher's license. Thus I found myself in the ministerial ranks, hardly knowing how I got there. I was received by the Erie Conference on probation in 1867, and successively admitted and ordained according to the rules of the conference, in connection with which I still stand."

The Methodist parsonage has sent many preachers into the world's great harvest field to gather sheaves for the kingdom. The record which they have made is a worthy, a noble one. Ministers' sons have taken up the work of their fathers, and their uniform success has proved the value of the training they have received.

Edward D. McCreary, the son of Rev. T. G. McCreary and Jane R. McCreary, was born near Franklin, Venango Co., Pa. He was taught from childhood the importance of attendance upon all the means of grace, and pious regard and deep reverence for the holy word of God. He was converted when ten years of age at a protracted meeting held by his father at New Bethlehem, Clarion County. He graduated from Allegheny College in 1867. The same year he was licensed to preach, his license bearing the signature of R. H. Hurlburt, presiding elder of Clarion District; and received on trial by the Erie Conference. He was presiding elder of Jamestown District in 1880-'82. He was transferred to Des Moines Conference in 1884, and to California Conference in 1887.

New Classes and Churches.

The first class at Rockland was organized by Reverend Dorsey of the Shippenville Circuit, at the house of David Smith, and consisted of seven members: David and Mary Smith, Peter and Polly Lovell, Mrs. Lovell's mother, and John and Hannah Prier. The exact date of the organization has not been ascertained. In 1830 there was a good revival which added thirty members to the Church. J. C. Ayres was the preacher. Rockland Circuit was formed in 1862. The first church edifice was erected in 1832, and was replaced by the present building in 1867. The ground for the latter was donated by Jacob

Smith. The cemetery under the control of the trustees of the church comprises an acre of ground jointly given by Daniel Smith and Abraham Lusher, since enlarged by purchase.

The class at Georgeville was organized by Revs. Scofield and Monks. Peter Prier was the first class-leader, and several members of the Myers family were active members of the first church organization. The church building was erected in 1858.

The church at Maple Shade—Zion Methodist Episcopal Church—formerly belonged to the Lutherans but during the pastorate of E. M. Kernick united with the Methodist denomination.

The Rockland Circuit has been a powerful factor in Methodism. Twenty ministers of the gospel have been sent forth from this charge. Six of these lived within the radius of a mile. It may be of interest to preserve the list. W. M. Stanford became a bishop, and John Domer, George Domer and J. W. Domer, elders in the Evangelical Association. Jacob Domer became a minister in the Church of God, and Austin Jolly, in the Presbyterian Church. The Methodists were: John S. Lytle, Abram H. Domer, Robert S. Borland, James M. Foster, Henry C. Smith, Friend W. Smith, John Lusher, J. C. McDonald, O. H. Nickle, S. M. Nickle, W. S. Nickle—"Singing Evangelist and Preacher"—B. P. Linn, W. B. Linn and E. N. Askey.

Early in 1867 a few Methodist families residing in Mahoningtown—most of whom had joined the Presbyterian Church, that being the only religious organization in the place—determined to organize a society of their own faith and secure a place of worship. Ebenezer Bennett, of the Lowell and Edenburg Charge, held occasional services in an old school house, and formed a class consisting of ten members—John Balmer and wife, David Rhodes and wife, John Pitzer and wife, Joseph Cox and wife, Mrs. Jane Wallace, and Mrs. Eva Forney. In 1868 two lots were procured on the corner of Cedar and Madison avenues, and the contract for erecting a church building was given to David Rhodes, the contract price being $2,200. The money was soon raised, Cyrus Clark, George Rice, George Crawford, and Hon. David Sankey being liberal donors—New Castle thns making the building of the

church possible. The carpenters—David Rhodes, Abraham Rhodes, Henry Rhodes, John Balmer, John Pitzer, and James Kincaid donated the greater share of their work. J. M. Kelly, teacher in the new school house which the Methodists now began to occupy for services, and local preacher, who later became a member of the St. Louis Conference, was most zealous in the various departments of church work. The new church was ready for occupancy in April, 1869. At the conference of that year, D. A. Crowell, "a most wonderfully gifted pulpit orator," was sent to the Mount Jackson Charge, which included Mahoningtown, and in the winter conducted a great revival, receiving more than sixty new members. The church was now cleared of debt and dedicated.

"The first organized church in the town of Sheffield was of the Methodist Episcopal denomination, and was formed in the Barnes neighborhood about fifty years ago. Erastus Barnes, though not a member of any denomination, recognized the desirability of having a church in the town, and obtained a good subscription list, which he headed himself. Silas Lacy, Jeremiah Lane, Melchi Snapp, and Richard Dunham were also very prominent and active in its organization and support. J. K. Hallock preached the first year, while residing in Warren. Services were held once in four weeks in the school house.

"The first church to be built in Sheffield village was the Methodist Episcopal, which was erected in 1867, and burned in the winter of 1876-'77. It was originally built through the efforts of Richard Dunham and Horton, Crary & Co. After the fire, the firm just named rebuilt it at once at a cost of about $7,000, and presented it to the Methodist denomination."—*(History of Warren County, D. Mason & Co., 1887, p. 522.)*

The Reno class was organized in the autumn of 1867 by R. F. Keeler, the pastor of the church at Venango City, and consisted of the following members: S. A. Darnell, leader, Angeline J. Darnell, Emily Daniels, Martha C. Simons, Isabella Hoffman, Albert Simpson, and Marilla O. Simpson. At the close of the year the class had been reduced by removals to three members. In 1868 Reno was attached to Venango City as a regular appointment. The class increased to nine members by the time of the next conference. The society has worshiped in a room

of the Reno Oil Company's office building. The most notable revivals have been those of J. H. Vance in 1872, resulting in the conversion of nearly one hundred souls, that of J. M. Thoburn, Jr., in 1876, when thirty were added to the church, and that of J. H. Miller in 1880, when twenty found peace. The first Sunday School was organized in 1865 by Rev. J. M. DeWoody, a local preacher.

One of the pastors writes: "Reno is noted throughout the conference for the ardent interest she feels in and the handsome contributions she makes to the missionary work. Her contributions toward this benevolence ever have been and still are greater per member than any charge in the conference." For many years this statement was true.

The society at Galloway was organized as the result of a revival held under the labors of J. M. DeWoody in 1875. It numbered at first sixty-eight members. The leading laymen were Thomas Fee, Silas Smith, William Reading, James R. Neely, Nelson C. Smith, and Amos Dunbar. In 1881 the present church was dedicated. It had been moved from Petroleum Centre, repaired, and furnished. A Sunday School had been established sometime prior to the organization of the church. During the ministry of two years of Rev. M. F. Compton, a student of Allegheny College, there were about sixty conversions.

The class at Worden Chapel—formerly "Smith's Corners"—was formed in 1876 after a very successful work of grace under the labors of J. M. DeWoody. Among the original members were William McElhaney, Charles S. Coxon, Clark Worden, and Martin Smith. Perhaps the most successful revival since that which gave birth to the society, occurred under the ministry of M. F. Compton when thirty souls were added to the church.

Erie Conference in 1868.

The Erie Conference session of 1868 was held July 15, at Warren, Ohio, Bishop Calvin Kingsley presiding and W. F. Day, secretary.

Admitted on trial: Manassas Miller, Daniel W. Wampler, Edward Brown, S. T. Requa, Isaac W. Clover, William M. Taylor, John W. Blaisdell and McVey Troy. Received from Wesleyan Methodist connection of Amer-

ica: Orsemus M. Sackett. Received by transfer: C. E. Felton, J. M. Leonard and J. M. Brown.

P. D. Horton was announced as deceased during the year.

Appointments for 1868: Cleveland District, James Greer, presiding elder; Cleveland—First Church, C. E. Felton; Erie Street, D. C. Osborne; City Mission, Albert Van Camp; Scoville Avenue, C. N. Grant, Moses Hill; East Cleveland, Cyrus Prindle; Euclid, J. B. Hammond; Mayfield, E. C. Latimer; Willoughby, P. P. Pinney; Mentor, Hiram Kinsley; Painesville, Benjamin Excell; Madison and Perry, John Robinson, Darius Smith; Geneva, John Tribby; Saybrook, John Bain; Chagrin Falls, G. J. Bliss; Bainbridge, Allen Fouts; Troy, Hiram Kellogg; Thompson, Josiah Flower, Daniel Rowland; Grand River, Richard Gray; Montville, Alvin Burgess; Huntsburg and Claridon, S. B. Torrey; Chardon, C. T. Kingsbury; Kirtland and Chester, C. R. Chapman; Mantua, J. F. Brown; Agent, Bible Society, J. D. Norton; Principal of Willoughby Collegiate Institute, J. B. Robinson; Bible Agent, Albert Norton. Ravenna District, John Graham, presiding elder; Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, B. F. Wade; Middlebury, Michael Williams; Cuyahoga Falls, J. R. Lyon; Kent, C. C. Hunt; Hudson, H. P. Henderson; Twinsburg, B. J. Kennedy; Bedford, A. M. Brown; Warrensville, Thomas Radcliff; Newburg, G. W. Chesbro; Charlestown, Valorus Lake; Windham, D. N. Stearns; Rootstown, R. S. Borland; Braceville, E. D. McCreary; Edenburg, H. M. Chamberlain; Deerfield, John McLean; Canfield, George Elliott; Jackson, John Beetham. Warren District, D. M. Stever, presiding elder; Warren, E. H. Yingling; Richmond, Asa Falkner; Kelloggsville, N. W. Jones; Williamsfield, N. C. Brown; Jamestown and State Line, F. A. Archibald, one to be supplied; Jefferson, W. A. Clark; Morgan, Samuel Wilkinson; Windsor and Hartsgrove, I. B. Goodrich; Bloomfield and Bristol, D. A. Crowell; West Farmington, J. W. Stogdill; Southington and Wilson Chapel, Ezra Wade; Nelson and Garrettsville, J. H. Stoney; Niles, D. M. Rogers; Girard and Liberty, L. W. Ely; Greensburg, J. F. Hill; Bazetta and Johnston, T. B. Tait; Vienna and Fowler, G. W. Anderson; Youngstown, J. S. Lytle; Hartford and Orangeville, Alexander Barris; Gustavus, J. R. Shearer; Ohltown and Mineral Ridge, Manassas Miller; Principal, Western Reserve Seminary, A. N. Craft. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, A. S. Dobbs; Simpson Church, F. H. Beck; Wesleyville, J. K. Hallock; Green, R. D. Waltz; North East, Thomas Guy; Waterford, Washington Hollister; Millville, W. H. Hover; McKean, P. W. Sherwood; Edinboro, J. G. Townsend; Fairview, Milton Smith; Girard, Frank Brown; Union, Jonathan Whitely; Wattsburg, J. W. Wilson; Greenfield and Mina, J. K. Mendenhall; Kingsville, H. N. Stearns; East Ashtabula, J. W. Lowe; Conneaut, David Mizener; Springfield, C. L. Barnhart; Albion, T. D. Blinn; Lockport, J. W. Hill; Ashtabula, O. G. McEntire. Meadville District, George W. Maltby, presiding elder; Meadville, John Peate, L. D. Williams; Saegertown, Niram Norton; Townville, A. L. Miller; Cochranton, B. F. Delo; Sunville, Orrin Babcock; Franklin, J. H. Tagg; Greenville, John O'Neal; Salem, J. W. Blaisdell; Sheakleyville, R. C. Smith; Evansburg, J. F. Perry; Conneautville, Gabriel Dunmire; Spring, S. L. Wilkinson; Harmonsburg, T. P.

Warner; Rockville, G. M. Eberman; Espyville, G. H. Brown; Linesville, William Rice; New Lebanon, John Eckles; Waterloo, Isaac Scofield; Oil City, R. A. Caruthers; Rouseville, G. W. Staples; Cooperstown, John Abbott; Professors in Allegheny College, James Marvin, A. B. Hyde; Agent, Pennsylvania Bible Society, J. G. Hawkins. New Castle District, Russell H. Hurlburt, presiding elder; New Castle, W. W. Wythe; Mt. Jackson, J. B. Grover; Lowell, Ebenezer Bennett; New Wilmington, John Crum; Eastbrook and Shenango, Robert Beatty; Harrisville and Pine Grove, J. M. Groves; Centerville, A. H. Domer; Mercer, W. F. Wilson; Hendersonville, Thomas Graham; North Washington, William Hayes, J. P. Hicks; Clintonville, D. W. Wampler; Poland, George Moore; Middlesex, W. H. Mossman; Sharon, J. S. Albertson; Clarksville, R. M. Bear; Charleston, to be supplied; Delaware Grove, L. L. Luce; Greenood, J. H. Merchant; Brady's Bend, J. J. Excell; Hubbard, J. H. Vance; Brookfield and Wheatland Furnace, John Perry; Hubbard and Sharon Welsh Mission, Edward Brown. Clarion District, O. L. Mead, presiding elder; Clarion, S. S. Stuntz; Brookville, J. H. Starrett; Curllsville, Samuel Coon; Rimersburg, P. W. Scofield; Callensburg and Freedom, J. E. Johnson; Shippenville, A. P. Colton, E. C. McIlhattan; Rockland, R. B. Boyd; Washington, W. A. Bowyer; Clarington, to be supplied; Tionesta, A. J. Merchant; Troy, W. M. Taylor; Corsica, Frederick Fair; Punxsutawney, David Latshaw; Perrysville, Abraham Bashline; Warsaw, I. N. Clover; Luthersburg and Paradise, T. J. Baker; Brockwayville, G. F. Reeser; Putneyville, O. M. Sackett; Venango City, R. F. Keeler; President, McVey Troy; Agent, Carrier Seminary, E. R. Knapp; Agent, Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, E. A. Johnson; Ashville, A. R. Kellogg; Sugar Grove, L. G. Merrill; Pine Grove and Farmington, C. W. Reeves; Frewsburg, Rufus Pratt; Kinzua, A. A. Horton; Sheffield, Stephen Hollen; Panama, W. M. Bear; Columbus, A. S. Goodrich; Corry, J. C. Scofield; Youngsville, J. C. Sullivan; Warren, R. W. Scott; Pleasantville, E. A. Squier; Tidioute, William Sampson; Deerfield, J. K. Shaffer; Petroleum Centre, C. M. Heard; Pithole and Tarr Farm, R. W. Hawkins, S. T. Requa; Riceville, A. H. Bowers, one to be supplied; Titusville, W. P. Bignell; Garland, Edwin Chace; Ellery, S. S. Burton; Ridgway, Frederick Vernon; Randolph, R. N. Stubbs; East Randolph, J. F. Stocker; Jamestown and Sugar Grove Swedish Mission, B. A. Carlson. Fredonia District, James E. Chapin, presiding elder; Fredonia, D. S. Steadman; Dunkirk, J. M. Bray; Mayville, N. G. Luke; Portland, E. B. Cummings; Delanti, C. E. Woodworth; Sinclairville, A. J. Lindsey; Ellington, H. H. Moore; Leon, L. E. Beardsley; Cattaraugus, W. H. Wilson; Perrysburg, J. W. Davis; West Dayton, Z. W. Shadduck; Hamlet and Cherry Creek, Jephtha Marsh, W. F. Warren; Forestville, G. W. Clarke; Sheridan, W. W. Warner; Little Valley and Salamanca, John Akers; Silver Creek, G. W. Gray; Westfield, C. R. Pattee; Quincy, Albina Hall; Sherman, L. W. Day; Clymer, Peter Burroughs; District Secretary of the Freedmen's Aid Society, A. D. Morton.

Orsemus M. Sackett was a strong anti-slavery man, and one of the number of Methodist Episcopal preachers who, to make their influence most strongly felt, united with the American Wesleyan Church. As the years pass

by, we are learning to hold them in the highest honor for their allegiance to a great moral principle. Mr. Sackett was born in Windsor, Ashtabula Co., Ohio, Sept. 26, 1833, and passed to his reward in Shippenville, Clarion Co., Pa., June 10, 1882. A child of Christian parents, he was converted when nineteen years of age under the labors of Benjamin Norris, a local preacher of the Methodist Episcopal Church. He united with that Church, but a year later connected himself with the Wesleyans. He was licensed to preach in 1859; admitted to the Allegheny Conference on trial in 1860; and received on his credentials into the Erie Conference in 1868, and labored among us fourteen years until called to his rest. He had been for years afflicted with asthma which finally resulted in consumption. "Erie Conference never mourned a purer, better, or more faithful man. His character may be read by his appointments. He almost invariably went from one charge to the next nearest, being most desired where best known. Everything about him, whether in the pulpit or out of it, showed him to be a man of one work—*the saving of souls.*"

John W. Blaisdell.

The Blaisdells came to America from England in 1633 and settled in New England. The name was originally spelled "Blasdell." Seven, at least, of the name were in the Battle of Bunker Hill. John W. was born on a farm in Gilford, New Hampshire. His parents were Thomas J. and Ann P. (Lang) Blaisdell. Mr. Blaisdell says: "My mother was one of the kindest and wisest women I have ever known. I cannot remember when she was not a Christian. My father, always a man of sound judgment and marked integrity, was not converted until middle life." His grandfather, the Rev. William Blaisdell, for more than forty years prominent in his denomination, was repeatedly re-elected to the New Hampshire Legislature.

He attended the public schools and high school and academies convenient to the neighborhood in which the family resided, but much of his training was received in a school owned and under the direction of the Rev. Hosea Quinby of the Free Will Baptist Church. This was a

school of high order, carrying the students through the studies belonging to the freshman and sophomore years in college. While making preparation to further prosecute his studies he was led to accept a clerkship with a large iron company in Western Pennsylvania. The company with which he was employed was discontinued at the end of one year when Mr. Blaisdell opened a private school in which he was very successful. He was principal of the public school for one year when he went to Oil City, and became a member of the real estate firm of Gordon, Blaisdell & Company.

He was converted at the Cherry Run camp meeting and united with the Methodist Episcopal Church. He was soon licensed to exhort and afterward to preach. He was made class leader and Sunday School superintendent, holding the latter office at first at Brady's Bend and later in Trinity Church, Oil City. He was ordained a local deacon by Bishop Janes at New Castle in 1867 and the following year was admitted on trial in the Erie Conference. Mr. Blaisdell has been especially successful in revival work on all the charges which he has served. At Sharon in two years he received three hundred and forty persons on probation. In 1880-'83 he was presiding elder of the New Castle District. In 1895, because of serious bronchial trouble and upon the advice of his physician, he accepted the presidency of Bordentown Female College, New Jersey, where he spent three laborious years, at the end of which he again returned to the active work of the ministry.

The degree of Doctor of Divinity was conferred upon him in 1896.

Brother Blaisdell was converted under the preaching of Thomas Graham from the text, "Awake, thou that sleepest." He went to the altar on the Cherry Run camp ground, and so anxious was he in seeking his soul's salvation that he did not know when the service closed. Finally some one touched him on the shoulder, and E. H. Yingling took him to his father's tent and left him there to his own reflections. Mr. Blaisdell then held a conversation with himself as follows: "Is it necessary for me to wait until this evening to go to that altar to be converted?" "No!" "Is the Lord able to save me?" "Yes." "Is he ready to save me *now?*" "Yes." "If he

is ready to save me now, and I want to be saved now, why should I not be saved?" "Why not, sure?" "Lord save me!" was his prayer. Then God spoke to his inner consciousness as clearly as though it had been an audible voice, "Will you preach?" "Yes, Lord, anything; only remove this burden from my soul." In a moment the burden was gone and he had rest. His darkness disappeared and the full light of love shone in his soul, and his joy seemed to be complete. His was a clear call to the ministry, of which he never had a doubt. For some time he endeavored to answer the call by exercising his gifts as a local preacher, while he continued in a business career. But the "woe" pressed upon him until he yielded all, and gave himself wholly to the ministry of the Word. Since that time his peace has flowed like a river.

Mr. Blaisdell was united in marriage with Miss Harriet Irene Morse in Oil City, Pa., December 20, 1864. Mrs. Blaisdell was a noble, Christian woman. She passed to the higher life May 5, 1906. After her death there were found among her papers the following conversation and testimony which are worthy of prominent record and must prove a blessing to many:

"My Consecration.

"God has done great things for me, whereof I am glad.

"I desire to record my formal, heartfelt consecration to Him. I cannot do anything of myself. I am entire weakness. So I give myself to God, that He may work in me to will and to do of His good pleasure.

"I present to God my body, a living sacrifice; my soul, to be His through all eternity; my spirit, with which I may worship God acceptably; my heart, to be wholly His; my mind, that it may be conformed to His image; my thoughts, that they may all the time be fixed on God and those things which pertain to His work and worship; my affections, that they may be given wholly to God; my temper, that it may be wholly sanctified; my will, that I may say in all things, *Thy will be done.*

"I give to God my 'friends and home and earthly store'; my children, to be used for Him as He may choose; my husband, to work for him; I give to God my hands and feet, and pen and voice and time, to be

used as the Holy Spirit shall guide me; my health and strength; all I have, and all I am, or ever shall have, or ever may be,—*myself,* Lord, I give unreservedly to Thee.

"Take me, Lord, and keep me, always, ever, wholly thine; and may the blood of Jesus be so applied, continually, to this sacrifice which I *gladly* render unto Thee, that I may be constantly cleansed and kept by the power of God unto an endless life.

"A Wonderful Testimony.

"I desire to record, for the glory of God and the encouragement of seekers after holiness, something of God's goodness to me during the past weeks.

"I was converted when only fourteen years old, and since that time have never had a doubt of my conversion to God, or of His love to me as one of His children. But I have felt for many years a longing to be more perfectly conformed to His image. As far back as 1878, at the National camp meeting at New Castle, I presented myself at the altar again and again, as a seeker after the blessing of holiness. I sought advice and counsel of Sisters Inskip and Wood, and tried, as it seemed to me, in every way in my power to put myself in God's way, that I might receive the blessing I sought. I found relief, and often felt His presence in my heart, but never in as positive and satisfactory a way as I desired.

"For some months past I have felt burdened again for this experience of perfect love, and especially for a blessing of such a real, positive character, that I could never by any possibility be tempted to doubt it. On the 13th of November the burden was rolled upon me with almost crushing weight, until I felt I could endure it no longer. I took my Bible, and going to my closet, I prostrated myself before God in a complete surrender of myself and all I am to His will.

"I cannot by any possibility express the wonderful revelation of God's goodness and love to me. I remember when I was converted, the blessing came to me like the gentle ripple of a tiny rivulet through my soul. When this second blessing came, it seemed as though the great deep of my heart was broken up, and torrents of brightness and love and joy flowed through and through my soul. At first it seemed like 'peace upon peace,' and then

'glory upon glory.' These were words that kept ringing in my ears. And then it came to me so sweetly, 'This is the victory that overcometh the world, even our *faith*.'

"When I finally came to a realization of what God had done for me, I at once went to my husband, and in making it known to him, in confessing it, the weight of glory came upon me again, and I was constrained to praise God aloud. I know now what 'a joy unspeakable and full of glory' means. God in His wonderful love and mercy, had more than answered my prayer for a distinct, tangible blessing He had done for me 'exceedingly, abundantly above all I could ask or think.' Praise His Name! "I am living in a new world.

"The experience of this rest which remaineth for the people of God abides in my heart continually, and though temptations come sometimes thick and sharp, I have a constant sense of abiding under the shadow of the wing of the Almighty, which is indescribable.

"May God awaken the church to a sense of their wonderful privileges in Christ Jesus!

"Titusville, Pa., 1888."

JOHN BEETHAM, MCVEY TROY, WILLIAM M. TAYLOR.

John Beetham was the great-grandson of John Stubbs, a Methodist preacher in the time of John Wesley, who often listened to the preaching of the great founder of Methodism. In each of the five succeeding generations there has been at least one standard bearer of the banner of Jesus Christ in Methodism. He was born on watch night, 1842, in the Lake district of England, where lake and wood, valley and hill, tarn and fell, united to produce marvelous natural loveliness. At twelve years of age his school days were ended, and at fourteen he was proofreader and bookkeeper on the staff of the Kendal Times, the leading paper of that region. He remained in that position until he left for America in 1868. He entered the ministry in young manhood, and, along with his work as bookkeeper, preached regularly on Sundays, and organized a Methodist Church in Kendal, which stands to-day a monument to his youthful Christian service. At the suggestion of his uncle, Thomas Stubbs, of Erie Conference, he came to Ohio and labored for thirty-

two years within the bounds of the present East Ohio Conference, serving sixteen different charges.

Mr. Beetham was a strong preacher of a virile religion, and was invariably heard with interest and profit by steadily increasing congregations. But he was more widely and favorably known as a singer and lover of music. He inherited musical tastes and played the pipe organ in the Methodist Church in Kendal as the regular organist at the age of fifteen. He was proficient on violin, flute, piano, violincello and double bass; but was blessed more abundantly and was a more abundant blessing to others as a singer, comforting many hearts and inspiring many a life to nobler deeds.

In 1898, in the very vigor of manhood, he was stricken with apoplexy, and two years later was superannuated at his own request, being utterly unable to resume his work. It was a sore trial, for he loved the work for its own sake and for the Master's. Since that time he has resided in Jewett, O., happy among friends and deeply interested in the progress of the church. He ripened and mellowed and sweetened with the progress of the years, and his transition was sudden, painless, triumphant. Like the burst of full day in a tropical clime, unheralded but glorious, must have been his entrance into the larger life. "As he preached he lived, unselfish, blamelessly heroic."

Mr. Beetham was married to Miss Mary Rennison, of Kendal, in 1865. His wife died in 1891, and he married Miss Sarah E. Illingworth, of England, in 1896.

He was licensed to preach in 1860, and admitted on trial in the Erie Conference in 1868. He became a member of the East Ohio Conference at its organization. He fell asleep at Jewett, Ohio, December 7, 1905.—*(Pittsburg Christian Advocate, January 18, 1906.)*

McVey Troy was born November 12, 1846, and died April 15, 1873, at the home of his childhood, near Sheakleyville, Pa. He was converted about nine years before his death, under the ministry of Rev. W. A. Clark. He was admitted into the Erie Conference on trial in 1868, and appointed to President charge. Here he labored successfully one year, and then was sent to Punxsutawney, where he remained two years. During a protracted meeting he contracted a severe cold, which, with constant

labor, induced hemorrhage of the lungs, which prostrated him for a time; but he continued to work as he was able, and sinners were converted. He was sent to the Rockland charge, where his strength gradually failed, and at conference he was compelled to take a supernumerary relation. He declined rapidly during the winter, and when the time of the singing of birds had come his happy spirit took its flight to the land of pure delight.

The parents of William M. Taylor were Germans and life-long members of the Methodist Episcopal Church, and took great interest in the early Christian training of their children. William attended the district schools of the time, and taught four terms. He entered the army in 1862, and served his country two years. He was early impressed that it was his duty to preach. He hoped that this conviction would pass away in the midst of the stirring events of army life, but it only deepened. It was then that he promised God that if his life was spared he would leave all and follow whither He might lead. He was licensed to preach in 1867, and supplied McConnellsville Circuit with J. R. King until the session of the Erie Conference in 1868, when he was received on trial. In 1886 he was permitted to withdraw under charges. He subsequently united with the Evangelical Association and supplied churches in Nebraska.

Edward Brown, Manassas Miller.

Edward Brown was born at Sipirowe, Monmouthshire, South Wales, July 6, 1824, and died at Perrysburg, Cattaraugus County, New York, April 29, 1879. He was converted and joined the Wesleyan Methodist Church at the age of seventeen. He came to America in 1851, and was licensed to preach in 1853. He served the Church in the local ranks for fifteen years, and was then received on trial in the Erie Conference. He was discontinued one year later, but was re-admitted in 1872. Brother Brown was an excellent man, upright, benevolent, and withal possessed of large common sense. He was deeply pious, and rich in all the graces of the Spirit. He was a hard worker, quiet and modest, neglecting no known duty; a plain, practical preacher, sound in doctrine. "Without ostentation he was attractive, without oratory he was impressive." His death

was sudden and unexpected. While engaged in a protracted meeting he was attacked with paralysis, but so far recovered as to be able again to take up his work. On the Sunday previous to his death he preached twice, and attended a praise service. "On Monday he felt a little indisposed. In the evening he was attacked with a severe pain in the head, and speedily passed into an unconscious state from which he did not recover. On Tuesday at 11 o'clock he opened his eyes, smiled and passed sweetly and quietly away."

Manassas Miller died suddenly in Corry, January 5, 1899. Says the author of his memoir:

"To one in readiness, instant departure is instant glorification. Amid the shadows and gloom of sudden death, but in the light of devotion to the cause ever near his heart, we confidently cherish the belief that the chariot found our departed comrade and brother ready for his translation. Suddenly, a gasp and a sigh, and he was gone! None like him remain. He was ever on fire with faith, hope and love. Faith was to him instead of sight; hope anchored his soul; love swayed his entire life. His zeal, burning like a mighty flame, knew no bounds. The earthly casket, though seemingly robust, could not long retain his large, ardent soul. It was rent asunder by his overmastering passion to make full proof of his ministry. To an unusual degree was his ministry successful. Evangelical in spirit and doctrine, wise and tactful in methods, and of a deeply sympathetic nature, he excelled in winning souls to Christ. His ministerial history is that of a true evangelist. Great numbers, through his instrumentality, were brought to experience the saving power of the Lord Jesus Christ. Clear in his conception of the truth, and lucid in his statements, he was not easily misunderstood. Tremendously in earnest, he inspired others with a like enthusiasm. When expostulated with by his brethren for his excessive exertion, he was accustomed to say: 'I can preach in no other way.' Fearing nothing, uncompromising in spirit and moved by a righteous indignation against all evil doing, he was vehement and outspoken against all prevailing iniquities. Bold in his attacks upon all forms of vice and immorality, he nevertheless commanded the respect of those whose pursuits he challenged, and enjoyed the deserved admiration of all

true philanthropists. Warm-hearted and generous in his impulses, he linked to his soul hosts of sincere and valued friends. His sentiments became their sentiments; his very life entered into their lives. It may seem a wonder that he had so few enemies. All were compelled to regard him as sincere, and hence they could but honor him.

"As a pastor, going from house to house, he had few, if any, superiors. In this department of ministerial work he was an exemplar worthy of the following of all who are consecrated to the holy calling of the ministry of the Lord Jesus. In managing the financial enterprises of the church he was a master. Like the poet-king of Israel, he gave freely of his own means, and successfully called the people to consecrate their services to the Lord. In the creation and care of church property he was ever on the alert. This undoubtedly had much to do in determining the fields of labor to which he was assigned. He was honored with the treasurership of the Conference Missionary Society, and also with that of the conference; and, later, when his health became impaired, still as assistant treasurer.

"He was a conspicuous figure at the sessions of our Annual Conference, and will be greatly missed in the devotional services, in the work of the committees, and in the routine duties from day to day. His jubilant voice in song is forever hushed, but its memory will long linger in the cadence of inspired strains."

He was born in North Middletown, Ohio, November 24, 1837, where he was converted at the age of nineteen years. His early life was spent on a farm, where he enjoyed the advantage of the common schools. Later he attended Poland and Canfield Seminaries. He served three years in the great Civil War, in the One Hundred and Fifth Ohio Regiment. He was licensed to preach in 1862, and received in the Erie Conference on trial in 1868. The same year, on October 29th, he was united in marriage with Miss Maria Wallace, of Poland, Ohio. He was effective thirty-one years. He was buried in the beautiful cemetery of Youngstown, Ohio.

"Scarcely since the early days of Methodism has the inception of a revival been hedged aound with more discouraging circumstances than that of Petrolia. The church membership had dwindled to a mere handful—

less than half a score of active members, and of these barely a sufficient number to justify a claim to the blessing could be gathered together in the prayer room, and three or four score would include the number, more sinners than saints, who regularly attended the public Sabbath day services, while at the same time the class meeting and the Sabbath school were at the lowest ebb consistent with existence. Furthermore, so far as characteristic Methodism was concerned, it existed only in name. The discipline had become a dead letter. Dancing, card playing and other forbidden amusements were indulged in by such members as felt inclined in that way and there was not spiritual vitality enough in the remainder to urge them to rebuke the others.

"The difference between the Church and the world was more in form than reality. So utterly faithless was the Church, the possibility of inaugurating and carrying a protracted effort to a successful issue was scouted and laughed at. We take no pleasure in reverting to this condition of the Church, but it seems to us necessary in order that the wonderful transformation which has been produced and the exact magnitude of the work done here may be fully understood. Such was the discouraging state of affairs when Brother Miller came upon the charge. He immediately, in the plainest, the most direct and often in the bluntest way possible, sounded the alarm in the ears of the church. There was no disguising of the truth; it was recognizable because naked. It was not, however, relished in this form by all, for some were made angry and stood afar off; but the majority were awakened, and in consequence renewed their covenants and received the baptism of the Holy Spirit.

"From this time on till the close, the work with scarcely an intermission, went vigorously on. If the inception of these meetings seemed unpromising and hedged around with difficulties, no less was their progress opposed and hindered in every way imaginable. The personal and ministerial character of our pastor was assailed in every conceivable way. The whisky ring, a fit tool of the devil, used and urged every means possible to injure the great work. So-called reputable citizens gave their influence in the same direction. In no instance was this opposition merely passive, but always active. At one

time several prominent citizens counseled together as to whether they should not proceed to the church and summarily close the meetings on the plea that it was a sanitary measure justified by the existence of a few cases of diphtheria. Physical considerations alone induced them to restrain themselves. We cannot speak too highly of the prudence and Christlike spirit displayed by the pastor and church under these trying circumstances. Literally, no further notice was taken of all this active opposition than frequent reference to it in prayer. This leads us to the consideration of the third and most prominent salient point in this narrative. After the baptism of the Spirit was sent upon the Church, much of the time, day and night, was spent in faithful prayer. Prayer became the great lever power which produced such great results. In consequence a deep and powerful spirit of conviction pervaded not only Petrolia but a scope of country for ten miles around. Souls a hundred miles away, unaware of the existence of the meetings, were struck with conviction in answer to prayer in their behalf and were eventually converted. Certain individuals were frequently made objects of special prayer and, so far as the writer knows, were in every instance brought to the mercy seat. Gamblers, drunkards, the hardest cases in this county sought pardon. The chip rooms and saloons were draped in mourning because of the loss of these, their best paying patrons.

"It would be unjust if we should omit to notice more fully the efforts of Rev. M. Miller. We simply state the fact when we remark that as an instrument in the hands of God he has been a power in this great work. The awakening of the Church was due to his faithful, candid preaching. The sinfulness of sin was laid bare in the most forcible terms. This whole country for miles around was traversed by him in search of sinners. He spared himself in no way and is to-day working in the same manner on the other end of the charge at Martinsburg. It looks very much now as though he will spend six months of this conference year in revival work. To sum up we find in the church book two hundred and sixty probationers. Three hundred conversions are known to have been made. Fifty more manifested an interest in rising. How many of these were converted we cannot

say. Every service of the church is now fully and gladly attended. It is certain the work is not yet completed.

"Martinsburg, three miles below, is in the midst of a greater revival in some respects than Petrolia experienced. While we had from four to ten only forward at a time, there are from thirty to forty up at a time at the former place. Already over a hundred have been converted, and the climax does not appear yet to have been reached. It really looks as though we might expect an accession to our ranks on this charge of five hundred sinners."—*(Pittsburg Christian Advocate, April 14, 1881, p. 233.)*

Daniel W. Wampler was born near Rural Valley, Armstrong Co., Pa., February 14, 1836. He was the son of Henry and Margaret Wampler. His parents were poor, and labored as tenants on a farm. They were caught in a terrific cyclone which swept through that part of the country, August 27, 1837, and both instantly killed by a falling tree. Their only child, about eighteen months old, being in the house in the care of his aunt, escaped death. During infancy he was a subject of charity, and when only nine years old began to work for his own support. He early developed a thirst for knowledge, and by hard work, close economy, and diligent study, advanced so far at the age of fifteen that he began to teach in the common schools. Thereafter he taught and studied alternately. In the fall of 1853, he walked seventy-five miles, carrying his books and clothing, to Meadville, Pa., and became a student in Allegheny College, from which he graduated in 1859. At a camp meeting held in 1854 he was convicted of sin, and a few weeks later converted in the class room. In 1857 George W. Maltby gave him license to exhort, and in 1858, by action of the Quarterly Conference of the First Methodist Episcopal Church of Meadville, he was licensed to preach, Hiram Kinsley, presiding elder, signing the license. In 1859 he was received on trial in the Pittsburg Conference. In 1862 he located because of ill health, and did excellent service in this relation until 1867, when he was employed as a supply on the Clintonville Circuit, under Richard A. Caruthers, presiding elder. The next year he was received on trial in the Erie Conference and returned to the same work.

His own record of work shows that during his ministry

he married 95 couples, baptized 240 children and 245 adults, superintended the building of ten new churches, and the repairing of two churches and one parsonage; preached 1,840 sermons, and saw 2,000 souls converted to God, 1,321 of whom he received on probation.

He was a sufferer for many years, and the last two years of his life, an invalid, yet he was always patient and trustful. "By the depression of disease his faculties seemed wholly dormant in his last days, but the mention of the ministry, the church, or heaven, would arouse his sensibilities to a fervor manifest in the days of his youthful activity."

He fell asleep at Conneaut Lake, Pa., October 1, 1901.

"The Methodist Episcopal Church in Wheatland owes its existence to Mrs. James Wood, wife of the man who laid out and named the town. She gave the lot and furnished the means for erecting the building." The organization was effected in 1868, when John Perry served the Wheatland and Brookfield Circuit. The church edifice was erected about 1870, and the same year, in September, the congregation was incorporated. "The strength of the church depending upon the mills, its prosperity has fluctuated with the changes occurring in their business." —*(History of Mercer County, Brown, Runk & Co., 1888, p. 490.)*

The Erie Conference met in Franklin, Pa., September 29, 1869, Bishop Edwin R. Ames presiding; W. F. Day, Secretary.

Lucian F. Merritt, Henry W. Leslie, Lewis Wick, Charles W. Foulke, Henry Webb, James P. Mills, John Brown, J. A. Kummer and James Iverson were admitted on trial.

Jonathan Whitely and N. G. Luke located.

J. M. Green withdrew under charges.

L. D. Prosser, C. E. Woodworth, D. W. Vorse and E. C. McIhattan were announced as deceased during the year.

Appointments for 1869: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. E. Felton, C. N. Grant; Erie Street, D. C. Osborne, Moses Hill; Scoville Avenue, F. H. Beck; Warring Street, G. J. Bliss; East Cleveland, Benjamin Excell; Euclid, J. B. Hammond; Mayfield, Hiram Kellogg; Willoughby, Alexander Burgess; Mentor, John Wrigglesworth; Painesville, John Tribby; Perry, John Bain; Madison, G. W. Chesbro; Geneva, P. P. Pinney; Saybrook, H. N. Stearns; Char-

don, Albert Van Camp; Thompson, Robert Gray; Grand River, Daniel Rowland; Montville, John Robinson; Huntsburg, Darius Smith; Chagrin Falls, C. T. Kingsbury; Chester, to be supplied; Bainbridge, C. E. Latimer; Benton, S. B. Torrey; Troy, Josiah Flower; Mantua, D. M. Rodgers; Principal, Willoughby Collegiate Institute, J. H. Herron; Agent, American Bible Society, J. D. Norton; County Agent, American Bible Society, Albert Norton. Ravenna District, James Greer, presiding elder, Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, H. M. Chamberlain; Middlebury, George Elliott; Cuyahoga Falls, R. M. Bear; Kent, A. M. Brown; Hudson, B. J. Kennedy; Twinsburg, E. D. McCreary; Bedford, B. C. Warner; Warrensville, Thomas Radcliff; Newburg, Thomas Stubbs; Rootstown, R. S. Borland; Edinburg, B. F. Wade; Charleston, J. F. Brown; Windham, John McLean; Deerfield, John Brown; Braceville, C. C. Hunt; Jackson, John Beetham; Canfield, Michael Williams; Northfield, T. G. McCreary. Warren District, John Graham, presiding elder; Warren, E. H. Yingling; Youngstown, W. F. Wilson; Girard and Liberty, L. W. Ely; Niles, J. H. Starrett; West Farmington, J. W. Stogdill; Mesopotamia, Ezra Wade; Bloomfield and Bristol, Frank Brown; Windsor and Hartsgrove, I. B. Goodrich; Williamsfield, Cyril Wilson; Cherry Valley, to be supplied; Jefferson, W. A. Clark; Richmond, N. C. Brown; Gustavus and John son, J. F. Hill; Kinsman and State Line, Asahel Reeves; Cortland, T. B. Tait; Greensburg, Asa Falkner; Vienna and Brookfield, J. H. Stoney; Hartford and Orangeville, G. W. Anderson; Ohlton and Mineral Ridge, Manasses Miller; Southington, R. W. Crane; Nelson, Valorus Lake; Jamestown, Stephen Heard; Morgan, Henry Webb; Kelloggsville, N. W. Jones; Principal, Western Reserve Seminary, J. P. Mills. Erie District, D. M. Stever, presiding elder; Erie—First Church, A. S. Dobbs, E. J. L. Baker; Simpson Chapel, A. N. Craft; Wesleyville, R. R. Roberts; Green, W. H. Hover; North East, J. G. Townsend; Waterford, C. L. Barnhart; Millville, T. J. Baker; McKean, L. L. Luce; Edinboro, J. R. Shearer; Fairview, Milton Smith; Girard, A. D. Morton; Union, A. J .Merchant; Wattsburg, to be supplied; Greenfield and Mina, John Allen; Beaver Dam, J. W. Wilson; Kingsville, Washington Hollister; East Ashtabula, J. W. Lowe; Conneaut, David Mizener; Springfield, H. H. Moore; Albion, John Kummer; Lockport, J. W. Hill; Ashtabula, J. R. Lyon; assistant editor of Pittsburg Christian Advocate, E. A. Johnson. Meadville District, George W. Maltby, presiding elder; Meadville—First Church, Alfred Wheeler; State Street, T. P. Warner; Saegertown, Niram Norton; Townville, J. W. Blaisdell; Cochranton, L. D. Williams; Cooperstown, John Abbott; Sunville, Robert Beatty; Franklin, John Peate; Greenville, John O'Neil; Salem, S. L. Wilkinson; Sheakleyville, R. C. Smith; Evansburg, G. M. Eberman; Conneautville, Gabriel Dunmire; Spring, C. W. Foulke; Harmonsburg, William Rice; Rockville, J. F. Perry; Espyville, G. H. Brown; Linesville, Orrin Babcock; New Lebanon, John Eckles; Oil City, J. S. Lytle; Rouseville, J. F. Stocker; Waterloo, Isaac Scofield; Professor in Allegheny College, James Marvin, A. B. Hyde; Agent, Pennsylvania Bible Society, J. G. Hawkins. New Castle District, Russell H. Hurlburt, presiding elder; New Castle, W. W. Wythe; Mount Jackson, D. A. Crowell; Lowell, J. B. Grover; New Wilmington, Thomas Graham; Pulaski, A. P. Colton; Harrisville and Centerville, John Crum; Mercer, L. W. Day; Hendersonville, D. W. Wampler; North Washington, J. K. Mendenhall; Clintonville,

J. M. Groves; Poland, George Moore; Middlesex, J. S. Albertson; Sharon, W. H. Mossman; Clarksville, A. H. Domer; Sharpsville, Lewis Wick; Delaware Grove, J. H. Merchant; Greenwood, J. E. Johnson; Brady's Bend, J. J. Excell; Hubbard, J. H. Vance; Wheatland, John Perry; Harlansburg, Ebenezer Bennett. Clarion District, Orville L. Mead, presiding elder; Clarion, W. F. Warren, E. R. Knapp; Troy, O. M. Sackett; Warsaw, I. N. Clover; Brookville, David Latshaw; Callensburg, William Hayes; Rimersburg, P. W. Scofield; Curllsville, Frederick Fair; Punxsutawney, McVey Troy; Perrysville, to be supplied; Washington, A. L. Miller; Clarington, Benjamin Marsteller; Brockwayville, G. F. Reeser; Luthersburg, L. G. Merrill; Paradise, S. S. Burton; Venango City, R. D. Waltz; President, Samuel Coon; Putneyville, to be supplied; Tionesta, R. F. Keeler, J. P. Hicks; Rockland, R. B. Boyd; Shippenville, W. A. Bowyer; Corsica, W. M. Taylor; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, E. S. Gillette; Ashville, A. L. Kellogg; Sugar Grove, A. A. Horton; Pine Grove and Farmington, W. H. Leslie; Frewsburg, L. F. Merritt; Kinzua, Abraham Bashline; Sheffield, Major Colegrove; Panama, W. M. Bear; Columbus, A. S. Goodrich; Corry, J. C. Scofield; Youngsville, B. F. Delo; Warren, R. W. Scott; Pleasantville, R. N. Stubbs; Tidioute, E. A. Squier; Deerfield, J. K. Shaffer; Petroleum Center, C. M. Heard; Pithole and Tarr Farm, James Shields, S. T. Requa; Riceville, one to be supplied, Edwin Chace; Titusville, W. P. Bignell; Garland, to be supplied; Ellery, to be supplied; Ridgway and Wilcox, William Sampson; Randolph, G. W. Staples; East Randolph, J. C. Sullivan; Jamestown and Sugar Grove Swedish Mission, James Iverson. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, J. H. Tagg; Dunkirk, W. N. Reno; Mayville, Thomas Guy; Portland, E. B. Cummings; Delanti, F. A. Archibald; Sinclairville, A. J. Lindsey; Ellington, O. G. McEntire; Leon, Z. W. Shadduck; Cattaraugus, W. H. Wilson; Perrysburg, Jephtha Marsh; West Dayton, Peter Burroughs; Hamlet, L. E. Beardsley; Forestville, G. W. Clarke; Sheridan, J. M. Bray; Little Valley and Salamanca, John Akers; Silver Creek, G. W. Gray; Westfield, C. R. Pattee; Quincy, Albina Hall; Sherman, W. W. Warner; Clymer, J. W. Davis; Cherry Creek, Frederick Vernon; Temperance Agent, J. E. Chapin.

Lucian F. Merritt was born in Chautauqua county, N. Y., on the 12th day of June, 1835, and died at Duluth, Minn., September 28, 1900, aged 65 years, 3 months and 16 days.

The Merritt family moved to Warren county, Pa., in 1850, and in 1855 to Austinburg, Ohio, where Lucian and his brothers attended school at the Grand River Institute. The same year the father, Lewis H. Merritt, came to the head of Lake Superior to found a new home for the family and settled at Oneota, now Duluth, then a wilderness, to which place the family came the following year, where Lucian remained for about two years, then he returned to Ohio to attend school. He received his

theological training at Austinburg College. He was converted in 1861, and shortly after united with the Methodist Church, in which he has ever since been an effective worker. He was received on trial by the Erie Conference in 1869 and transferred to the Minnesota Northern Conference in 1890.

During his pastorate in Duluth the Oneota church building was erected, a lasting monument to his zeal and labors.

He wore himself out in the service of the church, and only ceased to labor when he ceased to live. No man was so low that he could not put a loving arm around him and call him brother and lift him up to Christ, none so high that with equal kindness he could not point them to the Perfect Man. Like his Master, "he went about doing good." His last work was done for his presiding elder at Wrenshall, Minn.

In his last address he said again and again, as if in anticipation of the coming change, "We are walking in the very jaws of death."

Death had no terrors for him. His favorite maxim which he was fond of quoting, was, "The chamber where the good man meets his fate is privileged above the common walks of life, quite on the verge of heaven."

His friends will ever remember his unselfish kindness and self-sacrificing devotion, for no man had ever a truer, stauncher friend than Lucian F. Merritt. He belonged to that largest division of our humanity, "the common people," "with a heart that could feel for a neighbor's woe, and share in his joy with a friendly glow." He was ever ready to do anything he could to help another. Especially is this true of his relation to the young men in our ministry. His hospitable home was ever open to them, and he was always ready to speak words of hope and encouragement to them when they felt the storm and stress of life's work upon them.

Charles W. Foulke was born in Vernon, Trumbull county, Ohio, March 1, 1839. His parents, George and Rebecca Foulke, mingled in their veins the blood of the German, the English, the Scotch and the Irish. Charles was the third of a family of eight children. In his early youth he attended the common schools of the neighbor-

hood in which he lived; and at the age of seventeen, the Greenville Academy, Greenville, Pa. He then taught two terms in Iowa, after which he matriculated in a western college. Returning to the east he taught school in Mercer county two terms and then entered Allegheny College. At the beginning of the great Civil War he enlisted in what was known as the "College Company." Later he joined Company I, Second Regiment Pennsylvania Volunteer Cavalry and served four years with the Army of the Potomac, doing much Christian work during the term of his service. Returning from the army at the close of the war, he re-entered Allegheny College, from which he graduated in 1869.

Mr. Foulke was converted at the age of twelve years at a meeting held in the Coulter school house, Mercer county, under the preaching of J. W. Wilson. He was admitted on trial in the Erie Conference in the year of his graduation. Mr. Foulke has met with a considerable degree of success in his ministry in revival work and in building and repairing churches and parsonages. Of his work at Linesville, Mr. Foulke says: "The Linesville Church was struck by lightning one summer morning in 1872. This electric bolt was the means of discovering about $400 worth of ready-made clothing and webs of cloth which had been stolen from a merchant tailor of Linesville about six years before. It was also the means of killing a mongrel Sabbath school, which was composed of 'Universalists,' 'Spiritualists,' 'Skeptics,' 'Nothingists' and Methodists. And still further, it was the cause of organizing a Methodist Episcopal Sabbath school, and thoroughly renovating and repairing the church at a cost of $850—followed by a very helpful revival." We presume it would have been in order for Mr. Foulke to thank God for the lightning.

At Sheakleyville there were three hundred conversions; at New Lebanon he built a new brick church; at Springboro a new parsonage was erected; at Albion an old debt was paid; at Mill Village an old debt was paid, and there were three hundred and fifty conversions; at Croton Avenue, New Castle, a new church was erected, costing $10,000; at New Wilmington there were one hundred conversions, and as city missionary in New Castle during six years of service, six Sabbath schools and two

churches have been organized and two brick churches erected.

Mr. Foulke was united in marriage with Miss Ella Louise Luper, daughter of Daniel Luper, of Harmonsburg, Pa., June 1, 1871.

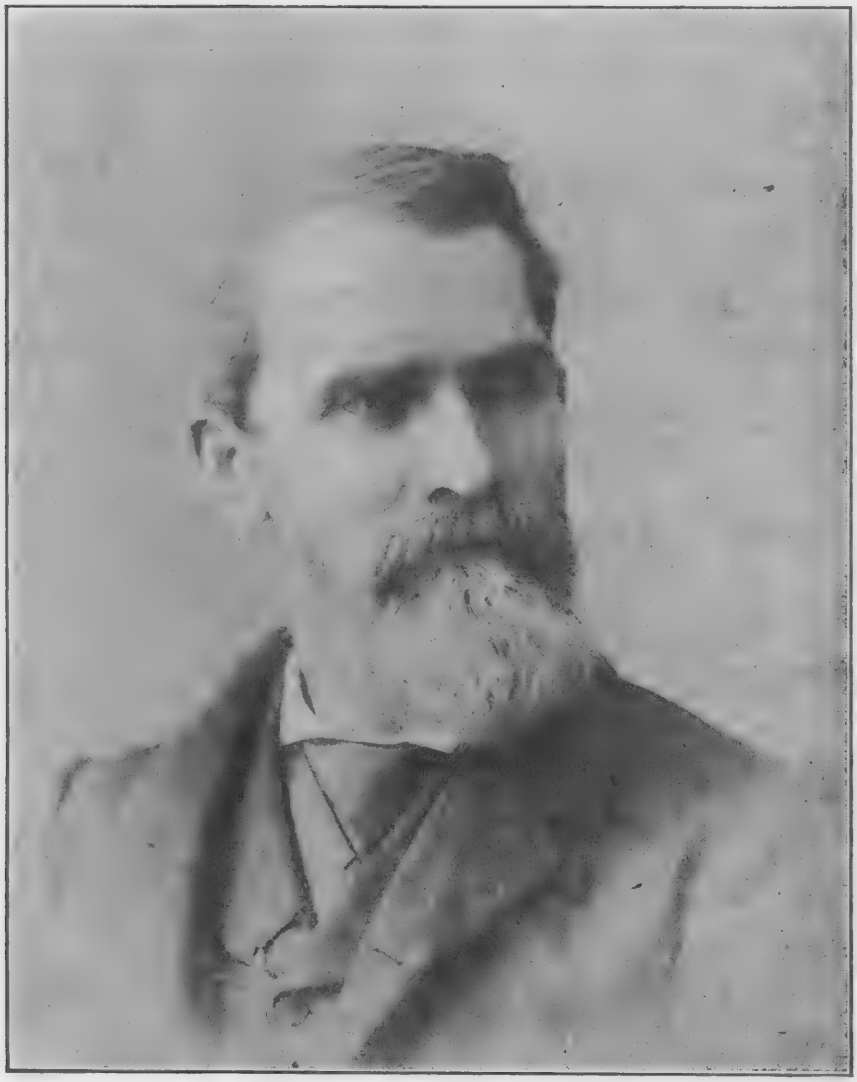
Roscoe L. Foulke son of C. W. Foulke, was admitted on trial in the Erie Conference in 1899, and is doing good work.

Alfred Wheeler.

Rev. Naphtali Luccock, D.D., has written the following memoir of Rev. Alfred Wheeler, D.D., L.L.D.:

"'Ulysses is gone, and there is none left at Ithaca strong enough to draw his bow.'

"Alfred Wheeler, one of the foremost men of American Methodism in this generation, was born in Huron county, Ohio, September 14, 1824, and died on Staten Island, July 7, 1892. Between these two dates stretches a life singularly full of aggressive thought and action. Converted at the age of sixteen in the good old way of Pentecost and Methodism, Alfred Wheeler never became mixed in his theology or dim in his experience. He was founded on a rock and was a rocklike man—a man of mighty convictions and with a mighty grasp upon them. He was educated in the Ohio Wesleyan University under the personal influence and friendship of that rare Christian scholar, Edward Thomson. In 1852 he graduated in medicine from the Jefferson Medical College, of Philadelphia, and began practice in Mt. Vernon, Ohio, but in the same year yielding to a conviction of duty, he entered the ministry of the Methodist Episcopal Church and joined the North Ohio Conference. While a member of that conference his appointments were as follows: Clyde, 1852-'53; Republic, 1853-'54; Milan, 1854-'56; Sandusky, 1856-'58; Cleveland, 1858-'60; Ashland, 1860-'61. In 1862 he entered the army of the United States as Chaplain of the Fifty-fifth Ohio Volunteer Infantry, and later served six months without commission or pay as surgeon of an Ohio battery. From 1864 to 1866 he was again stationed at Sandusky. From 1866 to 1869 he was presiding elder of the Cleveland District. In 1869 he was transferred to the Erie Conference. In this conference his appointments have been as follows: Mead-

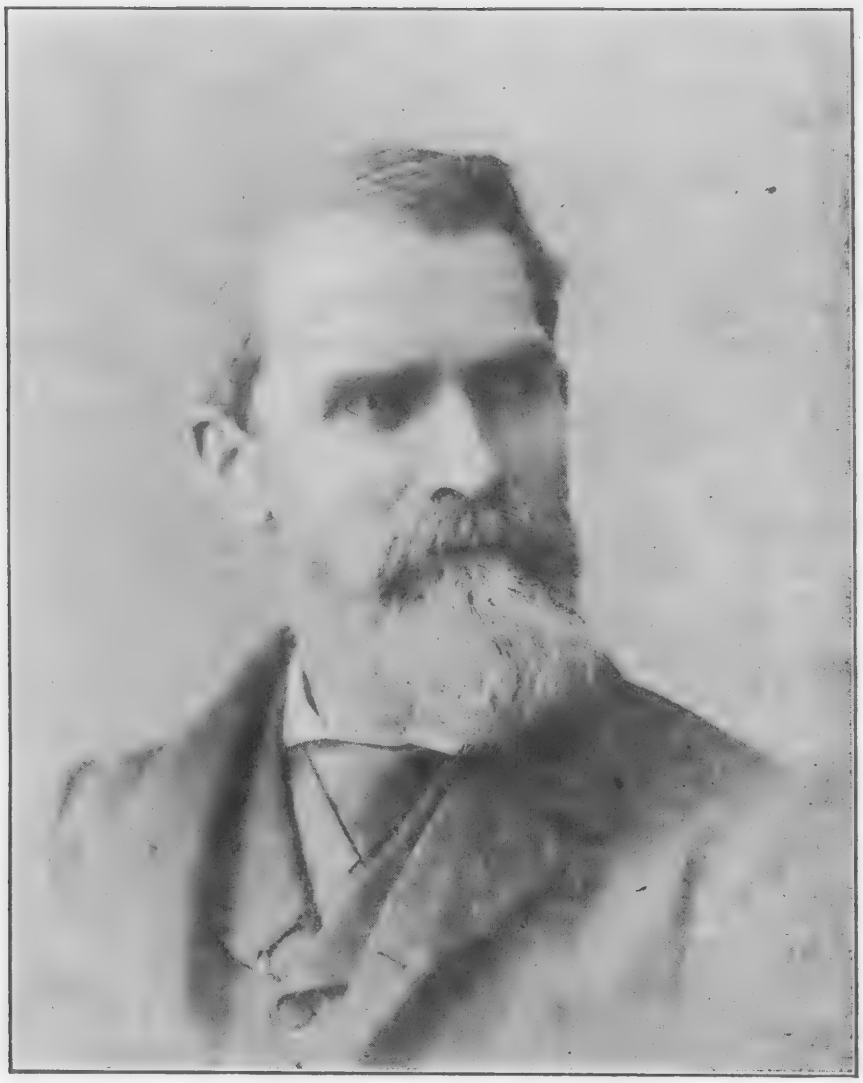


Alfred Wheeler, D. D., LL. D.

ville, 1869-'72; Erie, First Church, 1872-'74; Warren, Ohio, 1875-'76. In 1876 he was elected to the editorship of the Pittsburg Christian Advocate, a position which he filled for eight years with marked ability. From 1884 to 1890 he was presiding elder of the New Castle District. In 1890 he was appointed presiding elder of the Erie District, and discharged the duties of his office with great acceptability for nearly two years.

"In 1850 Dr. Wheeler was united in marriage to Lydia P. Curtiss, a woman in every way fitted to be his wife, who entered sincerely into his highest thought and purpose.

"Dr. Wheeler was a life-long student, always in quick touch with the living issues of his time. As a preacher he appealed to the understanding rather than to the emotions, and was able and convincing rather than eloquent. As an administrator he excelled. In fact, he was a statesman, clear, comprehensive and profound in his thinking. He was the trusted counselor of Simpson, Ames and Harris, those leaders and lawmakers of our Israel. It is doubtful whether any important legislation has taken place in the church in recent years without the influence of Dr. Wheeler's guiding thought upon it. In great debates he was a master of assemblies. It really required some sort of opposition to bring his faculties into best action and to give him full command of his resources. Perhaps he was not always hospitable to new ideas; possibly he sometimes mistook his prejudices for his principles, but his aim was always to know the truth and to hold it. Alfred Wheeler was a famous friend. An appeal to his friendship he scarcely knew how to resist. Indeed, most of the friction of his life was in behalf of others. His sympathies were deep and genuine. Under the snows of sixty-eight winters there beat the heart of a child. Perhaps Dr. Wheeler's best legacy to the church was a letter he wrote to a former member of his conference—almost his last words. His words recall the triumphant utterance of that old veteran, 'The Tentmaker of Tarsus,' 'I have kept the faith.' The editor of the Christian Advocate, with fine description, has appreciated the real worth of these words, and has rendered a genuine service to the church by the manner in which he has lifted them into prominence. I quote a single passage:



Alfred Wheeler, D. D., LL. D.

ville, 1869-'72; Erie, First Church, 1872-'74; Warren, Ohio, 1875-'76. In 1876 he was elected to the editorship of the Pittsburg Christian Advocate, a position which he filled for eight years with marked ability. From 1884 to 1890 he was presiding elder of the New Castle District. In 1890 he was appointed presiding elder of the Erie District, and discharged the duties of his office with great acceptability for nearly two years.

"In 1850 Dr. Wheeler was united in marriage to Lydia P. Curtiss, a woman in every way fitted to be his wife, who entered sincerely into his highest thought and purpose.

"Dr. Wheeler was a life-long student, always in quick touch with the living issues of his time. As a preacher he appealed to the understanding rather than to the emotions, and was able and convincing rather than eloquent. As an administrator he excelled. In fact, he was a statesman, clear, comprehensive and profound in his thinking. He was the trusted counselor of Simpson, Ames and Harris, those leaders and lawmakers of our Israel. It is doubtful whether any important legislation has taken place in the church in recent years without the influence of Dr. Wheeler's guiding thought upon it. In great debates he was a master of assemblies. It really required some sort of opposition to bring his faculties into best action and to give him full command of his resources. Perhaps he was not always hospitable to new ideas; possibly he sometimes mistook his prejudices for his principles, but his aim was always to know the truth and to hold it. Alfred Wheeler was a famous friend. An appeal to his friendship he scarcely knew how to resist. Indeed, most of the friction of his life was in behalf of others. His sympathies were deep and genuine. Under the snows of sixty-eight winters there beat the heart of a child. Perhaps Dr. Wheeler's best legacy to the church was a letter he wrote to a former member of his conference—almost his last words. His words recall the triumphant utterance of that old veteran, 'The Tentmaker of Tarsus,' 'I have kept the faith.' The editor of the Christian Advocate, with fine description, has appreciated the real worth of these words, and has rendered a genuine service to the church by the manner in which he has lifted them into prominence. I quote a single passage:

'And now, looking back over the past, and facing the future, it is a matter of unspeakable joy to me that with St. Paul I can say, "I have kept the faith." I have been troubled with the questions of the times as have other men. Philosophy has at times created perplexity; higher criticism has at times intensified these perplexities. But through them all I have been able to preach the cross as the only hope of the world. I have been enabled to preach Christ as a Divine Savior, God manifest in the flesh, and the blood of the atonement as the only and sufficient sacrifice for the sins of the whole world. I have looked over my own life, but I can not trust it for a moment. I have looked at my own works, but they are destitute of merit. I have looked at my own righteousness. It is as a filthy garment. I look at the righteousness of Jesus Christ—its folds are ample for me and they are spotless. In this faith I have lived and wrought; in it I shall die.'

"Dr. Wheeler's attachment to the members of the Erie Conference was most touching. He was very grateful for their kindness to him and for the honor they bestowed upon him. During his last illness, like that other Boanerges, his constant theme was 'the love of his brethren.' The 'Son of Thunder' was subdued into a 'Son of Peace and Consolation.' Was it not fitting that he should appropriate these words of Paul: 'I have fought a good fight; I have kept the faith.'

"He has conquered and is crowned. On the eleventh of July he was carried by his brethren of the Erie Conference to his grave on the shore of Lake Erie in the bounds of his last district. Perhaps the familiar stanza was never more happily placed than at the close of this memorial:

> **'Servant of God, well done,**
> **Thy glorious warfare's past.**
> **The battle's fought, the race is run,**
> **And thou art crowned at last.'"**

James H. Herron, Henry W. Leslie, Lewis Wick.

James H. Herron was born in New Richmond, Ohio, May 13, 1829, and passed to his eternal home in the triumphs of Christian faith from Erie, Pa., September 23, 1895. He graduated from Ohio Wesleyan Univer-

sity in 1853, and filled the chair of professor of ancient languages in Herron's Seminary in 1853-'54. The same year he was united in marriage with Miss S. Josephine Fuller, daughter of Judge Fuller, of Delaware, Ohio. He was admitted on trial in the Cincinnati Conference in 1854. He was president of Springfield College from 1862 to 1867, and of Willoughby College from 1867 to 1870. He was transferred to the Erie Conference in 1869, and superannuated in 1892. Dr. Herron was a Christian scholar and gentleman, a lover of truth, a true friend. He was a man of pure lips and spotless character. He was a genuine manly man, gentle in spirit, modest in demeanor, and yet unswerving in following his convictions of duty. His Christ-likeness was apparent in his daily walk and he preached eloquently for righteousness, truth and purity. His sermons were able, clear and sound in doctrine, and were especially calculated to build up Christian character. The diction was pure, the spirit sweet, the arguments sound, and the truth presented attractive. Dr. Herron was a pleasant companion, a good conversationalist, an appreciative friend. "Dr. Herron outlives death, first, in what he said; second, in what he did; and third, in what he was." He died in the full sunshine of God's love.

Of Henry W. Leslie, his biographer writes: "Brother Leslie possessed more than a common education, having been favored in early life with collegiate advantages. He was a practical man whether in business life or in the ministry, and he won his success by hard work. He was a kind and affectionate husband and father, a cheerful, earnest Christian, believing most heartily the doctrines taught by the Methodist Episcopal Church. As a minister he was careful to declare the whole counsel of God. In the society of his brethren he was genial and happy. But his work is done. Ere his friends were aware of the fact he stood upon the bank of the cold river, and as the voice of love grew fainter behind him, and the shore receded, the songs of the redeemed fell upon his ear, and all his pathway was flooded with celestial light."

Henry W. Leslie was born in Chardon, Geauga Co,, Ohio, March 18, 1838. He was converted when eleven years of age at a protracted meeting held by his father, Rev. Joseph Leslie, at Espyville. Resisting the call to

preach the gospel, his love became cold, but he was newly baptized with the Holy Spirit at Girard under the labors of Rev. John W. Wilson. He was licensed to preach in 1867, and admitted on trial in the Erie Conference in 1869. He was called to his heavenly rest from Portland, N. Y., March 16, 1874.

Lewis Wick was of Scotch-Irish-German lineage. His parents, John and Mary Wick, were members of the Cumberland Presbyterian Church, and Lewis was educated in this faith. His early life was spent on a farm, and he was singularly free from evil habits. He graduated from Allegheny College in 1868. He was converted at a camp meeting at Harrisville in 1861, being then seventeen years of age. The second time he ever attended the services he went to the mourners' bench, and, after several days of earnest seeking, and when about to give up in despair, he was happily converted. Returning home he told the glad news, talked and prayed with his father who lay on his dying bed, and saw him rejoice in the Savior. He was licensed to preach in 1868, and admitted to the Erie Conference on trial in 1869, and did effective work until his superannuation in 1902.

Harvey Webb, J. A. Kummer.

Harvey Webb, who was received on trial by the Erie Conference in 1869, has done a good work. We have not been favored with an account of his early life. He was a delegate to the General Conference in 1892. Writing in 1906 he says: "I have received over one thousand souls into the Methodist Episcopal Church, and have answered the first roll call at conference thirty-five times. I asked for superannuate relation four years ago, and it was granted. I have preached most of the Sabbaths since, and the Lord has allowed me good health *every day.*"

"1841, September 21—December 15, 1897. Between these dates a beautiful strong life. J. A. Kummer, born in Allentown, Pa.; sunny boyhood, in Philadelphia; unfolding youth, fourteen to twenty, in Akron, Ohio. Carefully nurtured and disciplined in the rigid training of the Lutheran, he never entered a Methodist Church till the great revival of 1859. Then, under a sermon preached by Thomas Stubbs, he came to the great illumination of soul. Henceforth he was a Methodist.

"He was serving in the shoe business when the war broke out. The sound 'To arms!' awakened his heroic and patriotic spirit, and he became a 'boy in blue' at twenty, a member of Company G, Twenty-ninth O. V. I. For over three years the cloud of battle was his 'pillar,' guiding to freedom. Musket and cannon were the music which fired his soul. The tramp of armies became his lofty inspiration. Between four and five months on Belle Isle he endured the tortures of starvation which brought him into keenest sympathy with souls starved and tortured by sin. He was wounded on Little Round Top, a bullet passing through his body. But for a rigorous constitution he would have rested on the sacred soil of Gettysburg and the Church would have lost a quarter of a century of most noble service. After a partial recovery he spent the remainder of his time, till honorably discharged, in the secret service at Indianapolis. When at the front he surprised his pastor by inclosing his two dollars missionary money, showing his loyalty to Church and country. To this same pastor, Dr. Peate, the captain described him as 'the bravest man in his company.'

"On his return to his home he was seized by a loftier ambition. He heard the cry of the crucified. He consulted his pastor, the Rev. E. A. Johnson, whose advice would be a fortune to every young man who would obey it: 'Go to college four years, and then give twenty-five years to the ministry, and you will do a good work.' With enthusiasm, dauntless courage and sacrifice, he gave himself to study, in departing received the honor of his class, and in after years the doctorate from his alma mater, DePauw. In 1869, at Franklin, Pa., he knocked at the door of the Erie Conference, was admitted and appointed to Albion, Pa. In 1870 he was united in marriage with Miss Emiline Beardsley, of Akron, Ohio. It proved a life of unbroken happiness and usefulness. Afterwards the following places were honored with his ministrations: Springfield, Wattsburg, Dunkirk, Simpson, Erie; Fredonia and Sharon. He then gave six years to the presiding eldership on the Meadville District. To say that he was a faithful presiding elder would be putting it mildly. He was devotion, courage, energy, excessive in the abundance of his labors. From the eldership he went to his last appointment, Warren, Pa., which

he served faithfully for three years, making hosts of friends. One year ago the bullet finished its work, and among old friends and in the sweets of home his life slowly ebbed away.

"Nature formed him in a large and generous mould. She was not stinting in her gifts. Many traits of beauty and strength were divinely blended. There was very much iron, and not a little sunshine in his disposition. There was a sternness, a vigor, a relentlessness in his moral convictions which remind one of the sterling qualities of the Puritans, yet the sunshine played so much on these that one was charmed. He was like some majestic rock over which the mosses and the vines have woven evergreen chaplets out of which the flowers have smiled. His convictions were clear and bold. He was not a chameleon, leaving the Church without ideas, convictions or force of character.

"The preacher. He rested on no laurels. He pleaded no weakness. He lived in no memories, however sacred. With the same enthusiasm he had offered himself to his country, he consecrated himself to God. He became a soldier-preacher. He had convictions as to Christ. He was not a preacher because he desired an easy place. He was in the mighty army of Christ. It was to conquer the world. To him Christ was the eternal verity, his inspiration, his bugle call to battle against wrong. He was an earnest preacher. To him preaching was like the greatness of a great battle. It seemed as if he heard the bugle blowing, the drums beating, the mighty tread of armies and the tremendous crash of arms. He was in the conflict to win. He was a brave preacher. He made no compromises with sin for the sake of ease. He did not lower the standard of Christ to court the praise of the world. In these times when often great pressure is brought to bear to have men suppress the truth it is inspiring to think he fearlessly lifted high the standard of Prince Immanuel. His bravery won him success in all departments of church work and life. No charge he ever served but will bear the strong outlines of his own character. He was faithful. Not till the fatal wound stretched him as on a battle field did he cease his toil. Even then was he conqueror. The last enemy was underneath his feet. It was inspiring to hear him say, 'Tell

the brethren that they might as well expect the mountains to fall as that my faith should fail.' "

Classes and Churches.

In 1845 some twenty-five members of the Clintonville Methodist Episcopal Church formed an organization near their own homes, and held services in the old log building known as the "Walter school house." Among the first members were John C. Hovis and wife, Daniel McFadden and wife, James Walter and wife, Craft McFadden, Robert Hutchison and wife, John Hutchison and wife, Jacob Hoffman and wife, Philip Walter and wife, Mary Walter, Ann Walter, Amelia Hovis, Mary Morris, Peggy J. Fitz, Freelove Hoffman, Mary A. McFadden, Marjorie McFadden, Catherine Walter, Eli Hoffman and wife. Daniel McFadden was the first class leader. After a few years of struggle the society was discontinued, and many of its members returned to the mother church at Clintonville. In 1869 James M. Groves, of the Harrisville and Pine Grove charge, re-organized the society, and in 1873 the site for a church was purchased from James Walter. "Peter's Chapel" was erected during the pastorate of Cearing Peters, and named in his honor. The cost was about $1,800.—*(History of Venango County, Brown, Runk & Co., 1890, p. 534.)*

There was a great revival on the Salem appointment of the Troy charge under the labors of H. M. Sackett in 1869. Salem was a small church on Beaver run, about one mile from Belleview. In 1874 the Salem appointment was divided under the pastorate of Cyril Wilson and two classes formed—Belleview and Chestnut Cliff. The old Salem church was abandoned. The church at Belleview was dedicated in 1874, and that at Chestnut Cliff in 1875—both under the pastorate of D. W. Wampler. In 1876 the name of the charge was changed to Belleview. It is now—1901—composed of the following appointments: Belleview, Mt. Pleasant, Chestnut Ridge, and Longville. The first quarterly conference record gives the name of Edward Rietz as the first class leader at Belleview. The parsonage was built in 1882 under the pastorate of H. V. Talbot, and cost $1,400. "Rev. Talbot dug wild apple trees and grafted them, and made a fine, shady lawn with many kinds of fruit."

Clarington charge was formed from the old Washington charge in 1869, but some of its appointments have a long previous history. A class was organized at Clarington by E. Hull in 1845, and consisted of the following members: William R. Coon, Mrs. Margaret Armstrong, Samuel Armstrong and wife, Mrs. Polly Williams, John Williams, Lewis Herron and wife, Taylor Thurston and wife, John Knowlton and wife, and Sylvester Knowlton and wife. Mr. Coon was the first class leader, and is said to have been the first Methodist on the Clarion river in this part of the country. The society passed through great tribulations, not the least of which was the annoyance during divine service from the roughs of the new settlement and surrounding neighborhoods. A church edifice was erected in 1850.

When Clarington became a charge it included also Robert's Chapel, Greenwood and Ebenezer. In 1871 Millstone appears as an appointment; in 1873, Cooksburg and Hominy Ridge; and in 1878, Marienville. Forest City or Byron's also became an appointment. The church at Greenwood was commenced in 1878, but not completed until 1883. A parsonage was built in 1854.

The charge has sent Richard A. Caruthers, Samuel Coon, T. J. Baker and Abram S. Dobbs into the ministry.

"The circuit as it now stands (1884) is said to be the largest circuit in the Erie Conference and is still to a very large extent in its primeval condition; a very great part of it being yet unbroken forest with here and there a settler. Methodism is the only denomination that has any prominent hold in all this vast region, and is thoroughly prepared to take the country for the Lord."

"Methodism on this circuit always was and is to the present day of the old-time type. The old songs of Zion are still sung and the sound of the King in the camp is often heard."

Our church at Stoneboro was organized by John Eckels in 1869, with forty-two members. The regular services were held in the school house. Edwin Egbert, of Sandy Lake, was the first class leader, and Adam Davis the first steward. A frame building, convenient and quite commodious was erected in 1875.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 468.)*

We group together in this convenient place an account of the founding of several churches of different dates:

Hayne is the name of the postoffice where the Pine City Methodist Episcopal Church is located. Members from this class began to hold meetings eight or ten miles northwest of Shippenville in Armstrong's barn. A little later meetings were held in the Armstrong school house, and people attended from the surrounding country for ten miles, walking and carrying their infant children. These meetings were remarkable for the accompanying emotional excitement, and the "falling exercise" was common. It is stated that on one occasion Mrs. George Howe shouted so long and so loud that the stove fell down. Summer camp meetings were held on the Nathan Phipps farm, at which there were many conversions. William Stratman, who afterward became a class leader and exhorter of no little ability, invited John McComb to hold a protracted meeting. Mr. McComb, in a manner quite characteristic, replied: "How can I hive bees without a beehive?" Mr. Stratman said: "We will provide a hive," and so they did. Without money, with but few to take the lead in such an enterprise, the good people pressed forward, nothing doubting. Trees were cut down and converted into rough boards at the mill, and, in a short time there stood completed what became known far and wide as Perry Chapel. This was accomplished in 1850. David Latshaw was the first preacher, and Sister McEntire enjoys recalling how, the first time he preached there, the presiding elder was present, which so embarrassed him that confused, he sat down in ten minutes. The presiding elder finished the sermon. Nathan Phipps and George Howe were early class leaders at this appointment. In 1881 the class at Pine City was divided on the question of the location of a new church. The result was the erection of the Haven Church and the Pine City Church, and there were two weak congregations instead of one strong one.

Nashville, Volusia, Union City.

Previous to 1850 a class was formed at Nashville by J. E. Chapin, consisting of L. P. James and wife, Harlow W. Smith and wife, R. W. Nevins and wife, Jonathan Carter and wife, V. R. Carey and wife, L. J. Knapp and

wife, Samuel Chace and wife, and S. P. McKee and wife. V. R. Carey was the first class leader. A convenient and neat little church was dedicated in 1852.

In 1837 a Methodist class was organized at Volusia consisting of the following members: Rand Miles, class leader; Robert Hall and wife, L. D. Harmon and wife, Ezra Hopkins and wife, Alanson Jones, and perhaps some others. A church was erected in 1852 and a parsonage in 1874. A class was formed at the Summerdale appointment in 1832 and a church built in 1849. Among the members at Summerdale were: L. H. Flagler, a local preacher, and his wife, William Stanton and wife, Isaac Willcox and wife, and two or three others. There were also classes at Wattlesburg, Sinden's school house and Adams' school house.

In 1872 a church edifice was erected at Hanna's Corners at a cost of $1,700. This replaced an old church which was built in 1830, and stood about one and a half miles southeast. This was known as "Keen Church." Prior to its erection the class had worshiped in a hall over John Keen's wood house. The first class was organized previous to 1815. Among the original members were: Adam and Dinah Keen, Joseph Mattocks and wife, the Siselys, and Polly, Henry and John McEntire. The society belonged to the Salem Circuit.

A. B. Funk erected a church six miles west of Tidioute on the Warren and Franklin pike and presented it to the Methodist Episcopal Church. It was dedicated April 19, 1863, by President Loomis, of Allegheny Colllege. With the decrease in the lumber and oil interests the population moved away and the church has enjoyed religious services only part of the time, and later semi-occasionally.

Concerning the early history of the Methodist Episcopal Church at Union City, we have been able to gather but little information. We only know that there was Methodist preaching in that vicinity at a very early date, perhaps near the beginning of the last century. Ira Eddy, traveling the Erie Circuit in 1817, is said to have organized the first society. The first church building was erected in 1847, and in 1862 this was replaced by a more commodious structure at a cost of about $10,000. For

more than forty years this served its purpose as a place of worship for Methodist people.

During the pastorate of J. N. Fradenburgh a subscription was started for a new church, but the enterprise was not completed until the pastorate of C. W. Miner. The old church property was sold, a new and more convenient site secured and a fine church edifice was dedicated in 1901 at a cost of $23,000.

The Barnes class, now known as the Asbury appointment on the Ferdinand charge, was organized by John Scott in 1840 as one of the fruits of a camp meeting held at Hatch Hollow, four miles north of Union City. The original class consisted of the following members: Myron Williams, leader; Levi Barnes, local preacher; Susan Giles and Hannah Barnes, William Carroll, and Hannah, Betsy, Jane and Mary Carroll—ten in all. The Barnes appointment belonged to the Wattsburg charge, and later to the Union City charge. In 1860 a revival started at a camp meeting at Hatch Hollow and continued at Barnes, increased the membership to eighty-three. A church building was erected and dedicated, January 21, 1863, by Presiding Elder J. H. Whallon. In 1892 K. T. JaQuay organized a new charge consisting of Asbury Chapel, Wilkins Church, and Tillotson's. It was named Ferdinand charge, the name of one of the pioneers, Ferdinand Carroll, and also the name of the postoffice. There are now suitable church buildings at each of these points, and a parsonage at Asbury.

A class was organized at Chapinville by John Graham, then traveling the Oil Creek Circuit, in 1840. This became the Wilkins class and the church edifice was dedicated in 1867 by Jonathan Whitely. The first board of trustees consisted of the following persons: John Chapin, Lewis Larkins and William B. Taylor.

A Methodist Episcopal Church was erected at Hatch Hollow and dedicated in 1859. The society was organized some time prior to 1835, and was attached to Wattsburg Circuit. For some time it was connected with the Union City charge. Hatch Hollow derived its name from the numerous Hatch family in the neighborhood, furnishing a large number of loyal and devoted Methodists.

The Methodist Episcopal Church at Edinboro was organized in 1829. The second church in the village was

built by the Methodists in 1838, and now constitutes the town house. This was replaced by a more commodious edifice in 1863.

The ascertainable facts concerning the churches on the Elgin charge are meager and indefinite. The church at Carter Hill was built in 1883 at a cost of $1,200. For many years previous to the erection of the church services had been held in school houses and private residences.

The class at McCray's was organized in 1902 and consisted of nine original members. There had been a building controlled by different denominations, but some years ago there was an uncivil religious war in the community over the church property and the court decided in favor of the Wesleyans, granting, however, other denominations the right to worship in the building when not in use by the Wesleyans. Within recent years the Methodist Episcopal Church has secured possession of the property, although it does not have complete control.

The first class of Christians of the Methodist Episcopal denomination at what is called 'Donation District,' consisted of eight members and was formed by Hiram Kinsley, who was the pastor. They held their first meeting at Warren Palmer's log cabin on Donation Hill. The church located at Beaver Dam was organized in 1838 with thirty members by the Rev. William Patterson, who was its first pastor. The first church edifice was erected in 1839, and the present one, which will seat about three hundred people, in 1872, at a cost of $3,200. James Steward was the first leader of this class.

At Elgin services were held in private houses for a number of years, when the Methodists joined with the Disciples in building a Disciple Church. After a time the little Methodist flock was driven from the church. They then bought a Presbyterian Church, located at Beaver Dam, and moved it to Elgin; the total outlay was about $1,222.

The Methodist Episcopal Church is the oldest in the village of Linesville. Meetings were held for many years in the school house of the neighborhood, but in 1860 a neat frame building was erected. The Linesville appointment was at first a part of Conneautville charge, but was afterwards attached to the Shenango Circuit.

In 1861 Linesville Circuit was formed, of which W. H. Mossman was the first pastor. Later this circuit included besides Linesville, Shermansville and Frey's Chapel.

Ridgway Mission.

Benjamin F. Sedwick was a native of Maryland. At the close of the War of 1812 the family moved to Butler, Pa. Here Benjamin attended the Butler Academy, after which he engaged for some time in teaching. He was converted in 1827, licensed to exhort by J. P. Kent, of the Butler Circuit, in 1829, and licensed to preach by Ira Eddy in 1831. Now it chanced that in 1832 a young man had been sent from the Baltimore Conference to form a circuit which was afterward entered on the minutes as "Ridgway Mission." He bravely set out on horseback to discover the work to which he had been assigned. Reaching the headwaters of the Clarion river on the west side of the Allegheny Mountains, and still pushing his way in the direction of the circuit of which he scarcely knew the name, he entered a forest of great pines—trees standing thick and tall, and dark even at mid-day, night overtook him and he lost his path. Despairing of finding his way out, in his desperate condition he alighted from his horse, and hitching him to a sapling, he knelt on the ground and endeavored to find the path by feeling about with his hands. Failing in this, he turned to find his horse, but the horse was gone. Finally, worn out with searching and sad at heart, he sat down and listened to the approach of the wolves and other beasts of the forest. At the dawn of day he heard a rooster crow, and following the sound of the welcome voice, he reached a farm house and related the story of his adventure. The farmer went with him, and when they reached the neighborhood of where they supposed the preacher's horse had been left, he directed the lost stranger to halt and he himself would advance, and if his horses, when separated, should whinney to get together, the stranger's horse, if in hearing, would reply. So it turned out. The brother found his horse, got out of the woods as soon as he could, turned his face homeward and never thereafter was seen in those parts. When the presiding elder who had sent the young man to the

Ridgway Mission, heard of the facts he wrote to Zerah H. Coston, presiding elder of Meadville District, Pittsburg Conference, informing him of his effort to establish the mission, and stating that after carefully examining the territory, he was convinced that it did not belong to the Baltimore Conference anyway, and Mr. Coston might look after the work if he so desired. So the latter sent for Mr. Sedwick and appointed him to the mission. Mr. Sedwick, more successful than his predecessor, reached his field of labor. He says: "When I reached Ridgway, the principal settlement, I found a few families of intelligence driving a lumbering business. I preached on Sunday and invited serious persons to remain for class. One lady, in her talk said: 'Sisters, we are here in the woods without preaching, and we united our prayers that God would send us a preacher, and He has heard our prayers.' We had a shouting time that day in class meeting."

Mr. Sedwick met with all kinds of religious beliefs in the little scattered settlement. Among others there were two brothers, one claiming to be Jeremiah the Prophet, and the other St. Paul. At the close of his year he made out a plan for the mission and sent it to the conference, which met in Meadville in 1833. This year he was received on trial by the Pittsburg Conference.—*(Sedwick, Semi-Centennial Sermon, Preached June 17, 1883, at Robert's Chapel.)*

In a letter written to C. W. Darrow, dated Slippery Rock, Pa., January 26, 1888, Mr. Sedwick says: "My plan took in all the area from near Brookville, covering a large territory on the summit of the dividing range, on the headwaters of the Clarion and Susquehanna rivers. I have good reason to believe that the brother sent from Baltimore and myself were the first persons ever assigned to this field."

Mr. Sedwick continues his reminiscences: "When Rev. Job Wilson was on Clarion Circuit and lived in a little shanty in Brother Haggerty's yard, he occasionally called upon me to aid him on the circuit. I also preached frequently for J. P. Kent and James Babcock on Butler Circuit, traveling often from Butler to near Mercer. My brother William and three sisters and myself moved to Lawrenceburg, now Parker City. There was no Metho-

dist preaching in all this country, except at Fletcher's school house on Bear creek, where Martinsburg (now Bruin) now stands. I think Rev. John Summerville organized a small society there in 1828, composed of the Fletcher family, the Shepards and two or three others. We had preaching in Lawrenceburg in our own house and organized a class in 1830. Rev. Isaac Winans and family were with us for some time, and Rev. James Gillmore and family until he erected a shed hut against one end of Brother Horton's cabin at the mouth of Sugar creek, near East Brady. Brother Horton was a local preacher, and his house was a preaching place. The Gillmore family seemed to live happy in a building inferior to many of the sheds now used to shelter cattle."

In 1854 Nathan Shaffer and N. W. Colburn were sent by the Baltimore Conference to the Caledonia Circuit. Writing in 1887, he mentions the following appointments: Wilson's, later called Penfield; Bliss's, Pine school house, Overturf school house, Morey's school house, Caledonia, Centerville, Dr. Bennett's, McColey's, Ridgway, Mt. Pleasant school house, Brandy Camp, and Bawltown school house. He mentions a great revival near Mr. Beman's, at which Mr. Beman, then seventy-three years of age, was converted. He preached also at Oaks' school house, and Beechwood school house. In 1855 the name of the charge was changed to "Ridgway," and was served by T. R. Satterfield, and perhaps a supernumerary supply, Robert Beers.

Mr. Colburn says: "We had plenty of work and travel. I have gone for three months without staying two consecutive nights in one house, and have eaten corn bread for three weeks at a time without having seen a mouthful of any other kind of provisions. I have led my horse in the fence corners to get his breakfast and dinner many times."—*(Letter to C. W. Darrow.)*

The class at Beman's school house was organized as early as 1845, consisting of three members—Mrs. Rhoda Beman, Mrs. Anna Allen and Ray Giles. This appointment was also known as "Bawltown," "Sibley's" and "Cramshaw." The class at Oak's school house—Warsaw township—consisted of six members—Jerome Woodbury, leader; Reuben Powell, Allen, Joseph and Julia Green and John Prindle. In 1860 the place of meeting

was changed to Brockwayville school house. In 1861 a church lot was purchased, and in 1864 a building was completed and a parsonage provided.

Reports From the Field.

"Plumer can do well. It has eleven male members. The charge has allowed its pastor, S. S. Burton, twelve hundred dollars, and so far has overpaid him. A prosperous Sabbath school of sixty or seventy scholars is connected with the station. And a new house of worship to cost six thousand dollars has been commenced, and three thousand dollars already paid. On last Christmas evening a tree was loaded with fruit valued at four hundred dollars, and was provided chiefly for the children of the Sunday school; but also contained an entire suit of clothes for the pastor, a valuable silk dress for his wife, and an envelope for the pastor's household containing a roll of greenbacks."—*(Pittsburg Christian Advocate, January 13, 1866.)*

"Johnston charge is within the bounds of the Warren district, set off at the last session of the conference from the Gustavus charge, and attached to the Bazetta Circuit, and since conference created, for the present at least, into a separate appointment, with Rev. Newton appointed to its oversight. Since the commencement of his pastorate a protracted meeting of six weeks resulted in over fifty conversions, most of the converts entering the church."—*(Pittsburg Christian Advocate, May 3, 1866.)*

The committee appointed by the conference "to direct in appropriating Centenary Funds" met in Meadville, Pa., February 20, 1866, and organized by the election of N. Norton, Chairman, and W. F. Day, Secretary. The following resolutions formulate the result of the deliberations of the committee:

"Resolved, 1. That the first and most prominent object for local centenary subscriptions and contributions—and as really a central object for the Erie, Pittsburg and West Virginia Conferences—should be the enlarged educational facilities and ample endowment of Allegheny College.

"Resolved, 2. That the Western Reserve Seminary at Farmington, and the Collegiate Institute at Willough-

by, be also commended to our people as highly important and deserving objects of liberal education.

"Resolved, 3. That in our judgment, and in accordance with the action of our late conference, there should be a seminary of high grade and ample educational facilities, under the control and patronage of the Erie Conference, in Western New York, and a similar one at some point within the bounds of the Clarion district, and that our people be requested to make liberal centenary contributions for their establishment.

"Resolved, 4. That we recommend the creation of a special fund, the interest of which shall be used to aid young men preparing for the ministry in seminaries or colleges; said fund to be placed in the hands of the Centenary Fund Society, and the interest disbursed at the discretion of its Executive Board.

"Resolved, 5. That one-half of the unspecified subscriptions and collections shall go to the Connectional Educational Fund, and the other half be divided as follows: One-half to Allegheny College, and the other half divided equally among the seminaries above named."—*(Pittsburg Christian Advocate, March 31, 1866.)*

"W. W. Warner announces that the Lord is reviving his work at Dayton Summit and Villenovia Circuit. He and his colleague, Z. W. Shadduck, have been holding a meeting there for five weeks; and sixty-seven have been at the altar for prayer, and give good evidence of conversion. The meeting is still in progress, and the interest increasing. The camp meeting at Markham's Corners, on this charge, was a great blessing to the people. Holiness was preached, and about fifty conversions are reported."—*(Pittsburg Christian Advocate, October 26, 1866)*

"A most extensive revival has prevailed at the Pleasantville appointment, on the Hendersonville charge, C. Wilson, pastor. As many as seventy-five persons asked the prayers of the church during a meeting of three weeks; and most of them professed to have experienced conversion. Forty-five were received on probation. The whole church was baptized with the Spirit, poured out upon the people from on high."—*(Pittsburg Christian Advocate, January 19, 1867.)*

The following will illustrate Dillon Prosser's method of work: "The last session of Erie Conference sent Rev. D. Prosser to the South Cleveland Mission, with the appropriation of three hundred and fifty dollars for his support. He went to work, found no church, and began preaching in the street, with a hitching post for a pulpit. His first congregation was composed of four adults and five children. Moving to a grove near Forest street, the congregation increased, benches and a few chairs forming their seats. Services continued there until interrupted by cold weather, and then for a time were removed to houses kindly furnished by friends. During this time Brother Prosser purchased the Lutheran Church on Bolivar street, moved it to Scovill street, (we so make the name of the street,) and had it dedicated November 22nd. Dr. Granville Moody preached the dedication sermon. Money enough was raised, with what had been secured before, to meet all demands against the church."

"The new church at Hampden, Geauga county, Ohio, Rev. S. L. Wilkinson, pastor, was dedicated to divine worship on Sabbath week. J. M. Greene assisted the pastor in the dedication services, preaching an admirable discourse. After the sermon the indebtedness, amounting to twelve hundred dollars, was secured on subscription, and also about two hundred more for the purchase of an organ. . . . Soon after a revival commenced, and has continued till now. Seventy persons have been gathered into the church, and the Sunday school numbers one hundred scholars."—*(Pittsburg Christian Advocate, January 26, 1867.)*

"The Lord has favored us on the Cleveland district with gracious outpourings of His spirit. At least fifteen charges have shared in His grace, and been gladdened by the conversion of sinners, and two or three more, when last heard from, were expecting immediate results. The names received thus far foot up about five hundred. The cities of Cleveland and Painesville have shared most largely."

"The meeting at New Castle, held for six weeks by the pastor, J. C. Scofield, was one of the best ever held in that community, and has closed with over one hun-

dred and eighty accessions to the church."—*(Pittsburg Christian Advocate, March 2, 1867.)*

"A great work of revival has been refreshing God's heritage at Franklin, Pa., under the pastoral labors of J. R. Lyon. Not far from two hundred have professed faith in Christ, and one hundred and forty-four united with the church. Sunday week forty-four persons received the ordinance of baptism. The work still goes on. Interest unabated. Altar nightly crowded. The young and the old bow together, and cry for mercy."—*(Pittsburg Christian Advocate, April 6, 1867.)*

"Venango City, R. F. Keeler, pastor, is blessed with a good revival, and over twenty have united with the church. Between thirty and forty professed conversion. A gracious season has been enjoyed in the Centerville appointment. Thirteen have united with the church, and the altar is nightly crowded."

"A gracious revival has prevailed at Perry Chapel on Shippenville Circuit, A. P. Colton, pastor. The work is deep, and the conversions clear. Forty have professed faith in Christ, and over fifty have united with the church."

"The Hendersonville meeting, T. Graham, pastor, resulted in over one hundred conversions. Eighty-eight united with the Church."

"The Bethel Methodist Episcopal Church, Delaware Grove Circuit, L. L. Luce, pastor, was re-opened on the 10th inst. W. P. Bignell, of Greenville, preached the morning and evening sermons. They were grand productions, and produced a fine result."

"The Lord is visiting the church with showers of mercy on the Clarion district, R. H. Hurlburt, presiding elder. Hundreds and hundreds are coming to Christ. Nearly every charge on the district is enjoying a powerful and widespread revival. About one thousand have been added to the church."

"The Lord is doing great things for his people on the Zion appointment, on Perrysville Circuit, A. Bashline, pastor. Some fifty have already professed faith in Christ, and many more are still seeking. Since conference the pastor has received into the church some eighty on probation."—*(Pittsburg Christian Advocate, February 1, 1868.)*

"God's cause is prospering at Tallmadge, Ohio, B. F. Wade, pastor. For several years, Methodism, encountering great obstacles, had made but little progress. But a faithful, hoping, praying band continued 'battling for the Lord,' and sowing precious seed. Two years ago, with a generous liberality, they poured their gifts into the Lord's treasury, and built an excellent parsonage, to which they have since added barn, well and cistern. A year ago, under the labors of E. R. Knapp, the Lord opened the windows of heaven, and poured them out abundant blessings. Many were added to the church. Lately they undertook to repair the church, and transformed it into a beautiful and comfortable house of worship. . . . Meetings for a few weeks have been attended with a gracious revival, bringing twenty-seven into the church."—*(Pittsburg Christian Advocate, Feb. 15, 1868.)*

"At Orwell, on Windsor and Hartsgrove charge, N. C. Brown, pastor, a good meeting has been held, thirty-two professing conversion, several experiencing the witness of perfect love, and twenty entering the church on trial. A movement is on foot to enlarge and improve the Orwell church."

"J. F. Brown reports the dedication, January 24, of a new, neat, well finished church at Orange Center, on the Warrensville charge. . . . A gracious meeting followed the dedication. The third quarterly meeting was held in the new house, February 15-16, and was an occasion of great power."

"At the late session of the Erie Conference, Sheridan was set off from Forestville charge, and W. W. Warner appointed as pastor. Since conference the Lord has remembered his people in an abundant outpouring of his Spirit. The pastor has received in Sheridan forty-four into full membership, and forty on probation. At the Crauston school house forty-nine penitents sought mercy, and eleven at the Elmore school house."

"The meeting at Brookville, J. H. Starrett, pastor, is still progressing. At latest date one hundred and forty-four had joined the church on probation."

"The Millville charge, N. W. Jones, pastor, has been visited with gracious outpourings of God's Holy Spirit. At the Frisbee appointment a revival season has been en-

joyed; the conversions numbering forty-five, and the accessions twenty-one."

"God has answered the prayers of his people in Corsica Circuit, under the labors of Frederick Fair, in the conversion of many precious souls and seventy accessions to the church. A meeting of two weeks at the Zion appointment had resulted in about forty conversions, and the work was still going on."

"The gracious revival that has prevailed in the New Castle congregation, J. C. Scofield, pastor, has resulted in one hundred and twenty-one accessions to the church. The society now numbers about seven hundred members."

"We have a good report to make of the work of God in Ravenna station, J. M. Greene, pastor-in-charge. Revival influences have prevailed most of the conference year; the conversions numbering between one and two hundred; the accessions numbering seventy-six on probation, and twenty-four on certificate."

"God has recently visited His people on the Clintonville charge, formerly a part of North Washington Circuit. Since the last Erie Conference the appointments, Brady's Bend, Farmington and Clintonville, were constituted a circuit. And during the last quarter twenty-seven joined on probation at Brady's Bend, thirty-six at Clintonville, and sixty-nine at Farmington."—*(Pittsburg Christian Advocate, March 14,1868.)*

"The meeting at Power's Corners, Greensburg Circuit, J. F. Hill, pastor, still sweeps forward with wonderful powers. The accessions number at latest reports one hundred and fifty, the conversions over two hundred. Others, it is expected, will yet enter the church at other appointments, as at Bristol and Baconsburg. Power's Corners is situated near the center of Mecca township, hardly a village. The people flocked into the meeting from the country around, were brought to seek the Lord, found mercy, and then brought their friends to the Savior. The pastor, in his seven weeks' work has been assisted by D. A. Crowell, of Bristol."—*(Pittsburg Christian Advocate, January 16,1869.)*

The next issue of the Advocate says: "The meeting at Powers' Corners has closed with two hundred and twenty-five conversions and one hundred and fifty-one

accessions. Some of the converts enter other churches. The work was deep, widespread, powerful, and has left a fine spiritual influence on the community. It reached and saved all classes, the old man of seventy and the boy of ten. Many were heads of families. On Tuesday evening before the close of the meeting, the pastor baptized some forty of the converts by sprinkling and pouring; and on the Thursday following, ten by immersion."

"The new church at Big Bend on the Delaware Grove appointment, L. L. Luce, pastor, was dedicated February 14, R. H. Hurlburt preaching morning and evening of each night during the week. The debt was about $400, and subscriptions were, in a few minutes secured, amounting to $525. God followed the preaching of the week with His blessing. Fourteen were added to the church, and the work goes on."

"The church at East Claridon, Ohio, was dedicated to the worship of God a few days since by the presiding elder, James Greer. An indebtedness of over eleven hundred dollars was provided for at the first service by the congregation promptly pledging over thirteen hundred dollars; and the new church thus given to the Lord free of incumbrance, was honored in the evening with five penitents at the altar seeking salvation."—*(Pittsburg Christian Advocate, February 27, 1869.)*

"The new church at Napoli, East Randolph charge, J. F. Stocker, pastor, was dedicated January 14, W. F. Day preaching morning and evening. After morning service an indebtedness of nearly nine hundred dollars was provided for, and in the evening two hundred and twenty-five dollars were pledged for a bell. The dedication was followed by a glorious revival meeting, numbering about eighty conversions."—*(Pittsburg Christian Advocate, March 6, 1869.)*

NOTE.

J. H. Merchant—Licensed to preach, 1865; admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866, North Washington and Clintonville; 1867-8, Greenwood; 1869, Delaware Grove; 1870, Fredonia, Pa.; 1871-'3, Sharpsville; 1874, Akron, Second Church; 1875-'7, Bedford and Northfield; 1878, Tallmadge and Brimfield; 1879-'80, Canfield and Ellsworth; 1881-'2, Deerfield and Atwater; 1883-'5, McConnellsville; 1886-'8, West Farmington; 1889-'91,

Kingsville; 1892, Cortland; 1893-'5, Hubbard; 1896, Akron, North Hill; 1897-'9, Mechanicstown; 1900-'2, Freeport.

John Eckels—Licensed to preach, 1860; admitted on trial, 1866; full connection, 1868; deacon, 1865, Baker; elder, 1870, Clark; killed by a railway train at Reno, Pa., October 25, 1888. Appointments: 1866-'7, Waterloo; 1868-'9, New Lebanon; 1870-'1, Evansburg; 1872-4, Townville; 1875, Mill Village; 1876-7, Espyville; 1878-'9, Edinboro; 1880-'1, Clarksville; 1882-'3, Mt. Jackson; 1884-5, Volant; 1886-'7, Stoneboro; 1888, Reno.

S. B. Torrey—Licensed to preach, 1865; admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1868, Kingsley. Appointments: 1866, Kirtland and Chester, 1867-'8, Huntsburg and Claridon; 1869, Burton; 1870-'1, Mantua; 1872, Coalburg; 1873, Peninsula; 1874, Morgan; 1875-'6, supernumerary, during which time he attended Drew Theological Seminary; 1877-'8, Enterprise; 1879-'81, Plumer; 1882-'3, Volusia; 1884-'6, Fairview; 1887-'8, McKean; 1889, Asbury; 1890-'2, East Hickory; 1893-'5, Eau Claire; 1896-'7, Hamlet; 1898, supernumerary; 1899-1906, superannuated.

A. P. Colton—Admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; transferred to St. Louis Conference, 1870; deceased, Mt. Jackson, Pa., May 17, 1875. Appointments: 1866, Putneyville; 1867-'8, Shippensville; 1869, Pulaski; 1870-'2, Dresden, Mo.; 1873, Marshall, Mo.; 1874-'5, supernumerary.

E. C. McIlhattan—Admitted on trial, 1866; deceased, Shippensville, Pa., January 19, 1869. Appointments: 1866, Corsica; 1867, Warsaw; 1868, Shippensville.

D. A. Crowell—Licensed to preach, 1863; admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; transferred to Nebraska Conference, 1874; transferred to Oregon Conference, 1878; transferred to Southern California Conference, 1882; deceased, Los Alamos, Cal., March 22, 1894. Appointments: 1864, Bloody Run, Bedford County, Pa., (supply); 1866, Luthersburg; 1867, Clarion; 1868, Bloomfield and Bristol; 1869-'70, Mt. Jackson; 1871, Fredonia, Pa.; 1872-'3, supernumerary; 1874, Plumb Creek and Conrad, Neb.; 1875, Grand Island, Neb.; 1876-'7, supernumerary; 1878-'80, Jacksonville, Ore.; 1881, Brownsville, Ore.; 1882, San Diego Circuit, Cal.; 1883, San Jacinto, Cal.; 1884-'93, supernumerary, but supplied Downieville, Cal.; 1894, Los Alamos.

William Rice—Licensed to preach, 1862; admitted on trial, 1866; full connection, 1868; deacon, 1867, Janes; elder, 1870, Clark; transferred to Minnesota Conference, 1885; became a member of the Northern Minnesota Conference at its organization, 1894. Appointments: 1866-'7, Kinzua; 1868, Linesville; 1869-'70, Harmonsburg; 1871, Mill Village; 1872, North Harmony and Ebenezer; 1873-'4, Ellery; 1875-'7, Leon; 1878-'9, Columbus and North Corry; 1880-'2, Dayton; 1883-'4, Plumer; 1885-'6, supernumerary; 1887-'8, Park Rapids, Minn.; 1889, Royalton, Minn.; 1890, Perham, Minn.; 1891-'4, Deer Creek, Minn.; 1895-1902, superannuated; present residence, Park Rapids, Minn.

T. J. Baker—Admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1870, Clark; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866-'7, Paradise; 1868, Luthersburg and Paradise; 1869-'70, Millville; 1871, McKean; 1872, Williamsfield; 1873, Windsor and Mesopotamia; 1874-'5, Mantua; 1876-'7, Salem; 1878-'9, Stafford; 1880, Bridgeport Circuit; 1881-'2, Thompson; 1883, supernumer-

ary; 1884-'5, Mineral Ridge; 1886-'7, Steubenville, Thompson and Findley; 1888, New Cumberland; 1889-'90, Elkton; 1891-'2, Freeport; 1893, supernumerary; 1894-'7, superannuated.

B. A. Carlson—Admitted on trial, 1866; transferred to Erie Conference, 1867; full connection, 1868; deacon, not able to ascertain; elder, Missionary Rule, 1867, Janes; transferred to Sweden Conference, 1876. Appointments: 1866-'8, Jamestown and Sugar Grove, Swedish Mission; 1869-'75, Missionary to Sweden; 1876-'7, Carlskrona District; 1878-'9, Stockholm District; 1880-'3, Goteborg District; 1884, Helsingfors, Finland Mission; 1885-'8, Finland District and Helsingfors; 1889, Finland District and St. Petersburg and Wiborg; 1890, Finland District and editor of Nya Budbaren; 1891-'3, Stockholm, St. Paul's; 1894-'8, Stockholm, St. Mark's; 1899-1900, Koping; 1901, Kalmar.

Albert Van Camp—Licensed to preach, 1862; admitted on trial, Wesleyan Methodist Church, Canada, 1864; received on his credentials into the Erie Conference, Methodist Episcopal Church, 1866; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; withdrew from ministry and membership, 1877, and entered the ministry of the Congregational Church, having charge most of the time of a pastorate at Ridgway, Pa., until 1884, when he was received on his credentials into the North Ohio Conference, Methodist Episcopal Church; deceased, North Amherst, O., April 9, 1902. Appointments—1865, Jackson (supply); 1866-'7, Rootstown and Randolph; 1868, Cleveland, City Mission; 1869-'71, Chardon; 1872-'3, Union City; 1874-'5, supernumerary; 1876, Ridgway; 1884-'5, Cleveland, Jennings Avenue; 1886-'90, Brooklyn Village; 1891-'2, Cleveland, Taylor Street; 1893-'5, Cleveland, Gordon Avenue; 1896-'8, Lorain, First Church; 1899-1900, Lakewood; 1901, North and South Amherst.

George Elliott—Admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1868, Kingsley; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866, Edinboro; 1867-'8, Canfield; 1869-'71, Middlebury; 1872-'3, Edinburg and Atwater; 1874-6, Rootstown and Randolph; 1877-8, Madison; 1879, Pleasant Valley and Mogadore; 1880, Leetonia; 1881, Richmond; 1882, Richmond and Andover; 1883-'4, Williamsfield; 1885-'7, Greensburg; 1888, Marlborough; 1889-'90, Gustavus; 1891-'3, Deerfield; 1894-'6, Geneva, Second Church; 1897, Chapel; 1898-1900, Mechanicsville; 1901-'2, Kellogsville.

L. G. Merrill—Licensed to preach, 1853; admitted on trial, 1866; full connection, 1868; deacon, 1864, Morris; elder, 1870, Clark. Appointments: 1866, President; 1867-'8, Sugar Grove; 1869-'71, Luthersburg; 1872-'4, Brockwayville; 1875, Troy, Pa.; 1876, Shippensville; 1877, Harrisville and Pine Grove; 1878-'9, Wampum; 1880-1, Evansburg; 1882, Meadville Circuit; 1883-'5, supernumerary; 1886, Troy; 1887-'8, Summerville; 1889-'92, Luthersburg; 1893, Guy's Mills, second preacher; 1894-'06, superannuated; 1895-'6, Mt. Pleasant (supply); present residence, Meadville, Pa.

J. P. Hicks—Licensed to preach, 1866; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867, Venango City; 1868, North Washington; 1869, Tionesta; 1870, Paradise; 1871, Reynoldsville; 1872, Kane; 1873, Sugar Grove; 1874, Irving; 1875-'6, Arkwright; 1877, Tidioute Mission; 1878-'80, Fagundus; 1881-'3, Tionesta; 1884-'5, Centerville, Crawford County; 1886-'7, Volusia; 1887-'90, Phillipsville; 1891-'2, Greenfield; 1893-'4, Falls Creek; 1895-'8, Luthersburg;

1899-1900, Emerickville; 1901, Putneyville; 1902-'4, Clarington; 1905, Luthersburg; 1906, Glen Hazel.

J. J. Excell—Licensed to preach and received orders in the German Reformed Church, from which church he withdrew in 1866 and united with the Methodist Episcopal Church; admitted as a traveling elder into the Pittsburg Conference, March, 1867; transferred to Erie Conference, July, 1867; became a member of the East Ohio Conference at its organization, 1876; located, 1884; has since withdrawn from the Methodist Episcopal Church and re-entered the ministry of the German Reformed Church. Appointments: 1866, Kent (supply); 1867, Kent; 1868-'9, Brady's Bend; 1870, Hubbard; 1871-'2, Madison; 1873-'4, Greensburg; 1875, Nelson and Southington; 1876-'7, Edinburg and Atwater; 1878, New Matamoras; 1879, Brownsville; 1880, Jackson and Ohlton; 1881, Pleasant Valley and Mogadore; 1882-'4, supernumerary.

Cyrus Prindle—Licensed to preach, 1821; admitted on trial, New York Conference, 1821; full connection, 1823; deacon, 1823; elder, 1825, (?); transferred to Troy Conference, 1833; withdrew, 1843, and assisted in the organization of the Wesleyan Methodist Connection of America in whose ministry he remained until 1867 when he withdrew and united with the Erie Conference, Methodist Episcopal Church; became a member of the East Chio Conference at its organization, 1876; deceased, Cleveland, O., December 1, 1885. Appointments: 1821, Plattsburg, N. Y.; 1822, St. Albans, Vt.; 1823, Charlotte, N. Y.; 1824, Weybridge, N. Y.; 1825-'6, Brandon, N. Y.; 1827-'8, Pittstown and Hoosick, N. Y.; 1829-'30, Pittsfield, Mass.; 1831-'2, New York City; 1833, Lansingburg and Watertown, N. Y., from the adjournment of the New York to the meeting of the Troy Conference; 1833-'4, Middlebury District; 1835, Albany, N. Y., Garretson Station; 1836-'7, Agent, Troy Conference Academy; 1838-'9, Shelburne, Vt.; 1840-'1, Middlebury, Vt.; not able to ascertain his appointments in the Wesleyan Methodist Church; 1867, Cleveland, Ohio Street; 1868, East Cleveland until June, 1869. From then until the close of the Conference year, Jamestown, N. Y.; 1869-'72, Cleveland District; 1873-'4, supernumerary; 1875-'85, superannuated.

G. W. Anderson—Admitted on trial, 1867; full connection, 1872; deacon, 1864, Morris; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mineral Ridge, O., August 21, 1903. Appointments: 1867-'8, Vienna and Fowler; 1869-'70, Hartford and Orangeville; 1871, Lowell; 1872, Windsor; 1873, Orwell and Colebrook; 1874, New Bethlehem; 1875-'6, Lowell; 1877-'8, Damascoville; 1879, New Cumberland; 1880, Pleasant Valley and Mogadore; 1881-'3, Jackson; 1884-'5, Hanoverton; 1886'7, Franklin Square; 1888-'9, Highlandtown; 1890-'3, superannuated.

Daniel Rowland—Admitted on trial, 1867; full connection, 1869; deacon, 1866, Ames; elder, 1871, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Poland, O., November 15, 1885. Appointments: 1867, Euclid; 1868, Thompson; 1869-'70, Grand River; 1871, Mayfield; 1872, Brookfield; 1873-'4, Jefferson; 1875, Pleasant Valley and Mogadore; 1876-'8, Twinsburg; 1879, Randolph; 1880, Montville and Hampden; 1881-'2, Saybrook; 1883-'4, Welshfield; 1885, Poland.

John Perry—Licensed to preach, 1853; admitted on trial, 1867; full connection, 1869; deceased, Clarksville, Pa., November 7, 1884. Appointments: 1867, North Washington; 1868, Wheatland and Brookfield; 1869, Wheatland; 1870, Lowell; 1871, Coalburg;

1872-'3, Clarksville; 1874-'5, Sharpsville; 1876-'7, Wampum and Mt. Pleasant; 1878-'9, Middlesex; 1880-1, Fredonia; 1882-'4, Clarksville.

J. E. Johnson—Licensed to preach, admitted on trial and into full connection; ordained deacon and elder in the Wesleyan Methodist Church of America, the dates of which are not ascertainable; received into the Erie Conference, Methodist Episcopal Church, 1867, his orders being recognized; became a member of the East Ohio Conference at its organization, 1876; deceased, Bainbridge, O., November 5, 1878. Appointments: 1867-'8, Callensburg; 1869, Greenwood; 1870, Sharpsville; 1871, Mahoningtown; 1872, Wampum; 1873-'4, Brookfield; 1875, Niles; 1876-'7, Bainbridge; 1878, superannuated.

J. S. Albertson—Admitted on trial, Allegheny Conference, Wesleyan Methodist Church, 1850; became a member of Erie Conference, Methodist Episcopal Church, 1867; deceased, Townville, Pa., April, 1882. Appointments: 1850, Gustavus and Trumbull; 1851, Chagrin Falls; 1852, Montville; 1853-'5, Mesopotamia and Windsor; 1856-'62, West Middletown; 1863-'6, Sandy Lake; 1867-'8, Sharon; 1869-'71, Middlesex; 1872-'3, Meadville, State Street; 1874-'5, Springfield; 1876-'8, Sheridan; 1879, Hamlet; 1880, Edinboro; 1881, Townville.

J. M. Bray—Licensed to preach, 1861; admitted on trial, Pittsburg Conference, 1863; full connection, 1865; deacon, 1865, Ames; elder, 1867, Thompson; transferred to Erie Conference, 1867. Appointments: 1863, Malvern, O.; 1864-'5, New Cumberland, O.; 1866, Salineville, O.; 1867-'8, Dunkirk; 1869-'71, Sheridan; 1872-'4, Silver Creek; 1875-'6, Fredonia, N. Y.; 1877-'9, Tidioute; 1880-'2, Parker City; 1883-'6, Franklin District; 1887, Warren; 1888-'9, Union City; 1890-'4, Erie, Simpson Church; 1895-'6, Mayville; 1897-1900, Ripley; 1901-'3, supernumerary; 1904-'6, superannuated.

R. S. Borland—Licensed to preach, 1865; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867, Hubbard; 1868-'9, Rootstown; 1870, Tallmadge; 1871-'3, Reno; 1874-'5, Randolph; 1876-'8, St. Petersburg; 1879-'81, Girard; 1882, Brookville; 1883-'6, Jamestown District; 1887-'9, Sharon; 1890, Miles Grove; 1891, North East; 1892, superannuated; 1893-'4, Busti and Farmington; 1895-'6, Forestville; 1897-1901, Mercer; 1902-'7, Commissioner of Conference Claimant Fund; residence, Mercer, Pa.

Frederick Fair—Licensed to preach, 1865; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867-'8, Corsica; 1869-'70, Curllsville; 1871, supernumerary; 1872-'3, Evansburg; 1874-'6, Fredonia, Pa.; 1877-'8, Sharpsville; 1879, Hendersonville; 1880, Petersburg; 1881-'2, Edinboro; 1883, Centerville, Crawford County; 1884-'5, Wattsburg; 1886-'8, Wesleyville; 1889, McKean; 1890-'1, Sheridan; 1892-'4, Karns City; 1895, Shenango and Pulaski; 1896, Leon; 1897, supernumerary; 1889-1907, superannuated; present residence, Pleasantville, Pa.

E. D. McCreary—Licensed to preach, 1867; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson; transferred to Des Moines Conference, 1884; transferred to California Conference, 1887. Appointments: 1867, Tionesta; 1868, Braceville; 1869, Twinsburg; 1870-'1, Canfield; 1872-'3, Sheridan; 1874-'5, Jamestown, Pa.; 1876-'7, Oil City, South Side; 1878, Oil City, Grace Church; 1879, Parker City; 1880-'2, Jamestown District; 1883, Meadville, First Church; 1884-'6, Council Bluffs, Ia.; 1887-'8, San Francisco, Bush Street; 1889-'92, Santa

Cruz, Cal.; 1893-'6, Stockton, Cal., Central Church; 1897-'8, Phoenix, Arizona, Arizona Mission; 1899, Santa Rosa, Cal.; 1900-'1, Santa Cruz, Cal.

D. W. Wampler—Licensed to preach, 1863; admitted on trial, 1868; full connection, 1870; deacon, 1862, Ames; elder, 1872, Merrill; deceased, Conneaut Lake, Pa., October, 1901. Appointments: 1868, Clintonville; 1869, Hendersonville; 1870-'1, Putneyville; 1872-'3, Luthersburg; 1874, Troy; 1875, Townville; 1876-'7, Saegertown; 1878-'9, Evansburg; 1880-'1, Wampum; 1882, Edinburg; 1883-'4, Centerville; 1885-'90, supernumerary; 1891-1907, superannuated.

Manassas Miller—Licensed to preach, 1862; admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; deceased, Corry, Pa., January 5, 1899. Appointments: 1868-'70, Ohlton and Mineral Ridge; 1871, Vienna and Brookfield; 1872, Vienna; 1873-'5, Punxsutawney; 1876-'7, Clarion; 1878-'9, Emlenton; 1880-'1, Petrolia and Martinsburg; 1882-'4, Oil City, Grace Church; 1885-'7, Meadville, State Street; 1888-'90, DuBois; 1891-'2, Jamestown, Pa.; 1893-'5, Parker's Landing; 1896-'8, Corry.

Edward Brown—Licensed to preach, 1853; admitted on trial, 1868; discontinued, 1869; readmitted on trial, 1872; full connection, 1874; deacon, 1863, Simpson; elder, 1872, Merrill; deceased, Perrysburg, N. Y., April 29, 1879. Appointments: 1868, Hubbard and Sharon, Welsh Mission; 1869-'70, Cherry Creek, supply; 1871, Irving, supply; 1872-'3, Little Valley and Salamanca; 1874-5, Pine Grove and Farmington; 1875, Garland and Spring Creek; 1877-'8, Perrysburg.

W. M. Taylor—Licensed to preach, 1867; admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; permitted to withdraw under charges, 1886. Appointments: 1868, Troy; 1869-'70, Corsica; 1871-'2, Rimersburg; 1873-4, Warsaw; 1875-'6, Rockland; 1877, supernumerary; 1878-'9, Luthersburg; 1880-'1, supernumerary; 1882-'3, Petrolia and Martinsburg; 1884, Ellery (excused after Conference from serving the charge); 1885, case referred to the presiding elder of Jamestown District for investigation.

McVey Troy—Admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; deceased, Sheakleyville, Pa., April 15, 1873. Appointments: 1868, President; 1869-'70, Punxsutawney; 1871, Rockland; 1872, supernumerary.

John Beetham—Admitted on trial, 1868; full connection, 1870; deacon, 1869, Ames; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; deceased, Jewett, O., December 7, 1905. Appointments: 1868-'9, Jackson; 1870-'1, Windham; 1872, Tallmadge and Brimfield; 1873-'4, Bedford and Northfield; 1875-'6, Greensburg; 1877, Niles; 1878-'9, North Jackson and Ohlton; 1880-'1, Bloomingdale, O.; 1882-'4, Gnadenhutten, O.; 1885-'7, West LaFayette, O.; 1888, Leesville, O.; 1889, Vienna, O.; 1890-'4, Jewett, O.; 1895-'6, Canton, Lawrence Avenue; 1897, Thompson, O.; 1898-'9, Somerton, O.; 1900-'5, superannuated.

J. W. Blaisdell—Licensed to preach, 1859; admitted on trial, 1868; full connection, 1870; deacon, 1867, Janes; elder, 1872, Merrill. Appointments: 1868, Salem; 1869-'71, Townville; 1872-'4, Mill Village; 1875-'7, New Castle, Second Church; 1878-'9, Sharon; 1880-'3, New Castle District; 1884-'6, Greenville; 1887-'8, Titusville; 1889-'93, Brookville; 1894, Punxsutawney; 1895-'7, President Bordentown Female College, Bordentown, N. J.; 1898-1901, Mayville; 1902-'6, Brockwayville.

O. M. Sackett—Licensed to preach, 1859; admitted on trial in the Allegheny Conference, Wesleyan Methodist Church, in which he was received into full connection and ordained deacon and elder; received on his credentials into the Erie Conference, Methodist Episcopal Church, 1868, his orders being recognized; deceased, Shippensville, Pa., June 10, 1882. Appointments: 1860, Mesopotamia and Middlefield; 1861-'5, Sandy Lake; 1866-'7, Martinsburg; 1868, Putneyville; 1869-'71, Troy; 1872-'3, Clarion; 1874-'6, Callensburg; 1877-'8, Salem, Clarion County; 1879-'81, Shippensville.

E. H. Prosser—Admitted on trial, Virginia and North Carolina Mission Conference, 1868; transferred to Erie Conference, 1871; deacon, 1870, Janes; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; withdrew, 1876. Appointments: 1868, Wythe and Grayson; 1869, Forest Hill; 1870, White Sulphur; 1871, Highland until session of Erie Conference, then Ohlton and Mineral Ridge; 1872, Hartford; 1873, Cortland; 1874, without appointment; 1875, supernumerary.

J. P. Mills—Admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1877; transferred to North Ohio Conference, 1880. Appointments: 1869-'70, Principal, Western Reserve Seminary; 1871-'2, Principal, Lake Shore Seminary; 1873, without appointment; 1874-'6, Windham; 1877-'9, Little Valley; 1880, editor of the Lake Side Visitor; 1881-'2, Fredericktown, O.; 1883-'4, Lorain, O.; 1885, Apple Creek, O.; 1886-'9, Agent, National Reform Association; 1890-'1, State Secretary, American Sabbath Union; 1892-'3, North and South Amherst, O.; 1894-'5, Millersburg, O.; 1896, Bellville and Butler; 1897-1907, superannuated.

L. F. Merritt—Licensed to preach, 1864; admitted on trial, 1869; full connection, 1871; deacon, 1868, Kingsley; elder, 1873, Gilbert Haven; transferred to Minnesota Conference, 1890; became a member of Minnesota Northern Conference at its organization, 1894; deceased, Duluth, Minn., Sept. 28, 1900. Appointments: 1869, Frewsburg; 1870, Sheffield; 1871, Sheffield and Kane; 1872, Riceville; 1873, Shaw Farm and Plumer; 1874-'5, Plumer and Pithole; 1876-'8, Sheffield; 1879, Kane and Ludlow; 1880-'1, Pine Grove and Farmington; 1882-'3, Ashville; 1884-'5, Monterey; 1886, Farmington; 1887, Karns City; 1888, North Washington; 1889, supernumerary; 1890-'4, Duluth, Minn., Oneota; 1895, Hutchinson, Minn.; 1896, Evelith, Minn.; 1897, Duluth Circuit; 1898, Proctor Knott, Minn.; 1899, Duluth City Missions.

C. W. Foulke—Licensed to preach, 1865; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven. Appointments: 1869-'71, Spring; 1872-'3, Linesville; 1874-'5, Sheakleyville; 1876-'8, New Lebanon; 1879-'81, Spring; 1882-'3, Albion; 1884-'6, Mill Village; 1887, Kane; 1888-'9, East Randolph; 1890-'2, Shenango; 1893-'4, New Castle, Croton Avenue; 1895-'6, New Wilmington; 1897-'8, Mahoningtown; 1899, New Castle, Cedar Avenue; 1900, New Castle, Fifth Ward and Savanna; 1901, supernumerary; 1902-'4, New Castle, Wesley; 1905-'6, superannuated, but supply for New Castle City Mission.

Alfred Wheeler—Licensed to preach, 1852; admitted on trial, North Ohio Conference, 1853; full connection, 1855; deacon, 1855, Ames; elder, 1857, Baker; located, 1863; readmitted, 1864; transferred to Erie Conference, 1869; deceased, Staten Island, N. Y.,

July 7, 1892. Appointments: 1853, Republic, O.; 1854-'5, Milan, O.; 1856-'7, Sandusky, O.; 1858-'9, Cleveland, Church Street; 1860-'1, Ashland, O.; 1862, Chaplain, U. S. A.; 1864, Sandusky, O.; 1865, Agent, Centenary Fund Society; 1866-'7, Cleveland District; 1868, Corresponding Secretary, Bethel Union; 1869-'71, Meadville, First Church; 1872-'3, Erie, First Church; 1874-'5, Warren, O.; 1876-'83, Editor, Pittsburg Christian Advocate; 1884-'9, New Castle District; 1890-'1, Erie District.

J. H. Herron—Admitted on trial, Cincinnati Conference, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Erie Conference, 1869; deceased, Erie, Pa., September 23, 1895. Appointments: 1854, Winchester, O.; 1855, Clarksville, O.; 1856, Laurel, O.; 1857-'8, Milford, O.; 1859, Batavia, O.; 1860-'1, not able to ascertain; 1862-'7, president, Springfield Female College; 1867-70, president, Willoughby College; 1870-'1, Willoughby; 1872-'4, Girard; 1875-'6, Westfield; 1877-'8, North East; 1879-'81, Oil City, Grace Church; 1882-'4, Erie, Tenth Street; 1885-'7, Silver Creek; 1888, Meadville, State Street; 1889-'90, Girard; 1891, McKean (not able to serve the charge); 1892-'4, superannuated.

H. W. Leslie—Licensed to preach, 1867; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven; deceased, Portland, N. Y., March 16, 1874. Appointments: 1869-'70, Pine Grove and Farmington; 1871-'2, Sinclairsville, 1873, Portland.

Lewis Wick—Licensed to preach, 1868; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven. Appointments: 1869, Sharpsville; 1870, New Wilmington; 1871, Harrisville and Centerville; 1872-'3, Greenwood; 1874-'5, Mt. Jackson; 1876-'7, Evansburg; 1878-'9, Espyville; 1880-'1, Brockwayville; 1882, Emerickville; 1883-'5, Farmington; 1886, Waterloo; 1887-'8, Salem (Clarion District); 1889-'90, Shippensville; 1891-'2, Belleview; 1893-'4, Sligo; 1895-'6, Washington; 1897-'8, Putneyville; 1899-1900, Hazen; 1901, Brockport; 1902-'6, superannuated.

Harvey Webb—Licensed to preach, 1869; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1869-'70, Morgan; 1871-'3, Bloomfield and Bristol; 1874, Ravenna; 1875, Garrettsville; 1876, Cleveland, Waring Street; 1877-'8, Cleveland, Superior Street; 1879, Steubenville, Hamline Chapel; 1880-'2, Ashtabula; 1883-'4, Geneva; 1885-'90, Steubenville District; 1891, Cleveland, Scoville Avenue; 1892-'3, St. Clairsville; 1894-'5, Kent; 1896-'9, Cadiz; 1900-'1, East Palestine; 1902-'6, superannuated; present residence, Alliance, O.

J. A. Kummer—Licensed to preach, 1865; admitted on trial, 1869; full connection, 1871; deacon, 1869, Ames; elder, 1873, Gilert Haven; deceased, Fredonia, N. Y., December 15, 1897. Appointments: 1869-'70, Albion; 1871-'2, Springfield; 1873-'4, Wattsburg; 1875-'7, Dunkirk; 1878-'80, Erie, Simpson Church; 1881-'3, Fredonia, N. Y.; 1884-'6, Sharon; 1887-'92, Meadville District; 1893-'5, Warren; 1896-'7, supernumerary.

IX.

TEN YEARS—1870-1879—MISSIONARY SOCIETIES.

The session of Erie Conference for 1870 was held in Cleveland, Ohio, September 14, with Bishop Davis W. Clark presiding, and W. F. Day, Secretary.

The following were admitted on trial: H. Arscott Cobbledick, Sylvester Fidler, Josiah O. Osborne, John B. Corey, Ira P. Darling, Nicholas H. Holmes, J. Albert Hume, John M. Edwards, John W. Crawford, Edward M. Kernick, Julian S. Card, James B. Leedom, Joseph L. Mechlin, John W. Martin, John M. Zeile, A. C. Webster and Albert R. Rich.

Samuel Coon located, and R. W. Hawkins withdrew.

It was announced that during the year B. J. Kennedy and Frederick Vernon had died.

Appointments for 1870.

Appointments for 1870: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. N. Grant; Erie Street, D. C. Osborne, M. Hill; Scoville Avenue, G. W. Gray; Waring Street, G. J. Bliss, J. D. Norton; East Cleveland, Benjamin Excell, Samuel Gregg; Nottingham and Glenville, R. D. Waltz; Mayfield, H. Kellogg; Willoughby, to be supplied; Mentor, D. Mizener; Painesville, J. Tribby; Perry, to be supplied; Madison, G. W. Chesbro; Geneva, F. H. Beck; Saybrook, J. B. Hammond; Chardon, A. Van Camp; Thompson, R. Gray, one to be supplied; Grand River, D. Rowland; Montville, J. B. Grover; Warrensville, Allen Fouts; Chagrin Falls, C. T. Kingsbury; Chester, to be supplied; Bainbridge, E. C. Latimer; Principal, Willoughby College, J. H. Herron, member of Willoughby Quarterly Conference; Agent, American Bible Society, A. Norton, First Church Quarterly Conference, Cleveland; Agent, Bethel, D. Prosser, member of First Church Quarterly Conference, Cleveland. Ravenna District, J. Greer, presiding elder; Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, R. S. Borland; Middlebury, George Elliott; Cuyahoga Falls, R. M. Bear; Kent, A. T. Copeland; Hudson, T. Radcliff; Twinsburg, A. Burgess; Northfield and Bedford, B. F. Wade; Newburg, J. R. Lyon; Rootstown, R. F. Keeler; Edinburg, J. Brown; Charleston, J. F. Brown; Windham, J. Beetham; Deerfield, A. Cobbledick;

Braceville, J. K. Shaffer; Jackson, S. Hollen; Canfield, E. D. McCreary; Ellsworth and Berlin, J. G. Hawkins; Mantua, S. B. Torrey; Burton, E. M. Nowlen; Troy, J. Flower. Warren District, J. Graham, presiding elder; Warren, E. H. Yingling; Youngstown, W. F. Wilson; Girard and Liberty, W. A. Clark; Niles, M. Williams; West Farmington, H. M. Chamberlain; Huntsburg, B. C. Warner; Bloomfield and Bristol, F. Brown; Windsor and Hartsgrove, to be supplied; Williamsfield, C. Wilson; Cherry Valley, J. W. Hill; Jefferson, I. B. Goodrich; Richmond, N. C. Brown; Gustavus and Johnson, T. B. Tait; Kinsman and State Line, E. Wade; Courtland, J. H. Stoney; Greensburg, A. Faulkner; Vienna and Brookfield, A. H. Bowers; Hartford and Orangeville, G. W. Anderson; Ohlton and Mineral Ridge, M. Miller; Southington, to be supplied; Nelson, S. Fidler; Jameston, S. L. Wilkinson; Morgan, H. Webb; Kelloggsville, A. L. Miller; Principal, Western Reserve Seminary, J. P. Mills, member of Southington Quarterly Conference. Erie District, D. M. Stever, presiding elder; Erie—First Church, W. W. Wythe; Simpson Chapel, A. N. Craft; Wesleyville, J. B. Corey; Green, to be supplied; North East, J. G. Townsend; Waterford, L. L. Luse; Millville, T. J. Baker; McKean, J. R. Shearer; Edinboro, C. L. Barnhart; Fairview, J. W. Lowe; Girard, A. D. Morton; Union, A. J. Merchant; Wattsburg, J. O. Osborne; Greenfield and Mina, W. H. Hoover; Wayne, P. W. Sherwood; Kingsville, W. Hollister; East Ashtabula, D. Smith; Conneaut, T. D. Blinn; Springfield, H. H. Moore; Albion, J. A. Kummer; Lockport, N. W. Jones; Ashtabula, G. W. Clarke; Associate Editor Pittsburg Christian Advocate, E. A. Johnson, member of the Erie First Church Quarterly Conference; Agent Lake Shore Seminary, J. W. Wilson, North East Quarterly Conference. Meadville District, G. W. Maltby, presiding elder; Meadville—First Church, A. Wheeler; State Street, W. Sampson; Saegertown, N. Norton; Townville, J. W. Blaisdell; Cochranton, L. D. Williams; Cooperstown, Ira D. Darling; Sunville, R. Beatty; Franklin, J. Peate; Greenville, J. O'Neal; Salem, J. Abbott; Sheakleyville, R. C. Smith; Evansburg, J. Eckles; Conneautville, N. H. Holmes; Spring, C. W. Foulke; Harmonsburg, W. Rice; Rockville, J. F. Perry; Espyville, G. H. Brown; Linesville, S. Heard; New Lebanon, A. S. Goodrich; Oil City, J. S. Lytle; Rouseville, J. F. Stocker; Waterloo, O. Babcock; Reno, J. H. Vance; Professors in Allegheny College, J. Marvin, A. B. Hyde, members of the Meadville First Church Quarterly Conference. New Castle District, R. H. Hurlburt, presiding elder; New Castle, A. S. Dobbs; Mt. Jackson, D. A. Crowell; Lowell, J. Perry; New Wilmington, L. Wick; Pulaski, J. S. Card; Harrisville and Centerville, J. Crum; Mercer, L. W. Day; Hendersonville, J. M. Edwards; North Washington, J. K. Mendenhall; Clintonville, J. M. Groves; Poland, George Moore; Middlesex, J. S. Albertson; Sharon, W. H. Mossman; Clarksville, A. H. Domer; Sharpsville, J. E. Johnson; Fredonia, J. H. Merchant; Greenwood, to be supplied; Brady's Bend, Thomas Graham; Hubbard, J. J. Excell; Wheatland, G. Dunmire; Harlansburg, E. Bennett; Charleston, J. W. Crawford; Fairview, E. M. Kernick; Lawrenceburg, R. W. Crane. Clarion District, O. L. Mead, presiding elder; Clarion, C. C. Hunt; Troy, O. M. Sackett; Warsaw, J. M. Zelle; Brookville, D. Latshaw; Callensburg, W. Hayes; Rimersburg, W. A. Bowyer; Curllsville, F. Fair; Punxsutawney, M. V. Troy; Perryville, to be supplied; Washington, I. N. Clover; Clarington, J. Martin; Brockwayville, J. L. Mechlin; Luthersburg, L. G. Merrill; Para-

dise, J. P. Hicks; Venango City, T. P. Warner; President, B. Marsteller; Putneyville, D. W. Wampler; Tionesta, S. S. Burton; Rockland, R. B. Boyd; Shippenville, J. R. Leedom; Corsica, W. M. Taylor; New Bethlehem, to be supplied; Hickory, J. A. Hume; Agent Carrier Seminary, E. R. Knapp, member of the Clarion Quarterly Conference; Agent of the Pennsylvania Bible Society, E. Hull, member of the Perryville Quarterly Conference. Jamestown District, J. Leslie, presiding elder; Jamestown, E. S. Gillette; Ashville, A. L. Kellogg; Sugar Grove, A. A. Horton; Pine Grove and Farmington, H. W. Leslie; Frewsburg, F. A. Archibald; Kinzua, A. Bashline; Sheffield, L. F. Merritt; Corry, J. C. Scofield; Youngsville, B. F. Delo; Warren, E. J. L. Baker; Pleasantville, R. N. Stubbs; Tidioute, E. A. Squier; Deerfield, E. Chace; Petroleum Center, P. W. Scofield; Pithole and Tarr Farm, J. Shields; Shamburg and Miller Farm, A. C. Webster; Riceville, G. M. Eberman; Titusville, W. P. Bignell; Garland, to be supplied; Ridgway and Wilcox, C. M. Heard; Randolph, William N. Reno; East Randolph, J. C. Sullivan; Jamestown and Sugar Grove Swede Mission, J. Iverson; Fagundus City and Enterprise, P. P. Pinney; Kane Mission, M. Colegrove; Spartansburg, to be supplied; Principal of Chamberlain Institute, J. T. Edwards, member of the Randolph Quarterly Conference. Fredonia District, R. A. Caruthers, presiding elder; Fredonia, J. H. Tagg; Dunkirk, J. H. Starrett; Mayville, T. Guy; Portland, J. F. Hill; Delanti, W. M. Bear; Sinclairville, J. Akers; Ellington, O. G. McEntire; Panama, R. W. Scott; Leon, Z. W. Shadduck; Cattaraugus, A. J. Lindsay; Perrysburg, J. Marsh; West Dayton, T. G. McCreary; Hamlet, L. E. Beardsley; Forestville, G. W. Staples; Sheridan, J. M. Bray; Little Valley and Salamanca, P. Burroughs; Silver Creek, W. H. Wilson; Irving, A. R. Rich; Westfield, J. E. Chapin; Quincy, A. Hall; Sherman, M. Smith; Clymer and Columbus, J. W. Davis; Cherry Creek, to be supplied; North Harmony and Summit, R. Pratt; Ellery and Dewittville, to be supplied; B. A. Carlson, Missionary to Sweden; C. E. Felton, transferred to St. Louis Conference, and stationed at Union Church, St. Louis; C. R. Pattee, E. B. Cummings, W. W. Warner, transferred to Wisconsin Conference; A. P. Colton, transferred to St. Louis Conference.

H. A. Cobbledick, Joseph L. Mechlin.

Henry Arscott Cobbledick was born in Devonshire, England, February 14, 1845, and came to America in 1869. He was converted at the age of sixteen in the midst of a gracious revival in Lake Chapel, Shebbear, under the ministry of George Daniel, a local preacher of the Bible Christian denomination, whom he characterizes still as "the greatest man on earth." Feeling himself called to the ministry he entered upon a course of study while yet in England to qualify himself for the sacred office. He was admitted on trial in the Erie Conference in 1870. In 1872 he located for the purpose of attending Garrett Biblical Institute, and was re-admitted in the East Ohio Conference in 1877.

Joseph L. Mechlin was born near North Hope, Butler Co., Pa., May 26, 1837. He was of Scotch-German descent, and was instructed in the Presbyterian faith. At eighteen years of age, under the ministry of J. H. Vance, he was clearly converted and entered upon a devout religious experience. He united with the Methodist Episcopal Church, but it was some years before his parents could be reconciled in having their son become a shouting Methodist. He attended the Sunbury and Freedom Academies, and followed the profession of teaching for several years. Later he entered upon mercantile pursuits at Pittsville, Pa., and received license as a local preacher in 1866, his license bearing the name of R. H. Hurlburt, presiding elder. In 1869 he labored as supply on the Putneyville and New Bethlehem charges, and in 1870 was admitted on trial in the Erie Conference and was ordained deacon. Mr. Mechlin was an earnest, useful and conscientious minister of the gospel, and several men of note and ability, lay and clerical, were received into the fellowship of the Christian church during his different pastorates. During each year of his ministry souls were led to Christ, the least number during any one year being sixteen.

At the beginning of the late Civil War in 1861, under the first call of President Lincoln, he volunteered for service and went with the troops to Harrisburg, but failed in the physical examination. He was united in marriage with Miss Rebecca Morrow, of Rockland, Pa., in 1862.

Mrs. Mechlin died at Mercer, Pa., in April, 1883. In September, 1885, Mr. Mechlin married Miss Ella Jacobs, of Millbrook, Pa.

Edward M. Kernick.

Edward M. Kernick, late pastor of our church at Tidioute, Pa., passed to his reward October 22, 1903. He was born February 2, 1854, in Cornwall, that fragment of England so full of Celtic traditions and Druidic survivals. He was converted at the age of twelve years, and joined the Wesleyan Church at Crow's Nest, Cornwall. At the age of fourteen he was already exhorting sinners to repentance. He prepared himself for the ministry at Liskeard College. He was a schoolmate of Mark

Guy Pearse, to whom he owed his life—physicians had pronounced him dead, but Mr. Pearse doubted their verdict, and succeeded in his restoration. He was licensed to preach in 1864, and came to this country in 1869. His mother had devoted him in early life to the ministry, and by the side of her death-bed he had promised her that he would give his life to the work of preaching the gospel. He never for a moment forgot this solemn vow.

He was admitted to the Erie Conference on trial in 1870. He was ordained a deacon by Bishop Merrill in 1872, and elder by Bishop Peck in 1874. His effective ministry lasted thirty-three years without interruption.

His health had been failing for some time, but he continued his chosen work to the last. While at Chautauqua, seeking needed rest, he was stricken by the malady which carried away his life. God spared him from suffering—his strength wasted away; the wheels of life stood still; his spirit took its flight.

In 1870 he was united in marriage with Miss Elizabeth Evans, daughter of James and Ellen Evans, of Franklin, Pa.

Brother Kernick was an able minister and a good man. He was courteous in all his social intercourse, friendly to all, very gentle in heart, and always kept close to the people irrespective of their creed or profession—such a man as the great world needs. He was modest and retiring, taking little part in the discussions and strife which have stirred the conference, but a prince in the pulpit, which was his throne. He was well-read and scholarly. His large library was filled with standard works on theology, history and general literature, and he knew how to use them so as to feed his mind and heart and soul; and then he could feed the flock of Christ. In his family he was all kindness and tenderness, even in the presence of death gently exhorting them to serve God and love one another. He was given to hospitality, and was always solicitous concerning the comfort of his guests. He spared not himself that he might help others.

He was a good pastor, visiting from house to house, a favorite with young and old alike, sympathetic, carrying his people in his heart. He was an interesting conversationalist, and very pure of lip; while pleasant in companionship, he never forgot the proper dignity due to his

profession. Because he has lived, the world has been made better.

John W. Martin, James T. Edwards

William Martin came from the north of Ireland. Eliza Wynkook was born in Indiana county, Pa. Her father was of Dutch descent, the family being among the early settlers of New York. Her mother was descended from the English Quakers who settled in Philadelphia. William and Eliza were married, and were blessed in the birth of John W. Martin, near Phillipsburg, Clarion Co., Pa., December 15, 1845. His early life was spent on his father's farm, and his educational advantages limited to the common schools. His parents were devoted members of the Seceder Church, and his religious training was according to the requirements of this straightest sect of the Presbyterians—family prayers twice a day at which times the scriptures were read and the Psalms of David (Rouse's version) sung, with weekly installments of shorter catechism and Westminster confession of faith.

John W. was converted at the age of twenty-two at a Methodist protracted meeting held by R. B. Boyd at Phillipsburg on the Rimersburg Circuit. He united with the Methodist Episcopal Church in 1868. His call to the ministry consisted in "an inward conviction of duty and a sense of satisfaction when working in the capacity of an exhorter." He was licensed to preach in 1870, and the same year was received on trial by the Erie Conference. He was married to Miss Mary A. Adams, of Tarentum, Allegheny Co., Pa., April 25, 1872.

He enjoyed a precious revival at the Canada Church, Corsica charge, resulting in thirty-five accessions, and at Brockwayville with ninety-six accessions. Writing in 1883, he reported three hundred persons received on probation during the twelve years of his ministry. He was transferred to North Nebraska Conference in 1885, and located in 1889.

James T. Edwards was born in Barnegat, Ocean Co., N. J., January 6, 1838. "His parents were influential, well-to-do people, and among his large connection are many names of men whose influence has been felt as a power in moulding the character of society and the

church. James Edwards, his great-grandfather, fought with Washington at the time of Braddock's defeat, and during the whole of the Revolutionary War, in which he was severely wounded. His parents were Job and Susanna Edwards. The former was known as an eloquent local preacher and twice served as a member of the State Legislature. The latter was a woman of unusual force of character, and in her earlier years was a teacher."

Mr. Edwards prepared for college at Pennington Seminary, and graduated from Wesleyan University in 1860. He filled the chair of natural science in Amenia Seminary, Dutchess county, N. Y., one year, and then accepted the same position in East Greenwich Academy, in Rhode Island. "His favorite departments of instruction were the sciences and belles lettres, and to this work he devoted himself with an unfailing enthusiasm, which was contagious and inspiring. Besides training his classes in the lecture room, he was constantly delivering addresses before institutes and teachers' associations throughout the state. For a long time he was a member of the executive committee of the State Teachers' Association, and at the time of his leaving Rhode Island was its president."

In 1862 he married Emma A., daughter of Rev. Charles Baker, who by her varied accomplishments has been his efficient co-worker and "helpmeet." In the fall of 1862 he enlisted as a private in the First Rhode Island Volunteers, but immediately received from Governor Sprague a commission as second lieutenant, and soon after was made first lieutenant. He was afterward made adjutant of the parole camp, near Alexandria, Va.

Upon leaving the army he was elected principal of the seminary at East Greenwich. While engaged in this work he served three terms in the State Senate, in which he made a noble record. In 1870 he was elected principal of Chamberlain Institute at Randolph, N. Y. In 1876 Allegheny College honored itself by conferring the degree of Doctor of Divinity, and in 1890 he was made Doctor of Laws. He continued at the head of Chamberlain Institute twenty-two years, conducting the affairs of the institution with great success. He resigned in 1892, having had a part in the education of six thousand

students. He was a delegate to the General Conferences of 1884 and 1892.

"Dr. Edwards is an ardent lover of the natural sciences, and has endeavored to make these studies of practical value in this region by discussing at agricultural fairs, farmers' institutes and conventions, their principles as applied to agriculture. He built the first silo in southwestern New York, and showed the wholesomeness and utility of ensilage."

Dr. Edwards is the author of "The Grass Family," "The Silva of Chautauqua Lake," a volume of lectures and addresses, and two beautiful little booklets written from the sick chair which he has filled for more than five years (1903). He has been identified with the great Chautauqua movement from the beginning, for most of the time in the three-fold capacity of lecturer, professor and trustee. For nine years he had charge of the department of physics and chemistry in the College of Liberal Arts. He was elected State Senator in 1890, and was made chairman of the Committee on Education. During his term of service he was influential in securing the passage of three important bills which bear his name —the "University bill," the "Library bill," and the "School Commissioner bill." He was fitted by education and general intelligence, purity of life, executive ability, and readiness as a public speaker to accomplish results in legislative bodies and other positions of trust. "He has always taken an active part in public affairs, and held the theory that every citizen who enjoys the blessings of a free government should be willing to bear his share in its responsibilities."—*(T. L. Flood, in History of Chautauqua County, W. S. Fergusson & Co., pp. 817-819.)*

He was principal of the McDonough School, Baltimore, Md., in 1893-1897. The next year he was promoted to the superannuated relation. A visit to his home is a benediction. His mind is clear and active, and an aureole of glory seems to surround his sick chair.

A. T. COPELAND, J. W. CRAWFORD, J. O. OSBORNE.

Alanson T. Copeland was born in Jefferson county, N. Y., September 15, 1830, and died in Girard, Pa., February 25, 1897. He was early converted at a camp meeting. In 1858 he graduated at Wesleyan University.

Soon after he became a teacher at Poland, Ohio, where he married Miss Minerva Detchon. He entered the Black River Conference in 1859, where he successfully filled seven pastorates. He was transferred to the Erie Conference in 1870, and his appointments were Kent, Charlestown, Hubbard and Bloomfield and Bristol—all in Ohio. He became a member of the East Ohio Conference at the division, and filled eight pastorates, superannuating in 1893. "He was a manly man. As a preacher he was sound, strong and edifying. At his home in Girard all felt that a friend and a good man has gone."

John Wellington Crawford had visited the General Conference in Chicago, and had taken a deep interest in its proceedings. Upon his return he stopped in Cleveland to visit a friend, and was about to continue his journey to his home. While mounting the steps near the depot to take a street car he fell from faintness, fractured his skull and ruptured a blood vessel, and was taken to the Lake Side Hospital. His wife was summoned and was waiting in the reception room when he breathed his last. "From the city in which he was received into Erie Annual Conference, he was received into the conference of God's heroic workmen of all ages and climes and in which there are more who were of us at the time of his reception than there are on this side. From that city he was sent forth by Bishop Clark to do his first itinerant work in the Methodist Episcopal Church and from it he was called by the Bishop of us all into the ranks of the Church Triumphant, which is without fault before the throne of God." It was May 26, 1900.

Brother Crawford was born in Tyrone county, Ireland, November 19, 1837. Being of Scotch-Irish lineage he possessed the sterling qualities which characterize that people. His parents came to America while John was yet quite young, and made their home in Philadelphia. His more advanced youth and early manhood were spent in Butler county, Pa. He was educated in Sunbury and Harrisville Seminaries, and in Witherspoon Institute, Butler, and was about to enter upon the study of law, when he was converted and recognized a divine call to the ministry, and sought better to qualify himself for this sacred office. He was admitted on trial in the Erie Con-

ference in 1870. "He was a noble man, a faithful pastor, a good preacher, a warm friend. Those who knew him best loved him most."

Josiah O. Osborne was born at Candor, Tioga Co., N. Y., October 17, 1823, and died at his home in McKean, Pa., Nov. 6, 1888. His father and brothers were ministers of the Presbyterian Church. He was converted in Monroe township, Ashtabula Co., Ohio, under the preaching of Rev. William Sampson. His license to preach was given in 1853, and signed by A. D. Morton. He labored eight years as a supply, and was admitted to the traveling connection in 1870. He took a superannuate relation in 1885. He still preached as his strength would permit, and the last year of his life supplied the Sterrettania appointment. His last sermon was from the text: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." At its close the preacher, overcome, fell fainting in the pulpit. Early Tuesday morning the spirit of this holy man took its flight to be forever with the Lord.

Brother Osborne was a sweet-spirited man, with a deep and joyous experience. He was humble, but firm for the right. There will be many stars for his crown of rejoicing.

I. D. Darling, N. H. Holmes, A. R. Rich.

Ira D. Darling held the responsible position of chairman of the Board of Conference Stewards for twenty years, and his form was so familiar at our conference sessions that his departure was sadly noted. He was born in Candor, N. Y., November 4, 1844, and the chariot of God caught him up from Ellington, N. Y., March 28, 1900. He came to Pennsylvania with his parents, and was converted at a camp meeting held near Wattsburg in his early youth. He graduated from the Edinboro State Normal School in 1866, and from Allegheny College in 1870, and was received on trial in the Erie Conference the same year. He was united in marriage with Miss Deborah Elizabeth Kirkwood, of Cleveland, Ohio, in 1871. He was effective thirty years, and died at his post.

Brother Darling was a student of wide reading and

broad scholarship. He excelled in mathematics and natural sciences, and was a fine Hebrew scholar, delighting in the study of the holy scriptures in the original tongue. He endeared himself to the people on all the charges which he served. He lived a guileless life, and was of a cheerful, quiet spirit. He spoke ill of no one, and tried to recognize that good which is to be found in all. He was happy and contented in his work, which he did successfully. He received the announcement of the speedy and fatal termination of his malady without fear and without the quickening of a pulse; arranged his earthly affairs for the best welfare of his family, sent affectionate remembrances to his brethren; comforted his dear ones; said: "It is all right, and His grace is sufficient;" and gathered up his feet in death.

Nicholas H. Holmes was born in Ronne, a city on the Island Bornholm in the Baltic Sea, belonging to the kingdom of Denmark. His parents were members of the Lutheran State Church, but were people of deep religious convictions and consistent character. The home afforded him every advantage for a good education, and when thirteen years of age he was placed in a Latin grammar school of his native town, which institution also served as a preparatory department for the University of Copenhagen. When fourteen years old he found in the library of that school "Uncle Tom's Cabin," in Danish, a book which no doubt changed the destiny of his whole life. Through that volume he became greatly interested in reading all he could find about America, and finally became absorbed with a desire to go to that country. It was his father's intention that he remain at home and carry on the business at his retirement, but seeing the lad's craze for America, he concluded to cure him by letting him go, and the more so because at this time he had an elder son in Buffalo, N. Y., thinking the boy would be glad enough after a few years to return to a good home and a well established business. He reached Jamestown, N. Y., in the summer of 1859, and went to work on a farm in that neighborhood. He attended a cottage prayer meeting maintained by converts who had been brought into the church during the great revival under the pastorate of John Peate. He united with the Methodist Episcopal Church in 1860. He was employed

on another farm at Dewittville, one of the appointments on the Mayville charge. In 1861 he left the farm to attend school in the academy at Ellington, where W. W. Warner was in charge. He was licensed to preach in 1870. He entered the army in the fall of 1862 and returned after the war was over, having been in every engagement that his command participated in, and having also spent three months in Confederate prisons, from one of which he made his escape by means of a Confederate uniform which he succeeded in securing. This was Salisbury prison, North Carolina, where he made his escape in October, 1864, reaching the Union lines in Knoxville, Tenn., November 12.

He graduated from Allegheny College in 1870. He was received on trial in the Erie Conference in 1870, his first appointment being Conneautville, Pa.

Albert Russell Rich ought to be of the "straitest sect" of the Methodists. His parents, Russell and Susannah, in early life united with the Methodist Episcopal Church. All his relatives in Canada were Methodists, and many of them—some among the most prominent—were ministers of the gospel. Such is still the case. The influences thrown around his boyhood were Methodistic. He never even *visited* any other than a Methodist Sunday school until he was thirty-two years of age. The first time he entered a church of any other denomination he was fifteen years old, and then he went to hear an eminent Methodist divine. He says: "My friends thought I could not be much endangered in another church when listening to a Methodist minister." He was early drilled in the catechism of the church and never saw any other until he was twenty-five years of age. He was taught to believe that one could not be a Christian without attending the class and prayer meeting. He bears this testimony to the influence of a Christian home. "The family altar was an institution in my early home and the most hallowed impressions I ever received were those made under the influence of my widowed mother's fervent prayers at the family altar." The literature of his home was intensely Methodist, and he became well read in this branch of sacred literature. He was taught to hate tobacco as an agent of the devil. The early heroes of Canadian Methodism were frequent visitors at his

home. He says: "Under such influences I could not well be anything but a Methodist; in fact, I was told that if I were ever to leave the church—meaning the Methodist Church—I would disgrace the family." Hence he became a Methodist of the Methodists.

Brother Rich was born in the village of St. Johns, Welland Co., Ontario, Canada, January 12, 1845, and was converted under the labors of Rev. John Potts, D.D., December 19, 1859. He was licensed to preach in 1866. He matriculated in Victoria University in 1864; studied there; taught in Kingsville, Essex Co., Ont., and preached at Sandwich, the county seat, until 1869, when he was admitted *ad eundem statum* to the Provincial University of Toronto. He preached his first sermon in Binbrook, Wentworth Co., Ont., in December, 1863. He was received on trial in the Erie Conference in 1870, and eight days later—September 27, 1870—married to Miss Isabel Adams, of Kingsville, Canada. He was secretary of our conference from 1896 to 1902, and a delegate to the General Conference of 1900.

John Street Russell Rich, son of A. R. Rich, born in Dicksonburg, Pa., September 22, 1872, graduating from Allegheny College and Drew Theological Seminary, was received by transfer from the East Maine Conference in 1900, and has proved himself most diligent in the work of the ministry.

Sylvester Fidler, James A. Hume.

Sylvester Fidler was born in Coolspring township, about seven miles from Mercer, Mercer county, Pa., December 29, 1840. His father's name was John Fidler, born in Clarion county. His mother's name was Mary Donaldson Fidler, born in Mercer county. When Sylvester was nine years of age the family moved to Jamestown, where he attended the public school. He taught school a number of terms, and picked up a day's work here and there where he was able. After the breaking out of the Civil War he enlisted in Company H, One Hundred and Forty-fifth Pennsylvania Volunteers for three years, or during the war. He was three times severely wounded in the battle of Fredericksburg, December 13, 1862. He was again wounded in the battle before Petersburg, June 16, 1864. He received his dis-

charge May 31, 1865. He then resumed his studies at Jamestown Seminary, Pennsylvania, and Westminster College, New Wilmington. From the latter institution he graduated in 1868, and from Drew Theological Seminary in 1870. He united with the Methodist Episcopal Church in 1867. In regard to his call to the ministry he says: "In the summer of 1866 I was hesitating as to whether I ought to continue my course of study which meant to preach, or to take up the study of medicine. A companion and fellow student, who thought I ought to preach said to me, 'The world is physically well, but spiritually sick.' That terse sentence fixed the matter with me, and never since have I doubted that I was where God wanted me."

Mr. Fidler was licensed to preach about 1869, and joined the itinerant ranks in the Erie Conference in 1870. He has ever done faithful work on all the charges which he has served.

James A. Hume, son of David W. and Mary A. Hume, was born near Cambridge Springs, Pa., July 8, 1842. After attending the common schools he studied in Cambridge Academy, and completed his education in Allegheny College. He was considered especially proficient in languages and mathematics. He enlisted in the One Hundred and Fiftieth Regiment, Pennsylvania Volunteers, September 4, 1862, and proved himself a most gallant soldier. He received his discharge June 23, 1865. He was licensed to preach by James W. Lowe, presiding elder of the Meadville District, in 1866, and admitted on trial in the Erie Conference in 1870. After serving the church in the effective ranks for twenty-six years he was given the supernumerary relation, and in 1900 he superannuated. His present residence—1904—is Pleasantville, Pa., where for several years he has been a popular magistrate. He was a good preacher, always drawing large audiences.

Greece City and Fagundas City.

During the autumn of 1870, at the request of Robert W. Jamison, Joseph K. Mendenhall, then in charge of the North Washington Circuit, came to the locality known as Jamison's Mills, but now as Greece City, and

preached in the Hazel Dell school house. Being fully occupied with the work elsewhere, he was unable to make this a regular appointment, and persuaded John Smith, a local preacher, of Fairview township, to take up the work. He preached every two weeks for six months, and formed a class composed of the following members: Robert W. Jamison and wife, Isaiah Brown and wife, Jacob Groover, and Mrs. Marie Redick. Mr. Jamison was the leader. A new circuit was formed, including West Monterey, Miller's Eddy, Fairview and Hazel Dell. In 1871 E. M. Kernick was appointed to the circuit. He had already been one year on the Fairview Circuit. David Morrison was putting down what became his famous well, and Mr. Kernick had suggested to him—it was only intended as a pleasantry—that if he got a fifty-barrel well he ought to give a thousand dollars towards the erection of a church. To this proposition, half in earnest, Mr. Morrison agreed. The well was a surprise, and Mr. Kernick received the thousand dollars. Mrs. Morrison gave a building lot, and in the winter of 1872-'73 the structure was completed at a cost of $3,000. Greece City was now made a separate station, and B. F. Delo sent as preacher in charge. It became a part of the North Washington Circuit in 1874, and in 1883 the building was removed from the hill to its present site. It now forms a part of the Karns City Circuit.

"Fagundus City, Rev. P. P. Pinney, pastor, is on the Allegheny river, about five miles from Tidioute. Last May it was a wilderness; now it has a population approaching two thousand. Indeed, the name shows that cities are growing so rapidly in the oil regions that people are reduced to the utmost straits to get euphonious names for them. But the Methodists are building churches as rapidly. They dedicated a new one at Fagundus City on Sabbath, November 9. Dr. G. Loomis and Rev. N. Norton officiated on the occasion. The congregation, at the close of the morning discourse, pledged about $2,800 to meet the indebtedness of the building. This was more than sufficient for the purpose, by about $800, and will enable the trustees to help pay for a parsonage recently purchased. The ground on which the church stands was donated by Mr. Horace Wilkins, of Cleveland, whose additional cash contributions on the day of dedication,

with those of his family, reached the sum of $700. Others did nobly, too, and the whole enterprise shows a most liberal spirit."—*(Pittsburg Christian Advocate, November 26,1870.)*

The following is taken from an account of the great revival in Greenville, as published in the Greenville Argus: "The feeling now became intense. Men trembled in their seats and wept like children, and those who had been given up for lost, came forward, bowed at the altar, confessed their sins and went away rejoicing in the Savior's love. An effort was made to close the meetings, but without success. They continued with unabated interest. Heavy draws were made on the community in the shape of various kinds of shows, but their proprietors looked out upon small audiences and paid their hotel bills as best they could. Drinking saloons and billiard tables went begging for customers, and the universal remark was, 'What a change!' Up to last Sabbath evening two hundred and eighteen persons had united with the church, with quite a number who will yet unite at the earliest opportunity. The pastor, Rev. John O'Neal, has been most earnest, faithful and diligent in the discharge of his duties, and under God his labors have been crowned with glorious success."—*(Pittsburg Christian Advocate, April 9, 1870.)*

Erie Conference in 1871.

The Erie Conference met for its thirty-sixth annual session at Meadville, Pa., August 30, 1871, Bishop Matthew Simpson in the chair, and W. F. Day, Secretary.

George E. Neville, R. J. Hibbard, Henry Sims, Orville G. St. John, Harvey Henderson, James M. Foster, William Branfield, Martin L. Eshbaugh, Reuben F. Randolph, Henry Hunscher, Matthew Moses, George W. Beatty, John W. Snyder, Joseph B. Wright, David W. Chandler, Clinton Jones, Martin V. Stone and Alexander W. Taylor were admitted on trial, and Levi B. Castle was re-admitted.

J. S. Youmans was received from the Canadian Wesleyan Conference, and W. H. Seeley, E. M. Prosser, W. W. Ramsey and J. N. Fradenburgh were received by transfer.

Edwin Chace located; and when the names of Jared

Howe and S. S. Stuntz were called, it was announced that they had died during the year.

Appointments for 1871: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. N. Grant, J. D. Norton; Erie Street, E. H. Yingling; Scoville Avenue, G. W. Gray; Kingsley Chapel, Moses Hill; Waring Street, J. H. Tagg; East Cleveland, Benjamin Excell, Samuel Gregg; Nottingham and Glenville, R. D. Waltz; Willoughby, J. H. Herron; Mentor, David Mizener; Painesville, J. S. Youmans; Perry, A. J. Lindsey; Madison, J. J. Excell; Mayfield, Daniel Rowland; Geneva, F. H. Beck; Saybrook, Darius Smith; Grand River, J. B. Hammond; Thompson and Concord, B. C. Warner, Henry Hunscher; Chardon, Albert Van Camp; Montville and Hamden, Hiram Kellogg; Huntsburg and Claridon, to be supplied; Warrensville, Robert Gray; Chagrin Falls, G. W. Chesbro; Bainbridge, Henry Sims; Chester and Munson, R. J. Hibbard; Chaplain, House of Correction, Cleveland, G. E. Neville; Agent American Bible Society, Albert Norton; Agent Bethel Cause, Dillon Prosser. Ravenna District, James Greer, presiding elder; Ravenna, W. F. Day; Akron, W. W. Ramsey; Middlebury and Pleasant Valley, George Elliott; Tallmadge, R. S. Borland; Cuyahoga Falls, E. A. Squier; Kent, W. H. Seeley; Peninsula, O. G. St. John; Hudson, to be supplied; Twinsburg, E. C. Latimer; Bedford and Northfield, B. F. Wade; Newburg, A. S. Dobbs; Rootstown, Harvey Henderson; Edinburg, John Brown; Charlestown, A. T. Copeland; Windham, John Beetham; Deerfield, D. W. Chandler; Braceville, N. C. Brown; Jackson, H. A. Cobbledick; Canfield and Pendleton, E. D. McCreary; Ellsworth and Berlin, J. G. Hawkins; Mantua, S. B. Torrey; Burton, E. M. Nowlen; Troy, J. K. Shaffer. Warren District, John Graham, presiding elder; Warren, O. G. McEntire; Youngstown, E. S. Gillette; Girard and Liberty, Thomas Guy; Niles, Michael Williams; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor and Hartsgrove, J. F. Brown; Williamsfield, S. L. Wilkinson; Cherry Valley, J. B. Grover; Jefferson, I. B. Goodrich; Richmond, Samuel Hollen; Gustavus and Johnson, T. B. Tait; Kinsman and State Line, Ezra Wade; Baconsburg, J. H. Stoney; Greensburg, J. S. Card; Vienna and Brookfield, Manassas Miller; Hartford and Orangeville, Asa Falkner; Ohlton and Mineral Ridge, E. M. Prosser; Southington, L. W. Ely; Nelson, Matthew Moses; Morgan, Sylvester Fidler; Kelloggsville, A. L. Miller; Lenox, to be supplied; Principal of Western Reserve Seminary, G. W. Beatty. Erie District, D. M. Stever, presiding elder; Erie—First Church, W. W. Wythe; Simpson Chapel, R. N. Stubbs; City Mission, R. F. Keeler; Wesleyville, Z. W. Shadduck; Green, John Akers; North East, John Tribby; Waterford, W. A. Clark; McKean, T. J. Baker; Edinboro, Washington Hollister; Fairview, L. L. Luce; Girard, A. D. Morton; Girard Station, Albina Hall; Union City, A. J. Merchant; Wattsburg, J. O. Osborne; Greenfield, L. E. Beardsley; Asbury, Major Colegrove; Wayne, P. W. Sherwood; Kingsville, G. W. Staples; East Ashtabula, Allen Fouts; Conneaut, T. D. Blinn; Springfield, J. A. Kummer; Albion, J. B. Corey; Lockport, N. W. Jones; Ashtabula, G. W. Clarke; Principal of Lake Shore Seminary, J. P. Mills; Agent of Lake Shore Seminary, R. M. Bear; Assistant Editor of Pittsburg Christian Advocate, E. A. Johnson. Meadville District, W. P. Bignell, presiding elder; Meadville—First Church, Alfred Wheeler, L. D.

Williams; State Street, William Sampson; Saegertown, Josiah Flower; Townville, J. W. Blaisdell; Cochranton, G. H. Brown; Cooperstown, J. B. Wright; Sunville, Robert Beatty; Greenville, J. S. Lytle; Salem, John Abbott; Sheakleyville, J. F. Perry; Evansburg, John Eckles; Conneautville, N. H. Holmes; Spring, C. W. Foulke; Harmonsburg, A. R. Rich; Rockville, R. C. Smith; Mill Village, William Rice; Linesville, Stephen Heard; Espyville, I. D. Darling; Jamestown, Cyril Wilson; New Lebanon, A. S. Goodrich; Waterloo, Orrin Babcock; Professors of Allegheny College, James Marvin, A. B. Hyde. New Castle District, R. H. Hurlburt, presiding elder; New Castle, G. W. Maltby; Mt. Jackson, William Branfield; Mahoningtown, J. E. Johnson; Lowell, G. W. Anderson; New Wilmington, H. M. Chamberlain; Pulaski, J. K. Mendenhall; Harrisville and Centerville, Lewis Wick; Mercer, L. W. Day; Hendersonville, Isaac Scofield; North Washington, John Crum; Clintonville, Ebenezer Bennett; Poland, Gabriel Dunmire; Middlesex, J. S. Albertson; Sharon, J. R. Lyon; Clarksville, A. H. Domer; Sharpsville, J. H. Merchant; Fredonia, D. A. Crowell; Greenwood, J. M. Foster; Hubbard, E. R. Knapp; Coalburg, John Perry; Wheatland, B. F. Delo; Charlestown, J. W. Crawford; Mt. Pleasant, to be supplied. Clarion District, Orville L. Mead, presiding elder; Clarion, C. C. Hunt; Troy, O. M. Sackett; Warsaw, J. M. Zeile; Brookville, David Latshaw; Callensburg, I. N. Clover; Rimersburg, W. M. Taylor; Curllsville, J. W. Davis; Punxsutawney, Clinton Jones; Perrysville, to be supplied; Washington, M. L. Eshbaugh; Clarington, to be supplied; Brockwayville, J. L. Mechlin; Luthersburg, L. G. Merrill; Reynoldsville, J. P. Hicks; President, Benjamin Marsteller; Putneyville, D. W. Wampler; Tionesta, S. S. Burton; Rockland, McVey Troy, one to be supplied; Shippenville, J. B. Leedom; Corsica, J. W. Martin; Hickory, J. A. Hume; New Bethlehem, J. M. Groves; Agent Pennsylvania Bible Society, Edwin Hull. Jamestown District, Alvin Burgess, presiding elder; Jamestown, R. M. Warren; Ashville, J. H. Starrett; Sugar Grove, A. A. Horton; Pine Grove and Farmington, J. F. Hill; Frewsburg, F. A. Archibald; Kinzua, J. W. Snyder; Sheffield and Kane, L. F. Merritt, M. V. Stone; Corry, W. F. Wilson; Youngsville, A. H. Bowers; Warren, E. J. L. Baker; Pleasantville, C. M. Heard; Tidioute, W. H. Mossman; Titusville, D. C. Osborne; Irving and Deerfield, Abraham Bashline; Riceville, G. M. Eberman; Garland, to be supplied; Ridgway and Wilcox, to be supplied; Randolph, W. N. Reno; East Randolph, A. N. Kellogg; Jamestown and Sugar Grove Swedish Mission, James Iverson; Principal of Chamberlain Institute, J. T. Edwards. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, A. N. Craft; Dunkirk, to be supplied; Mayville, J. E. Chapin; Sinclairville, H. W. Leslie; Delanti, W. M. Bear; Portland, J. C. Sullivan; Panama, R. W. Scott; Ellington, George Moore; Leon, W. H. Hover; Cattaraugus, R. F. Randolph; Perrysburg, Jephtha Marsh; West Dayton, T. G. McCreary; Hamlet, James Shields; Forestville, J. G. Townsend; Sheridan, J. M. Bray; Little Valley and Salamanca, Peter Burroughs; Silver Creek, W. H. Wilson; Irving, to be supplied; Westfield, J. C. Scofield; North Harmony and Summit, Rufus Pratt; Ripley, A. W. Taylor; Sherman, Milton Smith; Clymer, J. W. Lowe; Columbus, J. W. Wilson; Cherry Creek, to be supplied; Ellery, T. P. Warner; Professor in Fredonia State Normal School, J. N. Fradenburgh; Chaplain of Soldiers' Home, E. A. Ludwick; Missionary to Sweden, B. A. Carlson.

Jason Nelson Fradenburgh.

Jason Nelson Fradenburgh, son of Alexander and Polly Fradenburgh, was born in the town of Gouverneur St. Lawrence Co., N. Y., March 4, 1843. His grandfather came from Holland and, with several brothers, took part in the Revolutionary War. His mother dying when he was a child, he was reared in the family of an uncle until about ten years of age, and thereafter for a few years made his home with another uncle who owned an adjoining farm. His early school advantages were limited to three or four summer terms of school, and several winter terms. His work on the farm began before he was "knee high to a grasshopper."

Much of his studying was done on the farm, before daylight or after the work of the day was done, a "candle-dip" furnishing the light; or, deprived of such patrician accommodations, he sat on the floor before the kitchen stove and read by the light which shone through a crack in the stove door, illuminating the page word by word and line by line.

He graduated from Gouverneur Wesleyan Seminary in 1863, boarding himself on seven cents per day, and paying his room rent and tuition by working around the seminary building. His attendance at this school did not exceed one full year. He graduated from Genesee College in 1866, having been in attendance about one year. The records show that in both institutions his standing in scholarship was the highest in his class. He began to teach at the age of sixteen, and taught until 1875, except one year and a half while in the army.

He received the degree of Doctor of Philosophy *in cursu,* from Syracuse University; that of Doctor of Divinity *pro merito,* from Mt. Union College, and that of Doctor of Laws from Allegheny College. He has been elected to membership in many learned societies, both home and foreign. He is the author of several volumes requiring wide reading and patient research: "Witnesses from the Dust; or the Bible Illustrated from the Monuments;" "Living Religions; or the Great Religions of the Orient from Sacred Books and Modern Customs;" "Old Heroes; or the Hittites of the Bible;" "Beauty Crowned; or the Story of Esther the Jewish Maiden;" "Departed Gods;

or the Gods of Our Fathers;" "Fire from Strange Altars:" "Light from Egypt," and "Life's Springtime, or Life, Its Aim and Method." He was for many years a member of the Board of Control of Allegheny College. He originated the plan for examination in the conference courses of study which needed but little modification when the plan recommended by the General Conference was adopted. He was the first person in the Methodist Episcopal Church to call the attention of the Church to a great Twentieth Century Offering for the cause of education.—*(Journal of the General Conference, Vol. XIII., pp. 135-137)* The following paper was adopted by the Erie Conference at its session in 1903:

"The entire Christian Church is to be greatly congratulated upon the successful culmination of the Twentieth Century Forward Movement. That our many educational institutions and allied interests have reaped such financial and other benefits is deserving of special mention.

"Among the most gratifying results of the movement our own Allegheny College has an enlarged patronage and usefulness through the increase of her financial resources and endowment which approximates $400,000, made possible by the generosity of her friends and the tireless and persistent efforts of President William H. Crawford, D.D.

"It is also creditable to this conference and incumbent upon us to put in suitable form for permanent record the fact that it was a member of the Erie Conference, Rev. J. N. Fradenburgh, D.D., who first proposed the Twentieth Century Forward Movement through the Church press, and it was he who also drafted a plan and introduced it for the consideration of the General Conference of 1896. Therefore,

"Resolved, That this paper shall be engrossed in our conference records and that it also be inserted in the forthcoming History of the Erie Conference." This paper was signed by J. M. Crouch, John C. Gillette, T. R. Thoburn, H. G. Dodds, O. H. Nickle, and G. J. Squier.

Mr. Fradenburgh was a member of two Oecumenical Methodist Conferences: that held in London in 1881, and that held in Washington in 1891. He was also a member of the General Conferences of 1896, and 1904.

He was presiding elder of the Franklin District six years, 1899-1904.

He was united in marriage with Miss Lucetta M. Minor, of Jefferson County, N. Y., March 15, 1864.

Mr. Fradenburgh enlisted April 18, 1861, and became a member of Company "D," Sixteenth Regiment N. Y. S. V., and was discharged by reason of surgeon's certificate of disability Nov. 12, 1862, having spent six months in the hospital at Fortress Monroe. He is a member of the Grand Army of the Republic, and the Veteran Legion.

Ernest Minor Fradenburgh, son of J. N. Fradenburgh, born September 15, 1874, called to the ministry from boyhood, a graduate of Lake Forest University, and sometime student of the Chicago College of Music, was admitted on trial in the Erie Conference in 1896, and is doing most excellent work.

R. F. Randolph, William Branfield, D. W. Chandler.

The early home of Reuben F. Randolph was in Panama, Chautauqua Co., N. Y. His parents were devotedly religious, being members of the Presbyterian Church. Subsequently, owing to their strong sympathy with Methodist doctrine and spirit, they joined the Methodist Church and Reuben grew up under the best of Methodist influences. He was converted at the age of ten years and became a member of the Church. His experience at that time was very definite and has determined the trend of his whole life. He was trained for college under the tutorage of a very learned and deeply pious Presbyterian minister. After the completion of his course in Allegheny College, he attended the law school of the University of Michigan from which he graduated. In obedience to the desire of his parents and the promptings of a deep conviction of duty he accepted a license to preach in 1870 and after supplying a small work for a year he was admitted on trial to the Erie Conference. In 1894 he became a student in the University of Berlin, where he listened to several courses of lectures, giving special attention to church history under Dr. Adolph Harnack. He spent a second year in Italy and the east and at a later date, made a tour of western Europe, being speci-

ally attracted to conditions in Spain. In relating his experience he writes: "As the result of years of experience in the Methodist itineracy, I am more deeply in love with it and prize as life's highest privilege, the share I have had in its splendid opportunities."

William Branfield was born in Blaina, South Wales, England, April 26, 1847. His father was English; his mother, Welsh. At the age of about fifteen, William came to America. He had been converted when between thirteen and fourteen years of age. His father was a Wesleyan. William brought a certificate of church membership to this country; but settling in a Welsh community where there were none but Baptists, he united with that communion at Coalburg, Ohio. He afterwards united with the Youngstown Baptist church, by which he was licensed to preach. His father and sister came to America at a later date; and his father, with Mr. James Burnett and others, built a Methodist Episcopal church in Coalburg. William brought his letter to this church, and it was at Coalburg where he was licensed as a Methodist local preacher. He was received on trial in the Erie Conference in 1871.

David W. Chandler was born at New Castle, Pennsylvania, Jan. 20, 1851. He was converted and joined the Methodist Episcopal Church at Sharon in 1868. He graduated from the law department of the University of Michigan in 1870, and completed a select literature course in the same institution. His license as a local preacher was granted by the Quarterly Conference of the Sharon church in 1870, and the following year he was received on trial by the Erie Conference. Soon after he was united in marriage with Miss Mary E. Stanley, of Ann Arbor, Michigan. He was appointed to the Methodist Episcopal Mission, Foo Chow, China, in 1874, and in 1877 he was transferred to organize the Foo Chow Conference. For eight years, he was engaged in "all varieties of missionary work—preaching, teaching in theological school, superintending districts, superintending work of publishing house, assisting in the organization of the Anglo-Chinese College, and teaching in the same." In 1882 he was ordered home on account of ill-health, and, after a year of recuperation in Michigan and California, was transferred to the East Ohio Conference. After serving several ap-

pointments, he superannuated in 1898, and moved to Ann Arbor, Michigan, where he still resides—1905—"waiting." He suffers from "tubercular disease of the spine and valvular disease of the heart." He has been encased in a plaster cast for ten years, three years before superannuation and seven years since. He writes cheerfully: "Excepting for the inconveniences of invalidism, I am pleasantly situated here and have great reason for thankfulness. While life continues, it is intensely interesting and beautiful, but, being very tired, when the end comes rest will be very sweet."

Wright, Eshbaugh, James M. Foster.

Joseph B. Wright was a conscientious Christian. He placed all upon the altar at his conversion, and there all remained to the last. "No man ever acquired the confidence of the community in his Christian character more fully than did Brother Wright." He was born in Conneaut, Ohio, Sept. 18, 1844; and died in Petersburg, Ohio, May 2, 1880. He was licensed to preach in 1868, and admitted to the Erie Conference on trial in 1871. His ministry covered less than nine years on five appointments. Concerning his last hours, his bereft widow writes: "For days before death released him from his sufferings he seemed almost constantly in a state of prayer. And when suffering intensely he was heard to say, 'When will victory come?' 'What a triumph it will be!' 'Nothing of myself, but all through Jesus!' The Thursday before his death I heard him in prayer with our little boy, and after praying for him, he asked if it was the 'Lord's will to spare him, if otherwise, that he might be permitted to go soon.' The morning before he died, at his request, I read from the 14th and 15th chapters of John, when he said, 'that will do.' I then knelt in prayer while he commended his family to God, with an earnestness I shall never forget. While making the final arrangements with me, as well as he could, for the future, and when we could not see the way clear, he would say, 'The Lord will provide for that,' and thus his faith was unwavering to the last that our every want would be supplied."

Martin Luther Eshbaugh was born near Squirrel Hill, Clarion Co., Pa., March 14, 1847. His parents, Jacob and Catharine Eshbaugh, were strict Lutherans. His

father died when Martin was but four months old. While yet a boy he went forth into the world to struggle alone, but God watched over the homeless lad. He chose the occupation of a carpenter. He was a lover of books and gave what hours he could spare from his arduous labors to study. He was converted in 1867 at a meeting held by the Albright Association at Knoxville, Jefferson Co., Pa. He became a member of that church, but the next year transferred his membership to the Methodist Episcopal Church. He was received into the Erie Conference on trial in 1871. His term of service was brief. He ended his labors at Putneyville, Pa., Oct. 8, 1873. Those who knew him regarded him as a young man of ability and much promise. He was the third young man who died during the conference year.

James M. Foster, son of James and Catharine Smith Foster, was born in Sandy Creek, Venango Co., Pa., Dec. 9, 1836. Both parents were born and raised in Venango County. His mother dying when James was six days old he was brought up by his maternal grandmother in Rockland Township. Here he attended the district school until about twelve years of age. He attended select schools and taught in the old Academy at Franklin. He then spent some time in Allegheny College and graduated from the Starling Medical College in 1861. He was converted at the age of fifteen at a protracted meeting held in the Methodist Episcopal Church at Rockland. He held various offices in the church and was always faithful to his trust. He early felt his call to the holy ministry but was diverted from preparatory study by pursuing a medical course, but conviction of duty brought him back to his work. He was licensed to preach in 1871 at Clintonville, Pennsylvania, by R. H. Hurlburt; and the same year received on trial in the Erie Conference. His ministry has been uniformly successful.

St. John, Hunscher, Snyder, Youmans.

Orville G. St. John was born in Eden Valley, Erie Co., N. Y., Feb. 26, 1843. The family settled near Edinboro, Pennsylvania, in 1849. His early life was a busy one. The farm and the shoe shop left no time for idleness. Mr. St. John attended Waterford Academy, and Willoughby College, graduating from the latter institution.

He was converted in the twenty-first year of his age in Meadville, under the preaching of W. F. Day. He was licensed to preach by the Quarterly Conference of Edinboro Circuit, D. M. Stever, presiding elder, in 1870, and the year following received on trial by the Erie Conference, and appointed to Peninsula, Ohio. He became a member of the East Ohio Conference at the division in 1876. He labored in the effective ranks thirty-two successive years, and was then admitted to the superannuated relation. He resides at present—1906—near Geneva, Ohio. Mr. St. John was a preacher of faithful and successful service in all departments of church work. He made hosts of friends wherever his lot was cast. He relates a number of most remarkable conversions which occurred during his ministry. His testimony is: "Now that I have retired from the active work of the ministry, I yet feel that I would not exchange my lot as a Methodist preacher for that of any millionaire."

In the sudden death of Henry John Hunscher, of the East Ohio Conference, the Church loses one of her stalwart men. He was born in East Cleveland, Ohio, February 21, 1848. He was of German parentage, and was baptized in infancy in the German Reformed Church; of which, at the time his parents were members. In time, after having been truly regenerated, they united with the Evangelical Association, of which they remained prominent members until their decease. Consequently, their son's early training was in harmony with the doctrines and discipline of said Church. His conviction for sin was deep and conversion clear. Having become interested in a Sunday School of the community, which was conducted by members of the Methodist Episcopal Church, he united with the Church in 1868. He was licensed as a local preacher in 1870, by James Greer, presiding elder of Ravenna District. He was received on probation by the Erie Conference in 1871; and was sent to Thompson and Concord Circuit with B. C. Warner in charge. Being located in Ohio at the time of the division of the Erie Conference he became a member of the East Ohio Conference.

He was married to Kathryn Gebauer, a companion of his childhood, Oct. 9, 1872, who has been a true and faithful sharer with him in the triumphs and trials of his ministerial life.

Brother Hunscher attended his conference at Ashtabula Sept. 19, and returned home to Mantua Station, on Friday to attend a funeral, and Sunday evening was taken sick and the next Friday evening had passed to his eternal reward. On the next Wednesday his youngest son, who at the time of his father's illness was very sick, passed to meet his fond father in the better land. Thus this home was stricken in no usual way, even in a world where death and sorrow are so common.

One who knows him writes: "I have heard him preach some of the mightiest sermons I have ever heard, and that to small rural congregations. Sermons that were as truly inspired as were the warnings of Jeremiah or the visions of Isaiah. He was not prepared by our schools to suit a certain temper of a refined age, but was prepared by the Almighty, to deliver messages of burning flame to hearts longing to hear the voice of the Most High. Happy has been the people who have been permitted, at times to hear the true-hearted, uncompromising hero of a humble but faithful ministry. He was modest to a degree of timidity, this concealed him from the gaze of most men. He was never quarrelsome, but would endure to the last degree the abuses of men, but when he was aroused under the conviction that the time had come for utterance and God had sent him to deliver the burning words, he rose to a natural eloquence and to a flow of melting fervor that would have brightened the best days of our fathers."

"William Hunt Seely was born in Oneida County, New York, in 1820. He received his education at Norwalk Seminary, and entered the Methodist ministry in 1843. Joining the North Ohio Conference, he was appointed to Brooklyn, now a part of Cleveland. . . . He retired in 1895, having given fifty-two years of faithful service to his Church. His labors were abundantly blessed in revivals and additions. He was greatly beloved by the churches he served. He was at one time on the board of control of Allegheny College, and was a delegate to the General Conference in 1884. Until his last sickness he was well and strong, and leaves the very remarkable record of having been absent from the pulpit but three times in fifty years." He was united in marriage with Miss Caroline D. Foote in 1847. He was transferred to the Erie Conference in 1871, and became a member of the

East Ohio Conference at its organization. He was presiding elder of the Youngstown District in 1880-1883. He exchanged labor for reward in Cleveland, Ohio, August 17, 1898.—*(Minutes of Conferences, Vol. XXVII, 1898, pp. 443, 444.)*

John W. Snyder was born in Jefferson County, Pennsylvania, Dec. 18, 1842. When twenty years of age, he became a subject of the saving grace of God, and was licensed to preach by R. H. Hurlburt in 1866. He was united in marriage with Miss Mary E. Kolb in 1870. He was admitted on trial in the Erie Conference in 1871, and became a member of the East Ohio Conference at the division in 1876. His first appointment was Kinzua, Pennsylvania. He was called home from Coalburg, Trumbull Co., Ohio, May 12, 1883. Mr. Snyder "was a man singularly modest and retiring, doing his work quietly and thoroughly, content to leave all in the hands of his Master. He was pious and wholly devoted to his work. He impressed the Church with the simplicity and purity of his life, preaching the gospel as much by his example as from the desk. And God honored his ministry. He was methodical in his habits and business, and hence, though filling unpretentious and often weak charges, he left his wife and children something with which to begin the battle of life."—*(Minutes of Conferences, Vol. XIX, 1883, p. 320.)*

Jay S. Youmans was a gift of Canada to the Methodist Episcopal Church. He was born in Picton, Canada, in 1831; converted at the age of eighteen years; and at twenty-one entered the ministry of the Wesleyan Church. After serving five important churches with conspicuous ability he removed to the United States; was admitted to Erie Conference in 1871; and was appointed to Painesville, Ohio. His next appointment was to the First Church, New Castle, Pa. He was transferred to the North Ohio Conference in 1877, and to the East Ohio Conference in 1880. January 24, 1900, in Cincinnati, Ohio, after a light supper served in his room, he leaned his head back in his chair, and was not, for God had taken him. Painless and instantaneous was the transition. It was meet that a life of such public worth and private virtue should so tranquilly close.

Appointments for 1872.

In 1872 the session of Erie Conference was held at Akron, Ohio, beginning September 11, with Bishop Stephen M. Merrill, presiding, and W. F. Day, secretary.

The following were admitted on trial: James H. Dewart, Alfred W. Arundel, Welty J. Wilson, George P. Preston, Hezekiah N. Steadman, Job L. Stratton, Patrick O'Connor, John H. Meek, Curtis R. Watters, Henry C. Smith, David C. Plannette, Samuel E. Winger, James C. Rhodes, Jeremiah Garnett, William Martin, William L. Riley, D. H. Snowden, and Edward Brown; and Alva Wilder was re-admitted.

Albert H. Kinney was received from the Wesleyan Methodist Church; Silas M. Clark from the Free-Will Baptist; and William W. Painter by transfer.

John Bain had died during the year.

Appointments for 1872: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, to be supplied; Erie Street, E. H. Yingling, J. D. Norton; Scoville Avenue and Kingley Chapel, Benjamin Excell, Moses Hill; Waring Street, J. H. Tagg; Broadway, C. N. Grant, E. S. Gillette; East Cleveland, David Latshaw, Samuel Gregg; Nottingham and Glenville, Stephen Heard; Willoughby, R. H. Hurlburt; Mentor, R. D. Waltz; Painesville, J. S. Youmans; Perry, David Mizener; Madison, J. J. Excell; Mayfield, I. B. Goodrich; Geneva, F. H. Beck; Saybrook, Darius Smith; Grand River, J. B. Hammond; Thompson and Concord, B. C. Warner, A. W. Arundel; Montville and Hamden, Henry Hunscher, R. J. Hibbard; Chardon, J. H. Dewart; Huntsburg and Claridon, to be supplied; Chagrin Falls, N. H. Holmes; Bainbridge, Asa Falkner; Warrensville, Hiram Kellogg; Chester and Munson, to be supplied; Agent American Bible Society, Albert Norton; Agent Bethel Cause, Dillon Prosser. Ravenna District, James Greer, presiding elder; Ravenna, G. W. Gray; Akron—First Church, W. W. Ramsey, Second Church, W. W. Painter; Pleasant Valley and Mogadore, G. P. Preston; Tallmadge and Brimfield, John Beetham; Cuyahoga Falls, E. A. Squier; Kent, W. H. Seely; Peninsula, J. L. Stratton; Hudson, to be supplied; Twinsburg, E. C. Latimer; Bedford and Northfield, B. F. Wade; Newburg, A. S. Dobbs; Rootstown and Randolph, Harvey Henderson; Edinburg and Atwater, George Elliott; Charlestown, A. T. Copeland; Windham, D. W. Chandler; Deerfield, J. W. Snyder; Braceville, N. C. Brown; Canfield, W. J. Wilson; Ellsworth and Berlin, H. N. Steadman; Mantua, J. G. Hawkins; Burton, E. M. Nowlen; Troy, J. K. Shaffer; Garrettsville and Hiram, John Brown; Nelson, to be supplied. Warren District, John Graham, presiding elder; Warren, W. F. Day; Youngstown, John Peate; Youngstown Mission, G. E. Neville; Girard and Liberty, Thomas Guy; Niles, Michael Williams; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor, G. W. Anderson; Williamsfield, T. J. Baker; Cherry Valley, O. G. St. John; Richmond, Patrick O'Conner; Gustavus, P. W. Sherwood; Kinsman, J. S. Card; Bacons-

burg, L. W. Ely; Greensburg, J. B. Corey; Vienna, Manassas Miller; Brookfield, Daniel Rowland; Hartford, E. M. Prosser; Mineral Ridge, T. B. Tait; Southington, J. H. Meek; Morgan, H. N. Stearns; Rome Mission, Robert Gray; Kelloggsville, J. B. Grover; Lenox, Matthew Moses; Jackson, Ezra Wade; Jefferson, Frank Brown; Principal of Western Reserve Seminary, G. W. Beatty. Erie District, D. M. Stever, presiding elder; Erie—First Church, Alfred Wheeler, Simpson Church, R. N. Stubbs, City Mission, R. F. Keeler; Wesleyville, Z. W. Shadduck; Green, John Akers; North East, John Tribby, Albina Hall; Waterford, G. W. Chesbro; McKean, J. O. Osborne; Edinboro, Washington Hollister; Fairview, W. A. Clark; Girard, J. H. Herron; Union City, Albert Van Camp; Wattsburg, C. R. Waters; Greenfield, L. E. Beardsley; Asbury and Wayne, N. W. Jones; Kingsville, G. W. Staples; East Ashtabula, Sylvester Fidler; Conneaut, T. D. Blinn; Springfield, J. A. Kummer; Albion, S. M. Clark; Lockport, J. W. Lowe; Ashtabula, A. D. Morton; Kane, J. P. Hicks; Principal of Lake Shore Seminary, J. P. Mills. Meadville District, W. P. Bignell, presiding elder; Meadville—First Church, W. W. Wythe, L. D. Williams; State Street, J. S. Albertson, Niram Norton; Saegertown, G. H. Brown; Townville, John Eckles; Cochranton, to be supplied; Cooperstown, Josiah Flower; Sunville, John Abbott; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, J. F. Perry; Evansburg, Frederick Fair; Conneautville, Henry Sims; Spring, J. B. Wright; Harmonsburg, A. R. Rich; Rockville, R. C. Smith, one to be supplied; Mill Village, J. W. Blaisdell; Linesville, C. W. Foulke; Espyville, I. D. Darling; Jamestown, A. S. Goodrich; New Lebanon, Robert Beatty; Waterloo, Orrin Babcock; Fredonia, A. H. Kinney; Clarksville, John Perry; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, J. S. Lytle, presiding elder; New Castle, G. W. Maltby; Mt. Jackson, William Branfield; Mahoningtown, J. W. Crawford; Lowell, J. F. Brown; New Wilmington, H. M. Chamberlain; Pulaski, J. K. Mendenhall; Harrisville and Centerville, J. M. Foster; Mercer, E. J. L. Baker; Hendersonville, H. C. Smith; North Washington, John Crum; Clintonville, Ebenezer Bennett; Poland, Gabriel Dunmire; Middlesex, G. W. Clarke; Sharon, L. W. Day; Sharpsville, J. H. Merchant; Greenwood, Lewis Wick; Hubbard, William Sampson; Coalburg, S. B. Torrey; Wheatland, J. H. Vance; Mt. Pleasant, to be supplied; Charlestown, D. C. Plannette; Wampum, J. E. Johnson. Franklin District, Joseph Leslie, presiding elder; Franklin, O. L. Mead; Reno, R. S. Borland; Oil City—John O'Neal, South Side, R. B. Boyd; Clapp Farm, S. E. Winger; Rouseville, P. P. Pinney; Pithole and Tarr Farm, Thomas Graham; Petroleum Center, George Moore; Fagundus City, A. H. Bowers; Fairview, E. M. Kernick; Parker's Landing, R. M. Bear; Brady's Bend, S. L. Wilkinson; Emlenton, to be supplied; Rockland, J. W. Wilson; President, J. L. Mechlin; Tionesta, G. F. Reeser; Hickory, Benjamin Marsteller. Clarion District, J. R. Lyon, presiding elder; Clarion, O. M. Sackett; Brookville, B. F. Delo; Brockwayville, L. G. Merrill; Corsica, J. W. Martin; Luthersburg, D. W. Wampler; Troy, Cyril Wilson; Perrysville, J. M. Groves; Washington, to be supplied; Punxsutawney, J. M. Zeile; Putneyville, M. L. Eshbaugh; Warsaw, Clinton Jones; Rimersburg, W. M. Taylor, one to be supplied; Curllsville, C. C. Hunt; Callensburg, I. N. Clover; Reynoldsville, to be supplied; Shippenville, E. R. Knapp; Bethlehem, J. B. Leedom; Clarington, J. C. Rhodes; Agent of Penn-

sylvania Bible Society, Edwin Hull. Jamestown District, Alvin Burgess, presiding elder; Jamestown, R. M. Warren; Ashville, J. H. Starrett; Sugar Grove, J. H. Stoney; Pine Grove and Farmington, F. A. Archibald; Frewsburg, W. N. Reno; Kinzua, William Martin; Sheffield, S. S. Burton; Corry, W. F. Wilson; Youngsville, J. F. Hill; Warren, A. J. Merchant; Pleasantville, A. J. Lindsey; Tidioute, W. H. Mossman; Irvineton and Deerfield, Abraham Bashline; Riceville, L. F. Merritt; Titusville, D. C. Osborne; Garland, M. V. Stone; Ridgway and Wilcox, J. W. Davis; Randolph, A. H. Domer; East Randolph, A. L. Kellogg; Spartansburg, Jeremiah Garnette; Jamestown and Sugar Grove Swedish Mission, to be supplied; Principal of Chamberlain Institute, J. T. Edwards. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, A. N. Craft; Dunkirk, L. L. Luce; Mayville, R. W. Scott; Portland, J. C. Sullivan; Delanti, Milton Smith; Sinclairville, H. W. Leslie; Panama and Grant Station, H. H. Moore; Ellington, P. W. Scofield; Leon, W. H. Hover; Cattaraugus, R. F. Randolph; Perrysburg, James Shields; West Dayton, D. H. Snowden; Hamlet, T. G. McCreary; Forestville, J. G. Townsend; Sheridan, E. D. McCreary; Little Valley and Salamanca Mission, Edward Brown; Silver Creek, J. M. Bray; Irving, Peter Burroughs; Westfield, J. C. Scofield; North Harmony and Ebenezer, William Rice; Ripley, J. E. Chapin; Sherman, W. H. Wilson; Clymer, W. L. Riley; Columbus and North Corry, A. A. Horton; Cherry Creek, Alva Wilder; Ellery, T. P. Warner; Professor in Fredonia State Normal School, J. N. Fradenburgh.

W. W. Painter.

William Warren Painter was born near New Castle, Lawrence Co., Pa., September 8, 1843. His parents, having asked God for a son who might become a herald of the gospel of the Son of God, dedicated him to the ministry from his birth. There was no word spoken to him, but the atmosphere of prayer in which his early years were passed was not to be resisted. He says: "I was early impressed that I needed a change of heart and the spirit of adoption to assure me of my acceptance with God as His child, and frequently went alone to pray for this witness. At the age of sixteen years, during a protracted meeting in the Methodist Episcopal Church in Mercer, Pa., E. S. Gillette, pastor, I earnestly and openly sought the pardon of my sins, and after three days of earnest prayer and consecration of myself to God, I experienced a clear and joyous conversion. During those days of earnest seeking it was forcibly impressed upon my mind that to find peace with God I must change my plan of life from preparing to be an attorney at law to a preparation for the ministry of the

gospel, which change God enabled me to make, and one which I have never for one moment since regretted."

From Allegheny College Mr. Painter was graduated in 1866. The same year he entered Garrett Biblical Institute, and two years later was graduated from that institution.

He was licensed to preach in 1864; admitted to the Wisconsin Conference on trial in 1868; transferred to the Erie Conference in 1872; transferred to the Wisconsin Conference in 1886; transferred to the Rock River Conference in 1890; and he passed to his reward from Winnetka, Ill., September 16, 1902.

"Consecration and concentration marked his work from the beginning and were in him, as always and everywhere, sources of success. In school they gave him rank among the foremost of his class; in his ministry they gave him the confidence of all classes of people, who are rarely able to withstand the spiritual urgency of the man of one work. He had an unaffected passion for soul-winning. The care of his people, young and old, lay with him night and day. There was no concern in his thought comparable with it. For it he was avaricious of time, economizing every hour of the day that he might not fail of any duty or opportunity to do his people good and to make them good. He preached to win souls and every sermon was instinct with the warmth and power of a heart yearning to seek and to save that which was lost. Into all his preaching he put always the very best of himself. He could say with a clear conscience, 'I always feel when I come to the hour of service on Sunday that I have done the very best I could with the time I could get for preparation.' How constant and gracious was his ministry to the poor and sick, the penitent and forlorn! Truly, the blessing of many that were ready to perish came to him. It is not a wonder that deep and searching and widespread revivals attended his ministry. Such a man is a perpetual challenge to revival work and revival grace. Not less conspicuous than the earnestness of the minister was the beautiful simplicity and purity of the man. If one were asked to sum his life in a single phrase, one might well borrow the great sentence of Antony upon Brutus: 'His life was gentle.' Not 'gentle' with its common connotation of weakness and

inefficient amiability, but 'gentle' in its original robust meaning of one with all manly virtues in a noble line of descent. It shone in him through a high intellectuality, fine scholarship and charm of literary expression; through his noble thought of God and high-minded view of man; through his rigid repression of self and the delicate consideration of others, whom, in a refreshingly literal following of the high apostolic doctrine, he preferred before himself; through a blameless life and guileless temper which made the most skeptical believe and long for the blameless life and guileless temper; through a knightly devotion to the Master whose call he answered, whose sway he owned and whose badge he wore; through a life-long conflict with sin in which he never feared, never faltered, never yielded."—*(Northwestern Christian Advocate, October 15, 1902.)*

G. P. Preston, Jeremiah Garnett.

George Prentiss Preston, son of Joseph and Philenda Preston, was born in Shalersville, Portage Co., Ohio, November 1, 1848, and died in Brookville, Jefferson Co., Pa., September 22, 1873. He was happily converted to God in December, 1866, and licensed to preach in 1869. In 1872 he graduated from Mt. Union College, and the same year was admitted to the Erie Conference on trial. He was united in marriage with Miss Clara E. Tribby, daughter of Rev. John Tribby, of the Erie Conference, August 14, 1873. He spent the first and last year of his ministry on Pleasant Valley and Mogadore Circuit, where he labored faithfully and successfully, precious souls having been brought to Jesus as the result of his consecrated efforts. He was a faithful shepherd of the flock, kind, sympathetic, exemplary, diligent, devoted and true.

Jeremiah Garnett was born at Patmos Terrace, England, October 29, 1846, and departed this life at the home of his son, the Rev. W. H. Garnett, Leon, N. Y., May 20, 1899. The remains were conveyed to Cottage for burial. His mother died when he was born, and his father when he was two years old. With one brother and two sisters, he came to America in August, 1857, and the little family settled near Sugar Grove, Warren Co., Pa. Here Jeremiah was converted at the age of

seventeen. He was licensed to preach in 1870 by the Garland Quarterly Conference, Joseph Leslie, presiding elder. In 1866 he was united in marriage with Nancy Jane Hill, of Wattsburg, Pa. He was effective twenty-seven years.

Brother Garnett preached a straightforward, plain, simple gospel. He was a soul winner, and led many to Christ, and was eminently successful in holding the converts whom he won. His preaching and conversation were with much sweetness and love, and there are many who revere his name and call him blessed. When the roll of faithful heroes shall be called the name of Jeremiah Garnett will be found among the number. He loved to sing the songs of Zion. He was most companionable, genial, kindly, loving and lovable. He had a warm place in the hearts of his brethren. His life will ever preach eloquently for righteousness and purity.

Wilson, Clark, Winger, Rhodes, Smith.

Welty J. Wilson was born in Warren, Ohio, March 11, 1839. He had his early training on a farm. He was one of six brothers, all of whom became preachers of the gospel of the Son of God. He graduated from Allegheny College in 1866, and for six years was engaged in the profession of teaching. He was received on trial in the Erie Conference in 1872, and appointed to Canfield Circuit in Mahoning county, Ohio. He became a member of the East Ohio Conference at its organization. During his pastorate of three years at Massilon, Ohio, a church edifice was erected at a cost of $45,000. In 1866 he was most happily married to Miss Emma N. Whittlesey, of Atwater, Ohio. He received the degree of Doctor of Divinity from Allegheny College in 1901.

Silas M. Clark was born at Cherry Valley, Ashtabula Co., Ohio, July 8, 1838. His great-grandfather was Col. Clark, who took an active part in the Revolutionary War. His grandfather was born on the site of the battlefield of Monmouth, about three months before the battle was fought. His parents were earnest Methodists. He attended Orwell Academy, Ashtabula county, Ohio, and Chester Academy, Geauga county. He was a student in Hillsdale College, Hillsdale, Mich., during one academic

year. He was converted in 1850 at the John Lupher camp meeting, near Hannahville, Venango county, Pa., and joined the Reynolds class, Hendersonville charge, now Polk charge. He was licensed to preach in 1862, and ordained in 1863 at Macedonia, Ohio, according to the usages of the Free Will Baptist Church. He filled churches at Lockport and Wellsburg, Erie county, Pa.; Lenox, Ohio; Cairo, Ill., and Harrisburg, Pa. He was received in the Erie Conference by recognition of orders in 1872. He had previously served McKean charge as a supply.

Samuel E. Winger is of German extraction. He was born at President, Pa., December 3, 1850. By the death of his father, Samuel, at the age of twelve, he was compelled to assume responsibilities beyond his years. When sixteen years of age, one dark and cold night, while walking along the streets of Oil City he was attracted by singing in the Methodist Episcopal Church. The hymn was, "Come, ye sinners, poor and needy." He was convicted of sin, entered the church and was happily converted. He now felt a strong desire to secure an education and entered earnestly upon a course of study. There came also the impression that he must preach the gospel, but he stifled conviction. While undergoing this mental struggle he received exhorters license. He prayed earnestly that God might make his duty plain; and that same night had a dream which he calls a "vision." We will permit him to relate the "vision:"

"In company with a local preacher I walked down Seneca and Main streets, Oil City, and halted on the iron bridge spanning Oil creek. Leaning over the railing and peering into the oily waters below, my friend familiarly addressed me, 'Samuel, are you going to preach?' 'No, never,' was my prompt reply. I was instantly precipitated to the starless night of hell. Stretching my hands toward heaven, I made covenant with God that I would do His will. I was restored to earth. The second time we strolled through the city, talking freely upon random topics. We stopped at the same place on the same bridge, and my friend, in grave tones, again asked, 'Samuel, are you going to preach?' With emphasis I replied, 'No; I will never preach the gospel.' Immediately I was

hurled amid the horrors of the damned, while the lightnings of despair played their forked games in the pitchy night about me. The windowless caverns of mid-hell dismally echoed the wail of my woe. At length, far, far away, I saw a solitary ray of glimmering hope, and cried, 'O, my Father, trust me with probation but once more and I will preach the gospel.' And, O boundless, immeasurable love! O infinite love of God! by special dispensation, I was permitted to return and prepare and exhort others to prepare for the solemn realities of judgment. It was midnight. I left my bed, and none but God and my soul can ever know what a heart-melting, will-subduing and self-emptying time I experienced until the morning came. That ever memorable night was a great epoch and crisis in my life."—*(Autobiographic Notes.)*

Brother Winger was licensed to preach in 1870, and admitted to the Erie Conference on trial in 1872.

James Calvin Rhodes, son of Samuel and Mary Bish Rhodes, Pennsylvania Germans and earnest Methodists, was born January 28, 1841. He says of his personal religious experience: "I was gloriously converted in the old-fashioned way, and am now as sure of it as I am that the sun shines; it was the thirtieth day of August, 1857, at five o'clock in the afternoon at a camp meeting held by Josiah Flower at West Freedom, Pa., and joined the Methodist class at the old Martha Furnace in Clarion county." His call to the ministry, which came soon afterwards, was clear and definite. He was licensed as a local preacher by the Rimersburg Quarterly Conference in 1871, his license bearing the signature of O. L. Mead. The following year he was received on trial by the Erie Conference. During an active ministry of twenty-seven years, he received eleven hundred members into the church.

His educational advantages were quite limited, but he has been an earnest student during his whole life.

Henry C. Smith was born in Rockland, Venango Co., Pa.,—that nursery for preachers—September, 1841, and died in Hubbard, Ohio, July 1, 1877. Blessed with pious parents, he was soundly converted at the early age of twelve years. He felt an early call to the ministry, but a sense of unworthiness kept him from it until he was

thirty years of age. He had begun the practice of medicine, in which he had good success, but gave himself wholly to the work of his holy calling. During six years he was highly successful in winning souls for the Master and building up believers. He joined the Erie Conference on trial in 1872, and was transferred to the East Ohio Conference in 1876, and stationed at Hubbard, where he died in triumph. He had "kept the faith," and left an abiding Christian influence as a rich legacy to the church.

H. N. Steadman, J. L. Stratton, D. C. Planette.

Hezekiah N. Steadman, son of J. J. Steadman, was born at Deerfield, Portage Co., Ohio, and died at Chagrin Falls, Ohio, March 4, 1882. He was united in marriage with Miss Sarah C. Smith in 1862, and the same year enlisted in the One Hundred and Twenty-fifth Regiment of Ohio Volunteers as a private, and held, at the close of the war a captain's commission with the rank of major. He was wounded in the head by a fragment from a bursting shell, which continually troubled him, finally causing his death. In 1872 he joined the Erie Conference as a probationer, and fell into the East Ohio Conference at the division. He served the following charges: Ellsworth and Berlin, Pleasant Valley and Mogadore, Hartford, Garrettsville, Garrettsville and Nelson, Rootstown, Mentor and Chagrin Falls, from which he was called to his reward. "He was an able and successful preacher, and died at his post greatly lamented by all his church."

Like so great a number of Methodist itinerants, Job L. Stratton came from the farm. He was born at Patmos, Ohio, in 1845. His early educational advantages were limited to a district school more than a mile from his home, which he attended only during the winter term, his labor being required on the farm in the summer season. He was "awakened" at the age of seventeen. Three years later he was matriculated at Mt. Union College. While a student he was "gloriously converted," and was licensed to preach in 1869. He graduated in 1872, and was received on trial in the Erie Conference the same year.

"His religious experience is of the hopeful, joyful type, and especially so since he has known the blessed Comforter as an abiding guest."

He has been twice married; in 1872 to Miss Ella Shultz, who died at Waterloo in 1881; and in 1882 to Miss Mary S. McFall. Since entering upon his life work which has been uninterrupted, he has done faithful service for the Master.

David Charles Plannette was born in Allegheny City, Pa., December 25, 1850. His father boasted an ancestral line extending back to the French Huguenots. His mother was German by birth. Both parents were Methodists, and David united with the old Beaver Street, now Arch Street Church, when nine years of age, though he was not converted until he had reached the age of sixteen. Soon after his conversion he felt that the Lord had special work for him to do. To prepare for this work he entered upon a course of study at Westminster College, New Wilmington, Pa.

He was licensed to preach in 1872, and the same year was united in marriage with Miss Emily A. Chamberlain, daughter of H. M. Chamberlain, of the Erie Conference. He was admitted on trial in the Erie Conference the following September. During the eleven years following he paid church debts, erected churches and parsonages, and had revivals wherever sent. He won especial victories at DuBois and Reynoldsville. The church enterprise at DuBois was attended with many difficulties. To prepare the lumber for the church he secured the use of a room that had been temporarily closed, attended the boiler and engine, and run the big saw and planer—working all day, and preaching every night; a church edifice and a gracious revival were the result. At Reynoldsville he found a handful of people worshiping in a skating rink. To build a church and parsonage he helped quarry stone for the foundation, solicited lumber from the mills up the creek, and built rafts and floated it down. In one instance he was given a standing tree. He helped cut it down, took it to a mill, helped work it up, and helped haul the lumber to the church—in twenty-four hours it was ready to be put into the building.

He entered an important field in North Dakota in 1883, and was appointed presiding elder in North Da-

kota Mission in 1884, traveling the Grand Forks District. In four years he missed but one appointment, and to this he arrived at ten o'clock at night, having conquered the mighty drifts of snow which made travel next to impossible. In his work on this distant field he made a reputation second to no one. He had confidence in his own powers, indomitable energy, an iron will, a fixed purpose from which he was never swerved, tremendous tenacity, great capacity for work, and faith in God. He preached, organized churches and extended the work with the march of the settlements. For six years he published the "North Dakota Methodist Pioneer" which was a paper of vast influence among our people. He was twice elected to General Conference. But it is beyond our purpose to follow him in his work in the great northwest.

Such severe labors and exposure told upon his constitution, and he was obliged to take a rest. He and his wife—who had worked with him with almost equal energy—traveled abroad for a year, visiting our missions in Japan, China, India and the principal Bible lands.

Upon his return he was transferred back to the Erie Conference, and has since labored on important charges with his usual energy and success. The greatest triumph has been on his last charge, where he has created from nothing a church and parsonage property worth $15,000. The church was dedicated by Bishop C. C. McCabe, December 3, 1905,—he called its erection a "miracle." Between Sharon and Wheatland a large steel plant had been built worth twenty-five million dollars. Ten thousand people moved into South Sharon in two years. There was no church, no pastor, no membership. Mr. Plannette was sent to this field. During the year he gathered a membership, started a subscription for a church, secured a site, and commenced the foundation. The next year the mills shut down, and many people left the town. Many who remained had no means of support. A relief committee was formed with Mrs. Plannette as president, and nothing could be done but endeavor to relieve the needy. But Mr. Plannette did not lose heart; and with the permission of the conference granted in 1904 to visit the charges of the conference and solicit

help, he compelled success, and the church stands as a monument of his faith and energy.

ADVANCE.

The date of the first Methodist preaching at Fredonia, Pa., cannot be determined with certainty. J. H. Merchant was appointed to the charge in 1870, and the church edifice was completed in 1872, during the pastorate of Albert H. Kinney.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 513-514.)*

The first Methodist sermon preached in St. Petersburg, Pa., was in March, 1872, by Rev. N. G. Luke. It was made a regular appointment at the conference of that year, and the first class was organized December 22. Rev. N. Fay, who was supplying Emlenton charge, adopted this work. The following persons constituted the first organization: John W. Thompson, class leader, and his wife, Dr. C. W. France and wife, John Vogan and wife, Henry C. Wachter and wife, J. E. Emerson and wife, Mr. Greer and wife, and John V. Ritts.

Near the first of the year 1873 a board of trustees was organized and a building committee appointed, and the new church was dedicated by Dr. I. C. Pershing, August 31, 1873.

O. L. Mead, about to close up his work as presiding elder of Clarion District, writes: "We have built and dedicated twelve churches, and notwithstanding the terrible drouth and financial pressure, we are now erecting nine others, all under roof, and a part nearly ready to dedicate. Old church debts all paid and new ones provided for, save one, and that, through the energy of its pastor, can see daylight. All these churches are respectable, and a few first class. One to cost ten or twelve thousand dollars. Several fine parsonages have been erected and paid for, and others in progress. The average salaries are less on this than on other districts, yet if you take the fat stations out of other districts the average pay here would equal that of any in the Conference. Our benevolent collections compare favorably with other districts, as seen in the minutes. The time is not far distant when this will be as rich and desirable as any part of Erie Conference. May God continue to bless Clarion, and revive spiritual holiness in its membership." —*(Pittsburg Christian Advocate, September 7, 1872.)*

"The church at Centerville, President charge, was ded-

icated August 18, 1872, by Prof. James Marvin, of Allegheny College. This church has been built for several years, but for some cause had not been paid for. At a meeting of trustees this year an effort was made for the purpose of freeing it from its weight of debt. After doing all they thought was in their power, and just at the point of despair, Mr. Edwin Clapp came to their relief with $500, saved the church and relieved the minds of the members."—*(Pittsburg Christian Advocate, September 14, 1872.)*

Conference in 1873.

September 3, 1873, the Erie Conference met at Brookville Pa., with Bishop Gilbert Haven in the chair, and W. F. Day, Secretary.

There were admitted on trial at this session the following persons: Lewis T. Kirk, William H. Haskell, Ernest A. Simons, Lucius G. Bennett, Charles W. Darrow, Samuel Collier, Cearing Peters, Nathaniel Morris, Edson F. Edmonds, John Lusher, and James K. Adams. Richard Peet and Thomas Burroughs were received from the Wesleyan Methodist connection, and Henry Baker, Henry Olson and C. V. Wilson were received by transfer.

R. R. Roberts was expelled.

When the names of Alvin Burgess, Rufus Parker, E. M. Nowlen and McVey Troy were called, it was announced that they had died during the year.

Appointments for 1873: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, Henry Baker, Erie Street, J. C. Sullivan, Scoville Avenue and Kingsley Chapel, Benjamin Excell, Moses Hill, Waring Street, J. H. Tagg, Broadway, E. S. Gillette; Newburg, A. S. Dobbs; East Cleveland, David Latshaw; Nottingham and Glenville, T. D. Blinn; Willoughby, R. H. Hurlburt; Mentor, R. D. Waltz; Painesville, J. S. Youmans; Perry, David Mizener; Madison, A. W. Arundel; Unionville, Allen Fouts, sup.; Mayfield, I. B. Goodrich; Geneva, E. J. L. Baker; Saybrook, Michael Williams; Grand River, C. W. Darrow; Thompson and Concord, B. C. Warner, W. H. Haskell; Montville and Hampden, H. J. Hunscher; Chardon, J. H. Dewart; Huntsburg and Claridon, S. C. Collier; Chagrin Falls, N. H. Holmes; Bainbridge, Asa Falkner; Warrensville, Hiram Kellogg; Kirtland and Munson, to be supplied by J. Wooley; Kingsville, G. W. Staples; Ashtabula, A. D. Morton; East Ashtabula, Darius Smith; Conneaut, R. F. Keeler; Bedford and Northfield, John Beetham; Burton, J. W. Snyder; Troy, J. K. Shaffer; Richmond, Patrick O'Connor; Morgan, H. N. Stearns; Kelloggsville, J. B. Grover; Lenox, O. G. St. John; Jefferson,

Daniel Rowland; President of Willoughby College, L. T. Kirk; Agent of American Bible Society, Albert Norton; Chaplain of Western Seamen's Friend Society, Samuel Gregg. Akron District, John Tribby, presiding elder; Akron—First Church, W. W. Ramsey, Second Church, James Greer; Ravenna, G. W. Gray; Cuyahoga Falls, E. A. Squier; Kent, J. H. Starrett; Pleasant Valley and Mogadore, H. N. Steadman; Peninsula, S. B. Torrey; Twinsburg and Hudson, Harvey Henderson; Tallmadge and Brimfield, W. W. Painter; Rootstown and Randolph, John O'Neal; Edinburg and Atwater, George Elliott; Charlestown, A. T. Copeland; Windham, D. W. Chandler; Deerfield, J. B. Hammond; Braceville, Cyril Wilson; Canfield, W. J. Wilson; Ellsworth and Berlin, G. P. Preston; Nelson, E. A. Simons; Garrettsville and Hiram, John Brown; Warren, W. F. Day; Niles, Gabriel Dunmire; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor and Mesopotamia, T. J. Baker; Orwell and Colebrook, G. W. Anderson; Williamsfield, T. B. Tait; Gustavus and Kinsman, P. W. Sherwood; Cortland, E. H. Prosser; Greensburg, J. J. Excell; Vienna, J. B. Corey; Brookfield, J. E. Johnson; Hartford, J. S. Card; Mineral Ridge, John McLean; Southington, J. H. Meek; Mantua, J. G. Hawkins; Jackson, Matthew Moses. Erie District, Russell M. Warren, presiding elder; Erie—First Church, Alfred Wheeler, J. H. Whallon, Simpson Church, E. H. Yingling, Tenth Street, R. A. Caruthers; Wesleyville, John Akers; Green, Z. W. Shadduck; North East, W. F. Wilson, Albina Hall, sup.; McKean, J. O. Osborne; Fairview, A. C. Tibbetts; Girard, J. H. Herron; Wattsburg, J. A. Kummer; Greenfield and Mina, Abraham Bashline; Asbury and Wayne, N. W. Jones; Springfield, W. A. Clark; Albion, S. M. Clark; Lockport, Stephen Heard; Fredonia, R. F. Randolph; Dunkirk, D. S. Steadman; Mayville, R. W. Scott; Portland, H. W. Leslie; Delanti, Milton Smith; Cattaraugus, to be supplied by P. D. Barnhart; Perrysburg, James Shields; Dayton, W. H. Hover; Hamlet, T. G. McCreary; Forestville, W. H. Seeley; Sheridan, E. D. McCreary; Silver Creek, J. M. Bray; Irving, Peter Burroughs; Westfield, J. C. Scofield; Summit and Linden, L. G. Bennett; Ripley, J. E. Chapin; Arkwright, to be supplied by J. C. Ridout; Compton and Arks, to be supplied by J. W. Hill; Professor of Fredonia State Normal School, J. N. Fradenburgh. Jamestown District, Niram Norton, presiding elder; Jamestown, D. M. Stever; Ashville and Busti, J. W. Davis; Sugar Grove, J. P. Hicks; Pine Grove and Farmington, F. A. Archibald; Kinzua, Jeremiah Garnette; Sheffield and Kane, S. S. Burton; Ridgway and Wilcox, William Martin; Warren, A. J. Merchant; Youngsville and Irvineton, J. F. Hill; Garland, Sylvester Fidler; Corry, W. H. Mossman; Spartansburg, Thomas Burroughs; Centerville, J. W. Wilson; Titusville, A. N. Craft; Pleasantville, A. J. Lindsey; Enterprise and Shamburg, M. V. Stone; Tidioute, Frank Brown; Frewsburg, W. N. Reno; Randolph, A. H. Domer; East Randolph, A. L. Kellogg; Sinclairville, H. H. Moore; Panama and Grant Station, T. P. Warner; Ellington, P. W. Scofield; Leon, W. L. Riley; Little Valley and Salamanca, Edward Brown; North Harmony and Ebenezer, Rufus Pratt; Sherman, W. H. Wilson; Clymer, D. H. Snowden; Columbus and North Corry, A. A. Horton; Cherry Creek, Alva Wilder; Ellery, William Rice; Cherry Grove Mission, to be supplied; Jamestown and Sugar Grove Swedish Mission, Holger Olson; Principal of Chamberlain Institute, J. T. Edwards. Meadville District, William P. Bignell, presiding elder; Mead-

ville—First Church, W. W. Wythe, State Street, J. S. Albertson; Saegertown, G. H. Brown; Townville, John Eckles; Cochranton, John Abbott; Cooperstown, Orrin Babcock; Sunville, J. K. Adams; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, J. F. Perry; Evansburg, Frederick Fair; Conneautville, I. D. Darling; Spring, J. B. Wright; Harmonsburg, Josiah Flower; Rockville, R. C. Smith; Mill Village, J. W. Blaisdell; Linesville, C. W. Foulke; Espyville, A. R. Rich; Jamestown, A. S. Goodrich; New Lebanon, Robert Beatty; Waterloo, H. M. Chamberlain; Fredonia, A. H. Kinney; Union City, Albert Van Camp; Waterford, G. W. Chesbro; Edinboro, B. F. Wade; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle, G. W. Maltby; Youngstown, John Peate; New Castle Circuit, L. E. Beardsley; Girard and Liberty, Thomas Guy; Mt. Jackson, William Branfield; Mahoningtown, J. W. Crawford; Lowell, Nathaniel Morris; New Wilmington, C. R. Waters; Harrisville and Centerville, J. M. Foster; Mercer, F. H. Beck; Hendersonville, H. C. Smith; North Washington, John Crum; Clintonville, Cearing Peters; Poland, John Graham; Middlesex, G. W. Clarke; Sharon, L. W. Day; Sharpsville, J. H. Merchant; Greenwood, Lewis Wick; Hubbard, William Sampson; Wheatland, J. H. Vance; Harlansburg and Mt. Pleasant, J. L. Stratton; Charlestown, J. K. Mendenhall; Clarksville, John Perry; Wampum, E. F. Edmonds. Franklin District, John Leslie, presiding elder; Franklin, O. L. Mead; Reno, R. S. Borland; Oil City, J. G. Townsend; South Oil City, R. M. Bear; Shaw Farm and Plumer, L. F. Merritt; Petroleum Center, Thomas Graham; Fagundus and Hickory, J. L. Mechlin; Fairview, Washington Hollister; Greece City, B. F. Delo; Petrolia, to be supplied by G. J. Squier; Parker's Landing, R. N. Stubbs; Brady's Bend, S. E. Winger; Emlenton, George Moore; Rouseville, P. P. Pinney; Rockland, E. M. Kernick; St. Petersburg, J. F. Stocker; President, D. C. Plannette; Tionesta, John Lusher. Brookville District, J. R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, L. G. Merrill; Corsica, J. C. Rhodes; Luthersburg, D. W. Wampler; Clarion, O. M. Sackett; Troy, Cyril Wilson; Perrysville, J. M. Groves; Washington, J. W. Martin; Punxsutawney, Manassas Miller; Putneyville, M. L. Eshbaugh; Warsaw, W. N. Taylor; Rimersburg, J. M. Zeile; Curllsville, C. C. Hunt; Callensburg. I. N. Clover; Reynoldsville, Richard Peet; Shippenville, E. R. Knapp; New Bethlehem, J. B. Leedom; Clarington, S. L. Wilkinson; Agent of Pennsylvania Bible Society, Edwin Hull.

John Lusher, W. H. Haskell.

John Lusher used his intellectual equipment to the best advantage and attained an honored position among his brethren. He was endowed with a full, clear, sympathetic voice which helped him to become one of the orators of the Erie Conference. He was born in Rockland Township, Venango Co., Pa., Dec. 24, 1842. He was reared on a farm. He says: "I knew what it was to rise early and work; yet I had a pleasant home with many a day to hunt, fish, go nutting, or spend as I wished." He attended the district school near his home and had some

academic advantages; and withal possessed a taste for literature. He served his country three years during the Civil War in the Seventy-eighth Regiment of the Pennsylvania Volunteer Infantry, and had a part in many of the great battles of the western armies. He married Miss Sarah E. Pryor, of Rockland Township, in 1865. He was converted in the Rockland church in 1866 under the labors of John Abbott. He was licensed to preach in 1871, his license bearing the signature of O. L. Mead, presiding elder of Clarion District; and was admitted to the Erie Conference on trial in 1873.

In February, 1896, William H. Haskell determined to try the climate of Southern California. His health had failed the previous year, and his appointment to Epworth Memorial Church as second preacher was merely nominal. In April, soon after reaching the land which he hoped would be favorable to his health, he began to decline rapidly and passed away triumphantly, in Ontario, California, on the nineteenth. "The last words understood by his wife were those of a prayer, wherein he called for the presence of the Holy Spirit. He was a man of great simplicity of character and of deep religious experience. He had the instincts of a student, and preached always from a full mind and prepared heart. He was scrupulous in the performance of all the duties of a minister, and whether in the pulpit, amid the social life of the people, or at the bedside of the sick he was the faithful minister of Christ. During his sickness he was full of faith and cheer, saying he never knew the depths of Christ's power to save as during the months of his sickness."—*Minutes of Conference, Vol. XXVI., 1896, p. 432.*)

Mr. Haskell was born in Perry, Ohio, Dec. 27, 1844. He married Frances E. Nash in 1873. He was converted early in life and from that event looked forward to the ministry as his life-work. He graduated from Allegheny College in 1869, and then taught two years. He was licensed to preach in 1870, admitted on trial in the Erie Conference in 1873, and became a member of the East Ohio Conference at the division. He was presiding elder on Cleveland District in 1888-1890. Mount Union conferred upon him the degree of Doctor of Divinity in 1891.

J. K. Adams, L. J. Bennett.

James K. Adams, son of Richard and Martha C. M. Adams, was born on the Adams farm in Porter Township, Jefferson Co., Pa., April 5, 1848. He spent his early life on a farm, attending school three or four months during the winter terms until about sixteen years of age, after which the farm demanded all his time. Desirous of securing an education, he utilized his spare moments in study, and made such progress that, at the age of nineteen, he began to teach in the public schools. Thus, by teaching in the winter, he was able to pay his way at Dayton Union Academy and Allegheny College a portion of each year for six years. When but a child he was the subject of deep religious impressions, and at the age of thirteen united with the Methodist Episcopal Church at Ringgold, Pennsylvania, under the labors of William Grove, a local preacher, who was at the time supplying the charge. He held various offices in the Church until, at the age of twenty-four he was licensed to preach by his home Quarterly Conference, O. L. Mead being the presiding elder. He was received on trial by the Erie Conference in 1873, "being the first of a long list of ministers received into the Erie Conference, recommended from the Clarion District." During his first pastorate on the Sunville Circuit one hundred and twelve were received into the Church, a parsonage was built, and a church erected at East Troy. During his second pastorate, at West Monterey, nearly one hundred were converted, and a parsonage built. A church was also erected at Independence. He has enjoyed many revivals—that on Garland Charge resulting in one hundred and twenty-five conversions; at Bethel, on Cooperstown Charge, sixty conversions; on Woodcock Charge, more than one hundred; and goodly numbers on several other charges. He writes under date of August 6, 1903: "I am now closing my thirtieth consecutive year in the active work and, thanks to a good providence, I have never missed an appointment on account of ill-health, and very few for any other reasons." During this time he has made fifteen thousand pastoral visits, and attended well to all the varied interests of the churches which he has served.

Lucius Jones Bennett was born in Hanover Township, Chautauqua Co., N. Y., July 10, 1838. He was converted

under the ministry of Joseph Leslie in the town of Ellington in 1865, licensed to exhort in 1867, and licensed to preach in 1872. He enlisted in the itinerant ranks in Erie Conference in 1873. In 1883, his health being impaired, he was granted a supernumerary relation, but was made effective in 1889. In 1895 he was superannuated and has been continued in that relation, making his residence near Kennedy, New York.

Mr. Bennett has been blessed with several good revivals, and has built and repaired a number of churches and parsonages. At Sinders, on the "Summit and Sinders" charge the conversions numbered one hundred; on the Clymer Charge, one hundred and fifty; at Sugar Grove, forty; on the Pine Grove and Farmington Charge, one hundred and thirty. While traveling Spring Creek, under the presiding elder, 1884, 1885, 1888, he had one hundred and seventy conversions; and there was a goodly number on other charges which he served.

Morris, Peet, Peters, Simons.

Nathaniel Morris was born in Wellington, Ferndon, England, Aug. 2, 1821; and died in Fay, Lawrence Co., Pa., June 30, 1894. When a young man he was licensed as a local preacher by the Burton-on-Trent Circuit of the Wesleyan Methodist Church. He was a blacksmith by trade, and kept his open Bible on the forge. In 1850 he came to Pittsburg, Pennsylvania, and united with the Methodist Protestant Church, and retained his membership in that communion until 1859 when he was recognized as an ordained deacon. In 1873 he was admitted on trial in the Erie Conference. He was a successful preacher of the gospel.

"In truth, Nathaniel Morris was very much greater than ordinary in his family, in society, and in the church. His children gave him that spontaneous love and care that is the fruitage of warm affection and abiding respect. His influence in society was that of a truly good man; he was recognized and esteemed as one whose motives were pure and impulses just. When opposition to the slave power was at the cost of sacrifice and persecution, he was an outspoken abolitionist. Hating the liquor traffic, he was an ardent prohibitionist, but with a zeal that was governed by wisdom. In local matters he did what he could to

make politics pure. In his associations with men he condemned evil, and gave his strength to the good of the community. By integrity and steadfastness, he earned and possessed the regard of all good men. A great tree has fallen, and the sound was heard throughout all the forest."

Richard Peet was born in 1825. "He was a man of bright mind, and was inclined to be quite argumentative. His earlier life was spent in infidelity, and he prided himself on being able to meet and defeat in debate some of the brightest men of the church in his locality. He was converted under the labors of Rev. Innocent Kinnear, of the Wesleyan Methodist Church. He entered the ministry in that Church, and was zealous in defending the doctrines of the Church. He was received as a traveling elder in the Erie Conference in 1873, and was effective eight years. At his home near Fredonia, Pennsylvania, his earthly life came to a peaceful close, Sept. 6, 1894.

Cearing Peters was born near Elizabethtown, Allegheny Co., Pa., March 30, 1839. His parents, Jonathan and Katherine Peters, were devoted members of the Methodist Episcopal Church. Mr. Peters was united in marriage to Miss Hannah Ride, of Jackson Center, Mercer Co., Pa., October 29, 1857. He was converted and united with the Methodist Episcopal Church in the winter of 1862-'63 under the preaching of A. H. Bowers at that time traveling the Deleware Grove Circuit,—now Fredonia, Pa. From the first he was actively employed in the various departments of church work. He was licensed to preach in 1871 and admitted on trial in the Erie Conference in 1873, having labored as a supply on the Clintonville Circuit under the presiding elder the preceding year. Mr. Peters received a fairly good English education in the common schools, has always been a lover of good books, and given much time to study. During his ministry he has enjoyed several gracious revivals especially on the Clintonville, Millerstown—now Chicora—Reynoldsville and Clarion Charges, about twelve hundred persons having bowed to the alter and nine hundred united with the Methodist Episcopal Church.

Ernest Alston Simons was born in Geneva, Ashtabula Co., Ohio, June 10, 1849. He was educated at the Grand River Institute, Austinburg, Ohio, and Mt. Union Col-

lege, Mount Union, Ohio, graduating from the latter institution in 1872.

He was licensed to preach by the Grand River Quarterly Conference, held at Harpersfield in 1872, Cyrus Prindle, presiding elder, signing the license. He was employed as a supply on Nelson Charge during a part of 1872, and admitted on trial in the Erie Conference in 1873. He became a member of the East Ohio Conference at its organization in 1876.

Mr. Simons was united in marriage with Miss Cynthia A. Reeve, Rome, Ohio, Aug. 22, 1872.

He was presiding elder of Youngstown District in 1884-'88. In 1897 he was elected secretary of his conference.

Methodism in Several Places.

"One year ago last September Garrettsville, Ohio, was put under the care of the presiding elder of Ravenna District, and E. M. Sanderson, a layman, who had recently moved to the place, came to the seat of conference to say to the writer, who then had charge, that, after much difficulty, he had rented an old hall which would hold near two hundred persons, at a cost of seventy-five dollars a year, for a place to preach, and that he and a few friends were anxious to have a preacher sent to Garrettsville. There were then thirteen actual members of our Church at Garrettsville, with some six or seven within three miles, who, it was thought, would identify themselves with the new enterprise. Conference appropriated $300, missionary money, and Rev. John Brown was sent as the missionary. A Sabbath School was organized in the hall the first Sabbath after conference. On the second Sabbath the pastor was in his place welcomed by about a hundred hearers. The Sunday School grew, and the congregation grew, and everything seemed to indicate that the movement was approved of God. And there was soon a felt want of a new church building in which to worship."

We break off the history of the progress of the enterprise, as presented by Brother Greer; and only add that—Hiram Center selling their church and uniting their half dozen members—a new ten-thousand-dollar edifice was erected and paid for, and dedicated to the services of Almighty God, by Rev. Dr. W. W. Ramsey, of the First

Church, Akron, Ohio, on January 11.—*(Pittsburg Christian Advocate, Jan. 29, 1874.)*

Millerstown—now Chicora—was for long years a sleepy little village of a dozen houses; but when oil was discovered, it awoke, and soon grew into a place of several thousand inhabitants. With the people came also the Methodist preacher, like John the Baptist, crying: "Repent, for the kingdom of heaven is at hand." G. J. Squier preached for a few months. B. F. Delo was sent to the work in 1873, and preached in the English Lutheran Church. A large hall was fitted up on Slippery Rock street, and a class and Sunday School were organized—F. M. Small, afterward a member of the Erie Conference, being the first class leader and the first Sunday School superintendent. The following constituted the first class: Lydia A. Small, Dr. C. E. Peck, G. W. Husselton, Catharine Murphy, C. E. Smith, Frank Cleminger, Lizzie Cleminger, Abraham and Rosanna Hobbs, and F. M. Small. Brother Delo also preached at Troutman on a dance platform. He was then invited into the dancing hall where he organized a class of six members; "Brother Perkison, Brother Terrill, and Brother Wilson with their wives." In 1877 a Union church was built in Troutman, and the Methodist Episcopal church has but recently (1902) acquired a title to the church property. Mr. Delo started a subscription for the erection of a church at Millerstown, and the church was completed in the pastorate of R. M. Gwinn in 1874. R. W. Scott followed, and a parsonage was built during his pastorate. Cearing Peters —1878-1880—had a glorious revival, and hundreds of souls are said to have been saved.

In 1900 the church was thoroughly remodeled, and is now a fine edifice.

The Methodist Episcopal church in Petrolia was organized September 1, 1873, with fourteen members: D. H. Taylor and Jane Taylor, D. N. Amey and Adelia Amey, L. B. Anderson and Fannie Anderson, H. E. Paine and Jennie Paine, Isaac Elliott and Charlotte Elliott, F. M. Small and Lydia Small, E. McCall and C. McCall. In the same year a meeting house was built at a cost of $2,381.50; and a parsonage, at a cost of $491.75. Both were burned in the fall of 1884. In 1885, a new church and parsonage were erected north of Squire Fleming's

house, the insurance on the old building enabling the society to rebuild.—*(History of Butler County, R. C. Brown & Co., 1895, p. 547.)*

The Methodist Episcopal Church at Farmington—now Eau Claire—belonged originally to the Clintonville Circuit and meetings were held in groves, tents, and private houses. The Blair School House was also used for religious services. The first class was organized by Rev. Coxswain, a local preacher, and was kept alive by zealous leaders until 1850 when Edwin Hull was appointed to the work and so zealous and successful was he in its prosecution that in 1851 a new church was ready for dedication. This housed the Methodist flock for twenty-one years when under the ministry of J. M. Groves, a larger building was erected at an outlay approximating four thousand dollars. The congregation and membership outgrew the capacity of this structure and a more modern building was necessary. This was completed and dedicated during the pastorate of Henry Smallenberger.

The Grant Methodist Episcopal Church was organized by Cearing Peters in 1876, and a house of worship erected the following year on John Rosenberry's farm.

The Harrisville Methodist Episcopal Church was organized by Rev. William Carroll, who formed Methodist classes in this and neighboring townships. Services were held in the school house until 1842 when a meeting house was built and the membership increased to two hundred. The County History says: "In 1860 seventy members moved westward and, with the exception of the periods of church revivals, the membership has seldom reached one third of that number." In recent years the church has been more prosperous and now stands at the head of a circuit.

Conference Appointments in 1874.

The Erie Conference convened at Erie, Pa., September 2, 1874, Bishop Jesse T. Peck, presiding, and W. F. Day, secretary.

The following were admitted on trial: Samuel L. Titus, Edwin S. Baker, George H. Fairbanks, John C. Ridout, Thomas W. Douglas, John A. Ward, Amos M. Lockwood, George J. Squier, John R. Clark, Russell M. Felt, and Hiram G. Hall. The following transfers were an-

nounced: Levi L. Luce, A. H. Wyatt, Charles W. Cushing, Peter D. Barnhart, W. B. Holt, and E. A. Johnson.

J. G. Townsend withdrew from the ministry and membership of the Church.

The decease of J. W. Hill, James Greer, and H. W. Leslie was announced.

Appointments for 1874: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, C. W. Cushing, Erie Street, J. C. Sullivan, Moses Hill, Scoville Avenue, Benjamin Excell, Kingsley Chapel, Dillon Prosser, Waring Street, William Sampson, E. S. Gillette, Broadway Mission, J. H. Tagg; Newburg, A. D. Morton; East Cleveland, G. W. Maltby; Nottingham and Glenville, T. D. Blinn; Wickliffe, R. H. Hurlburt; Willoughby, J. H. Dewart; Mentor, I. B. Goodrich; Painesville, to be supplied; Fairport, S. L. Titus; Perry, W. A. Clark; Madison, A. W. Arundel; Mayfield, David Mizener; Geneva, E. J. L. Baker; Saybrook, Gabriel Dunmire; Grand River, E. C. Latimer; Thompson and Concord, J. W. Snyder, one to be supplied; Montville and Hampden, J. K. Shaffer; Chardon, W. N. Reno; Huntsburg and Claridon, Asa Falkner; Chagrin Falls, W. F. Wilson; Bainbridge, S. C. Collier; Warrensville, C. W. Darrow; Kirtland and Munson, to be supplied; Kingsville, H. N. Stearns; Ashtabula, L. W. Day; East Ashtabula, O. G. St. John; Conneaut, R. F. Keeler; Bedford and Northfield, John Beetham; Burton, G. F. Fairbanks; Troy, B. C. Warner; Richmond, L. E. Beardsley; Morgan, S. B. Torrey; Kelloggsville, Allen Fouts; Lenox, E. S. Baker; Jefferson, Daniel Rowland; Cleveland Bethel, Samuel Gregg; Principal of Geneva Normal School, L. T. Kirk. Akron District, John Tribby, presiding elder; Akron—First Church, Henry Baker, Second Church, J. H. Merchant; Ravenna, Harvey Webb; Cuyahoga Falls, G. W. Gray; Kent, J. H. Starrett; Pleasant Valley and Mogadore, to be supplied; Peninsula, to be supplied; Twinsburg and Hudson, L. W. Ely; Tallmadge and Brimfield, W. W. Painter; Rootstown and Randolph, George Elliott; Edinburg and Atwater, P. W. Sherwood; Charlestown, J. G. Hawkins; Windham, J. P. Mills; Deerfield, C. R. Waters; Braceville, C. V. Wilson; Canfield, W. J. Wilson; Ellsworth and Berlin, J. S. Card; Nelson, E. A. Simons; Garrettsville, W. H. Haskell; Warren, Alfred Wheeler; Niles, Thomas Guy; West Farmington, A. H. Domer; Bloomfield and Bristol, John Brown; Windsor and Mesopotamia, Henry Hunscher; Orwell and Colebrook, J. B. Grover; Williamsfield, T. B. Tait; Gustavus and Kinsman, R. D. Waltz, Cortland, James Shields; Greensburg, J. J. Excell; Vienna, J. B. Corey; Brookfield, J. E. Johnson; Hartfort, H. N. Steadman; Jackson, J. H. Meek; Southington, Matthew Moses; Mantua, T. J. Baker; Ohlton, John McLean; Missionary to China, D. W. Chandler. Jamestown District, Niram Norton, presiding elder; Jamestown, A. H. Wyatt; Ashville and Busti, A. A. Horton; Pine Grove and Farmington, Edward Brown; Sugar Grove, D. H. Snowden; Frewsburg, J. F. Stocker; Warren, A. J. Merchant; Kinzua, Jeremiah Garnett; Ridgway and Wilcox, William Martin; Sheffield, J. H. Stoney; Kane, to be supplied; Youngsville and Garland, S. S. Burton; Tidioute, Frank Brown; Pleasantville, F. A. Archibald; Titusville, A. N. Craft; Enterprise, M. V. Stone; Centerville, J. W. Wilson; Tryonville and Hydetown, Sylvester Fidler; Spar-

tansburg, Thomas Burroughs; Corry, A. S. Dobbs; Columbus and North Corry, G. M. Eberman; Clymer, J. F. Hill; Sherman, D. M. Stever; Panama, T. P. Warner; Freehold and Grant Station, Major Colegrove; Ellery, William Rice; Sinclairville, J. W. Davis; Ellington, P. W. Scofield; Cherry Creek, Peter Burroughs; Leon, W. L. Riley; Little Valley, W. B. Holt; Salamanca, H. H. Moore; Randolph, R. S. Borland; East Randolph, A. S. Goodrich; Jamestown and Sugar Grove Swedish Mission, Holger Olson; Principal of Chamberlain Institute, J. T. Edwards; Missionary to Sweden, B. A. Carlson. Erie District, Richard M. Warren, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Church, E. H. Yingling, Tenth Street Church, W. W. Wythe; Wesleyville, John Akers; Green, Z. W. Shadduck; North East, N. H. Holmes, Albina Hall, sup.; McKean, J. O. Osborne; Fairview, A. M. Lockwood; Asbury, G. J. Bliss; Girard, J. H. Herron; Wattsburg, J. A. Kummer; Greenfield and Mina, Abraham Bashline; Asbury and Wayne, G. W. Staples; Springfield, J. S. Albertson; Albion, Michael Williams; Lockport, Stephen Heard; Fredonia, R. F. Randolph; Dunkirk, E. A. Squier; Mayville, A. C. Tibbetts; Portland, R. W. Scott; Delanti, Milton Smith; Cattaraugus, G. J. Squier; Perrysburg, N. W. Jones; Dayton, J. H. Whallon; Hamlet, S. M. Clark; Forestville, P. D. Barnhart; Sheridan, R. M. Bear; Silver Creek, J. M. Bray; Irving, J. P. Hicks; Westfield, W. H. Seeley, J. E. Chapin, sup.; Summit and Sindens, L. G. Bennett; Ripley, A. J. Lindsey; Arkwright, J. C. Ridout; Chaplain of Soldiers' Home, E. A. Ludwick; Principal of Mansfield State Normal School, J. N. Fradenburgh. Meadville District, William P. Bignell, presiding elder; Meadville—First Church, W. F. Day, State Street, W. H. Wilson; Saegertown, J. F. Perry; Townville, John Eckles; Cochranton, R. C. Smith; Cooperstown, Orrin Babcock; Sunville, J. K. Adams; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, C. W. Foulke; Evansburg, W. H. Hover; Conneautville, I. D. Darling; Spring, John Abbott; Harmonsburg, G. H. Brown; Rockville, H. M. Chamberlain; Mill Village, J. W. Blaisdell; Linesville, T. W. Douglas; Espyville, A. R. Rich; Jamestown, E. D. McCreary; New Lebanon, J. B. Wright; Sandy Lake, A. H. Kinney; Waterloo, S. E. Winger; Fredonia, Frederick Fair; Union City, W. H. Mossman; Waterford, G. W. Chesbro; Edinboro, B. F. Wade; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle—First Church, J. S. Youmans, First Ward, J. A. Ward; Youngstown, John Peate; Girard and Liberty, C. T. Kingsbury; Mt. Jackson, Lewis Wick; Mahoningtown, John Crum; Lowell, Nathaniel Morris; New Wilmington, Harvey Henderson; Harrisville and Centerville, J. M. Foster; Mercer, F. H. Beck; Hendersonville, H. C. Smith; North Washington, William Branfield; Clintonville, Cearing Peters; Poland, John Graham; Middlesex, G. W. Clarke; Sharon, David Latshaw; Sharpsville, John Perry; Wheatland, J. H. Vance; Hubbard, A. T. Copeland; Greenwood, Patrick O'Conner; Harlansburg and Mt. Pleasant, J. L. Stratton; Charlestown, J. K. Mendenhall; Clarksville, J. W. Crawford; Wampum, E. F. Edmonds; Coalburg, to be supplied. Brookville District, John R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, L. G. Merrill; Corsica, J. C. Rhodes; Clarion, Cyril Wilson; Luthersburg, I. N. Clover; Troy, D. W. Wampler; Perrysville, H. G. Hall; Washington, J. W. Martin; Punxsutawney, Manassas Miller; Putneyville, Richard Peet; Warsaw, W. M. Taylor; Rim-

ersburg, J. M. Zeile; Curllsville, C. C. Hunt; Callensburg, O. M. Sackett; Reynoldsville, R. M. Felt; Salem, E. R. Knapp; New Bethlehem, G. W. Anderson; Clarington, to be supplied; Portland, to be supplied; Agent of American Bible Society, Edwin Hull. Franklin District, Joseph Leslie, presiding elder; Franklin, O. L. Mead; Oil City, J. C. Scofield; South Oil City, Washington Hollister; Reno, to be supplied; Plumer and Pithole, L. F. Merritt; Rouseville, P. P. Pinney; Petroleum Center, Thomas Graham; Fagundus and Hickory, J. L. Mechlin; Fairview, D. C. Plannette; Millerstown, R. M. Gwinn; Petrolia, A. L. Kellogg; Parker, R. N. Stubbs; Brady's Bend, J. M. Groves; Emlenton, G. W. Moore; Rockland, E. M. Kernick; St. Petersburg, B. F. Delo; President, Alva Wilder; Tionesta, John Lusher; Monterey, John R. Clark.

A. M. Lockwood, John A. Ward, T. W. Douglas.

Amos M. Lockwood was born near Pleasantville, Venango Co., Pa., Dec. 7, 1849. His father, Amos Lockwood, was a native of Vermont, and his mother, of Cattaraugus County, New York. In 1865 the family moved to Medina County, Ohio, where they remained four years. They then returned to Pennsylvania and settled in Erie County, on French Creek, between Mill Village and Waterford. Mr. Lockwood was converted at the Frisbee appointment under the preaching of T. J. Baker, during a series of meetings held in 1869. In 1871 he felt deep convictions that he ought to preach the gospel, but, realizing his lack of preparation, stifled conviction, and fled to the oil fields in search of riches; but no rest came to his disquieted spirit until he yielded to the supreme call. He was educated in common and select schools, and "the old stone Academy" at Waterford. He was received on trial in the Erie Conference in 1874, having been licensed to preach the previous year.

Mr. Lockwood was united in marriage with Miss A. C. Gregory, in 1873.

John A. Ward was born in Clymer, N. Y., August 26, 1845, and died in Ridgway, Pa., November 30, 1886. The family moved into the western country, and John struggled, under many discouragements, to fit himself for college, and entered our school at Evanston, Ill. He was a hard student. It is related of him that, while sawing wood to assist in paying his tuition and board, he would fix his Greek or Latin book on a stick and thus be able to study his conjugations and texts while at work. The same earnestness and thoroughness characterized all his endeavors. He was soundly converted at the age

of twenty in his own home, while his mother was pleading for salvation—mother and son kneeling side by side. His intense application told upon his health, and he came to Crawford county, Pa., for rest. He had already been licensed to preach, and in 1874 was admitted to the Erie Conference as a probationer. Revivals accompanied his labors, and during the twelve years of his active ministry more than one thousand souls were converted. Of the work on his last charge, Rev. W. P. Bignell, D.D., says: "How well he did his work—faithful in every department, manly in his deportment, uncompromising in principle, studious and industrious, with an artist's eye and hand throwing light on scripture teaching; with telescope sweeping the heavens by night with his class in astronomy about him; his beautiful and truthful model of Jerusalem for the Sunday school, the class room walls of the church representing prominent scenes from the life of Christ; his sweet disposition, clear exposition of the Word; his kindly intercourse with the people; his love of his fellow pastors of Ridgway, having selected the Rev. T. S. Negley, of the Presbyterian Church, to preach his funeral sermon; the sad countenances of the large congregation at the church at his funeral—all answer that he did it well, and as only a true servant of the Most High can."

Thomas Washington Douglas was born near New Castle, Lawrence Co., Pa. In 1854 the family moved to the State of Indiana, but returned four years later. In August, 1861, Mr. Douglas enlisted in the One Hundredth Regiment, Pennsylvania Volunteers—known as "Roundheads," and after serving his term of three years, re-enlisted. He was promoted to first lieutenant and was discharged July 28, 1865, having taken part in twenty-six battles.

He graduated from the New Castle High school and Edinboro State Normal school, Pennsylvania, and was a student for three years in Ohio Wesleyan University. He spent six years in teaching. He was converted at New Castle under the preaching of J. C. Scofield in 1866, and became a member of the Methodist Episcopal Church. Later he moved to Oil City, and in 1873 the Quarterly Conference of the Grace Church recommended him to the Franklin District Conference for license to

preach. His license bears the signature of Joseph Leslie, presiding elder. He served Cottage as a supply under W. P. Bignell, presiding elder, for one year. Cottage was then a part of Fredonia charge, Pennsylvania. The quarterly conference of this charge recommended him to the Meadville District Conference for admission to the traveling connection in 1874, and he was received on trial by the Erie Conference the same year.

He received the honorary degree of Doctor of Divinity from Grove City College in 1895.

He was united in marriage with Miss Mary Emory, of Harlansburg, Pa., June 8, 1872.

Edwin S. Baker, Hiram G. Hall.

Edwin S. Baker was born in Mechanicsville, Ashtabula Co., Ohio, July 8, 1843, and died at his home at Mechanicsville, June 1, 1904. He was converted and united with the church in his boyhood. He grew up in that relationship, increasing in wisdom and efficiency in all the work which it was his to do. He was licensed to preach in 1871, and in 1874 entered the traveling connection, first in the Erie, and then in the East Ohio Conferences. He spent twenty-seven years in the triumphs and trials of the Methodist itinerancy. "His ministry was characterized by an increasing devotion to young people. He organized a number of Epworth Leagues; took a part in their plans and labors and was, as was recently said of him, 'almost a father to the young people.' He could not do things by halves. Whatever his hands found to do he did with his might. He never spared himself. Upon his superannuation he went to his old home at Mechanicsville, where he lived and labored, and was loved and respected by all."—*(Pittsburg Christian Advocate, July 28, 1904.)*

H. G. Hall writes from Punxsutawney, Pa., August 9, 1889: "My father's parents, when he was quite young, emigrated from New Jersey to Clinton county, Pa., and from there, after a brief stay, to Butler county, of the same state. I have no knowledge of the precise dates of these changes, but from what I do know I conclude that my grandfather Hall's family must have settled in Butler county sometime near 1825. He was of English ancestry. My mother was of German-Moravian ances-

try. They came from Germany to this country the latter quarter of the last century, about 1780 or 1790, and settled at Bethlehem, Pa. The exclusive system of this sect as practiced in the old world was incompatible with American ideas of liberty (a system now entirely abandoned by the brethren), hence many left their villages and wandered into new communities. My mother's father was one of those who left the community, and found his way into Butler county at a date none of us can definitely fix. About the year 1832 my father and mother were married. They came across the Allegheny, pushing their way into the wilderness, and finally locating a farm in Jefferson county, near what is now known as Baxter station. The farm lies south of Red Bank creek and about five miles southwest of Brookville. Here I was born in the year 1852, and here I lived until I was grown to manhood. My father died before I was born, and hence the entire care of the family of small children rested upon my widowed mother. The success that crowned her efforts to keep her children together, give them a good education, and inculcate good moral principles, proves the determined spirit with which she undertook the task. She has long since gone to her rest, but to the family she left, her memory is blessed indeed.

"I was converted in the fall of 1866 at Mt. Pleasant appointment on the Troy charge under the labors of Rev. L. L. Luce. I taught my first school in my seventeenth winter in the school room out of which I had gone as a pupil the winter before. From this time on for four years I taught in the winter and attended school in the summer until the spring of 1873, when, owing to ill health, I went to Colorado. From my childhood I had a frail constitution and seemed to demand a great amount of outdoor life to feel at all fit to work. I found that the climate of Colorado benefited me greatly, so I concluded to remain there a while. I was licensed as an exhorter in 1869 by my class, Brother William Taylor being my pastor, and Brother O. L. Mead, presiding elder. I sustained this relation to the church until 1872, when I was given a local preacher's license, Brother O. M. Sackett being my pastor, and Brother Mead my presiding elder. I cannot remember the time when I did not believe that if I were true to myself and my Savior

I would preach the gospel. In the month of July, 1873, I was recommended by the Clarion District Conference, Brother Cyril Wilson, pastor, and J. R. Lyon, presiding elder, to the traveling connection in the Colorado Conference. I was admitted and sent to the South Arkansas Circuit. I had a large field of labor, mostly a mountainous region. After about six months' labor, I was taken sick with inflammatory rheumatism and rendered incapable of filling my work. I came home in the month of January, 1874, and in the autumn following entered Erie Conference, after having my relation to Colorado Conference discontinued at my own request. I was married in August of this year to Miss Ida H. Carson, of Madison township, Clarion county, Pa. Our first appointment was Ringgold and Perrysville Circuit. In the little parsonage at Ringgold we began the life of an itinerant ministry in the church of our choice, full of faith and zeal, contented and happy, ready to bear and to share together the crosses and the blessings of life."

W. B. Holt, R. M. Felt.

William Burnham Holt was born in Webster, N. Y., August 14, 1830. His parents were staunch Presbyterians of the old school, and his father died suddenly in the house of God. His mother also died when ready to go to church and the carriage at the door—the chariot of God descending and bearing her away. William was converted in his youth at a Methodist revival, and his pious mother encouraged him to join the church at whose altar he had found the Savior. He graduated at Allegheny College in 1856, and taught school during parts of the three years following. Having been licensed to preach, while visiting his brothers in Wisconsin, he supplied Stevens' Point. He was admitted on trial in the East Genesee Conference in 1859. Later he was connected with the Michigan and Detroit Conferences, and was transferred to the Erie Conference in 1874, in which he successfully served several important charges. He was an able preacher and often eloquent, a good man and a true friend. He died at Plumer, Pa., July 14, 1892.

Russell M. Felt was of Scotch lineage. He was born in Potter county, Pa., November 6, 1839. When about six years of age his parents moved into Jefferson county

and settled on a farm near Brockwayville. His first work was such as the farmer in early days found in abundance for the boys. When older he worked in a saw mill, or rafted down the river to Pittsburg. His early education was sadly neglected, and yet by diligence and perseverance he acquired a fair knowledge of the English branches. In his boyhood his parents were Free Will Baptists and he was instructed in this faith. Later they united with the Methodist Episcopal Church. He says: "I was converted when a little boy, and do not remember the time, place or circumstances. I served the church as Sunday school superintendent two years, as steward ten years, and as exhorter two years. When quite a small boy I felt it to be my duty to preach the gospel and frequently gathered my playmates around me and in my childish way preached to them, but as I grew up, from a sense of unfitness, I shrank from the work with its arduous duties and grave responsibilities. At length, encouraged by the church and her ministers, I yielded." Mr. Felt was licensed to preach by O. L. Mead at Brockwayville in 1870, and admitted to the itinerant ranks in the Erie Conference in 1874, and the same year was ordained local elder.

Blooming Valley and Hydetown.

The Methodist class at Blooming Valley was organized in a school house about a mile north of the village, and there the meetings were held for many years. Services were afterwards transferred to the Advent Church, which was free to all religious bodies. A church edifice was erected in 1874 at a cost of $4,500, and was surmounted by a bell which cost an additional $300. Among the early members were: James Wygant and wife, Andrew Floyd and wife, Miss Sarah Armstrong, Mrs. John Rodebush and Mrs. John Robbins. The society is (1899) attached to Saegertown Circuit.—*(Bates, Our County and Its People, 1899, p. 672.)*

The Hydetown Circuit was formed in 1874, and embraced the Hydetown, Bethel and Tryonville classes. The territory was taken from the old Titusville Circuit. In 1877 East Troy was added from the Sunville Charge. It is difficult to trace the early history of these appointments. The class at Tryonville was organized in 1833 and for

many years was the only religious society in Steuben Township. The original membership was small and included James Tryon and wife, David Tryon and wife and Mrs. Harriet Matthews. James Tryon was the leader of this class for forty years. Services were held in the school house until 1870, when a commodious church edifice was erected at a cost of about $7,000.—*(Brown, History of Crawford County, p. 655.)*

The Hydetown class was organized by John Abbott in 1847, and consisted of the following members: Joseph Spalding and wife, Oran Davenport and wife, Thomas Titus and wife, and "Sister Baugher." Mr. Davenport was the first class-leader. "The progress of this class has been mysteriously changeable, attaining, through unusual outpourings of the divine spirit, to a membership, estimated from fifty to a hundred and fifty; and falling again, through fluctuations in population, occasioned by oil excitement and other causes, as low as eight or ten."

The Bethel class has existed "since the earliest recollections of the earliest inhabitants." The church was built in 1856 under the pastorate of George M. Eberman and Jephtha Marsh of the Sunville Circuit. A class had been organized as early as 1825, and the following are mentioned as belonging to this pioneer class: Andrew Alcorn, Obed Gardner and wife, Isaac Connell and wife, John and Martin Zeley, Barnett Shelmadine and wife, Benjamin Shelmadine and wife, John Colton and wife, and "Charles Fink and his father." Early meetings were held in Fink's cabin, then in Colton's School House. Quarterly meetings were frequently held in barns and in the forest.—*(Brown, History of Crawford County, p. 583.)*

A class was formed at Bromley School House in 1850 by Thomas Benn, who was serving Sunville Circuit. The place of meeting was changed to East Troy School House which was occupied until the erection of the church in 1874.

Appointments in 1875.

The Erie Conference met for its session of 1875 at Youngstown, Ohio, October 6, with Bishop Levi Scott, presiding, and W. F. Day, secretary.

David H. Lee and H. C. A. Sedgerbloom were ad-

mitted on trial, and C. N. Grant was received by transfer.

Benjamin Marsteller was expelled from the Church.

The decease of the following occurred during the year: Ira Eddy, Darius Smith, David King, Josiah Flower, I. H. Tackitt, T. G. McCreary, and G. W. Maltby.

Appointments for 1875: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, J. N. Fradenburgh, Erie Street, C. W. Cushing, Scoville Avenue, Frank Brown, Woodlawn Avenue, Moses Hill, C. N. Grant, sup., Waring Street, A. W. Arundel, Broadway, J. H. Tagg, South Park, A. D. Morton; East Cleveland, C. H. Stocking; Nottingham and Glenville, F. A. Archibald; Wickliffe, R. H. Hurlburt; Willoughby, J. H. Dewart; Mentor, I. B. Goodrich; Painesville, R. F. Randolph; Perry, W. A. Clark; Madison, W. H. Seeley; Geneva, J. C. Sullivan; Saybrook, Gabriel Dunmire; Ashtabula, L. W. Day; Grand River, E. C. Latimer; Thompson and Concord, David Mizener, one to be supplied; Montville and Hampden, T. B. Tait; Chardon, W. N. Reno; Chagrin Falls, Benjamin Excell; Bainbridge, J. W. Snyder; Mayfield, J. K. Shaffer; Kirtland and Munson, to be supplied; Huntsburg and Claridon, Asa Falkner; Burton, O. G. St. John; Troy, B. C. Warner; Warrensville, S. C. Collier; Chaplain to Cleveland Bethel, Samuel Gregg; District Superintendent of American Bible Society, E. S. Gillette; Chaplain of Children's Aid Society, William Sampson; Agent of Cleveland City Home Mission and Church Extension Society, Dillon Prosser. Akron District, John Tribby, presiding elder; Akron —First Church, Henry Baker, Second Church, W. H. Wilson; Ravenna, G. W. Clarke; Cuyahoga Falls, G. W. Gray; Pleasant Valley and Mogadore, Daniel Rowland; Kent, J. H. Starrett; Peninsula, J. H. Meek; Twinsburg and Hudson, L. W. Ely; Bedford and Northfield, J. H. Merchant; Tallmadge and Brimfield, Harvey Webb; Rootstown and Randolph, George Elliott; Edinburg and Atwater, P. W. Sherwood; Charlestown, E. A. Simons; Windham, J. P. Mills; Deerfield, C. R. Waters; Braceville, J. B. Corey; Newton Falls, C. V. Wilson; Canfield, Thomas Guy; Ellsworth and Berlin, J. B. Card; Nelson and Southington, J. J. Excell; Garrettsville, W. H. Haskell; Warren, Alfred Wheeler; West Farmington, A. H. Domer; Bloomfield and Bristol, John Brown, Ezra Wade; Windsor and Mesopotamia, Henry Hunscher; Orwell and Colebrook, J. B. Grover; Greensburg, John Beetham; Mantua, T. J. Baker. Erie District, Richard M. Warren, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Chapel, P. P. Pinney, Tenth Street, R. M. Gwinn; Wesleyville, J. E. Chapin; Green, Z. W. Shadduck; North East, N. H. Holmes; McKean, Abraham Bashline; Fairview, J. W. Wilson; Girard, E. H. Yingling; Waterford, B. F. Wade; Greenfield and Mina, John Akers; Asbury and Wayne, G. W. Staples; Springfield, J. S. Albertson; Union City, W. H. Mossman; Wattsburg, D. S. Steadman; Edinboro, E. A. Squier; Asbury, J. O. Osborne; Lockport, A. M. Lockwood; Albion, J. H. Vance; Conneaut, R. F. Keeler; Kelloggsville, Allen Fouts; Richmond, L. E. Beardsley; Lenox, E. S. Baker; Kingsville, H. N. Stearns; East Ashtabula, J. B. Hammond; Jefferson, T. D. Blinn; Morgan, R. W. Crane; Principal of Lake Shore Seminary, L. T. Kirk; Agent for Lake Shore Seminary, Albina Hall; Agent for National Sunday School Assembly, W. W. Wythe. Fredonia District, William

F. Wilson, presiding elder; Fredonia, J. M. Bray; Dunkirk, J. A. Kummer; Sheridan, S. M. Clark; Silver Creek, Milton Smith; Irving, to be supplied; Portland, A. C. Tibbetts; Westfield, J. H. Herron; Ripley, A. J. Lindsey; Arkwright, J. P. Hicks; Summit and Linden, J. C. Rhodes; Sherman, D. M. Stever; Clymer, L. G. Bennett; Mayville, E. J. L. Barker; Ellery, Jeremiah Garnett; Sinclairville, to be supplied; Delanti, T. P. Warner; Cattaraugus, G. J. Squier; Perrysburg, N. W. Jones; Dayton, J. H. Whallon; Hamlet, Stephen Heard; Forestville, Harvey Henderson; Leon, William Rice; Cherry Creek, Peter Burroughs. Jamestown District, Niram Norton, presiding elder; Jamestown, T. L. Flood; Ellington, G. W. Chesbro; Salamanca, H. H. Moore; Little Valley, W. B. Holt; Randolph, R. S. Borland; East Randolph, A. S. Goodrich; Kinzua, J. W. Davis; Frewsburg, J. F. Stocker; Ashville and Busti, A. A. Horton; Panama, Joseph Leslie; Sugar Grove, D. H. Snowden; Pine Grove and Farmington, Edward Brown; Warren, O. G. McEntire; Sheffield, J. H. Stoney; Kane and Wilcox, to be supplied; Ridgway, William Martin; Youngsville and Garland, W. L. Riley; Garland and Spring Creek, Thomas Burroughs; Grant and Wrightsville, Major Colegrove; Freehold, to be supplied; Pleasantville, P. W. Scofield; Enterprise, to be supplied; Titusville, A. N. Craft; Tryonville and Hydetown, Sylvester Fidler; Centerville, M. V. Stone; Spartansburg, to be supplied; Corry, A. S. Dobbs; Columbus and North Corry, S. S. Burton; Jamestown and Sugar Grove Swedish Mission, H. C. A. Sedgerbloom; Principal of Chamberlain Institute, J. T. Edwards; Missionary to Sweden, B. A. Carlson. Meadville District, John Peate, presiding elder; Meadville —First Church, W. F. Day, State Street, R. M. Bear; Saegertown, J. F. Perry; Townville, D. W. Wampler; Cochranton, R. C. Smith; Cooperstown, Orrin Babcock; Sunville, S. E. Winger; Greenville, J. C. Scofield; Salem, J. L. Mechlin; Sheakleyville, C. W. Foulke; Evansburg, J. A. Hume; Conneautville, I. D. Darling; Spring, L. L. Luce; Harmonsburg, W. H. Hover; Rockville, H. M. Chamberlain; Mill Village, John Eckles; Linesville, T. W. Douglas; Espyville, A. R. Rich; Jamestown, E. D. McCreary; Williamsfield, Matthew Moses; Hartford, H. N. Steadman; Vienna, W. J. Wilson; Cortland, E. F. Edmonds; Gustavus and Kinsman, R. D. Waltz; New Lebanon, J. B. Wright; Fredonia, Frederick Fair; Professor in Allegheny College, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle—First Church, J. S. Youmans, Second Church, J. W. Blaisdell; Mahoningtown, John Crum; Mt. Jackson, Lewis Wick; Lowell, G. W. Anderson; Poland, O. L. Mead; Youngstown, T. M. House; Girard and Liberty, C. T. Kingsbury; Niles, J. E. Johnson; Jackson and Ohlton, James Shields; Brookfield, J. R. Clark; Hubbard, A. T. Copeland; Middlesex, John Graham; Wheatland and New Virginia, J. F. Hill; Sharon, David Latshaw; Sharpsville, John Perry; Charlestown, J. K. Mendenhall; Mercer, F. H. Beck; New Wilmington, H. C. Smith; Harlansburg, to be supplied; Clarksville, J. W. Crawford; Wampum, G. H. Brown; Greenwood, C. W. Darrow; Centerville, J. A. Ward; Petersburg, to be supplied. Franklin District, William P. Bignell, presiding elder; Franklin, W. W. Painter; Oil City, to be supplied; South Oil City, Washington Hollister; Plumer and Pithole, L. F. Merritt; Rouseville, to be supplied; Petroleum Center, Thomas Graham; Fagundus and Hickory, John Abbott; Tionesta, Alva Wilder; St. Petersburg, B. F. Delo; Reno, to be supplied; Emlenton, George Moore; Parker City, R. N. Stubbs;

Petrolia, A. L. Kellogg; Millerstown, R. W. Scott; Monterey, J. K. Adams; Harrisville and Pine Grove, Nathaniel Morris; North Washington, William Branfield; Farmington, John Lusher; Clintonville, J. L. Stratton; Waterloo, J. W. Martin; Hendersonville, J. M. Foster; Tidioute, A. J. Merchant; Karns City, Cearing Peters; Sandy Lake, A. H. Kinney. Brookville District, John R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, C. C. Hunt; Corsica, to be supplied; Clarion, Cyril Wilson; Luthersburg, I. N. Clover; Troy, L. G. Merrill; Perrysville, H. G. Hall; Washington, J. C. Rhodes; Punxsutawney, Manassas Miller; Putneyville, Richard Peet; Richardsville, to be supplied; Rimersburg, E. R. Knapp; Curllsville, D. C. Plannette; Callensburg, O. M. Sackett; Reynoldsville, to be supplied; Emerickville, R .M. Felt; Salem, E. M. Kernick; New Bethlehem, to be supplied; Rockland, W. M. Taylor; President, S. L. Wilkinson; Brady's Bend, J. M. Groves; Clarington, to be supplied; Portland, to be supplied; Agent of American Bible Society, Edwin Hull.

Theodore L. Flood.

Theodore L. Flood was born in Williamsburg, Blair county, Pa., February 20, 1842. He was educated in the academy of his native town and studied two years privately under Dr. Ulysses Hewitt, of the same place, and for a time attended Dickinson Seminary at Williamsport, Pa. He received his theological education at the Biblical Institute at Concord, N. H., now the School of Theology in the Boston University.

His parents, Major John G. Flood and Mrs. Jane Flood, were both active members of the Methodist Episcopal Church, but Major Flood died when his son Theodore was only four years old. At sixteen years of age Mr. Flood was converted in a revival in the Methodist Episcopal Church in his native town. He was licensed to exhort when eighteen years old and licensed as a local preacher in his twentieth year. He married Miss Annie M. C. Black in Huntingdon, Pa. He served in the Civil War as first sergeant and then as lieutenant in Company C, One Hundred and Twenty-fifth Regiment, Pennsylvania Volunteers. He joined the New Hampshire Conference in 1864. He was superintendent of public schools in Salem, N. H., one year, and was elected president of the New Hampshire State Sunday School convention in 1874. Failing health obliged him to seek a change of climate, and he was transferred to the Erie Conference.

While pastor in Jamestown he edited and published the "Herald of the Cross," and in Meadville "The Evangel," as monthly papers in the interests of the congregations

he served. He retired from the pastorate and later the Erie Conference to give all his time to his work as editor.

In 1874 Mr. Flood and the Rev. Dr. J. W. Hamilton (now bishop) edited and put to press at the Methodist Book Concern in New York a book, entitled "Lives of the Methodist Bishops," a history of Methodism from the standpoint of an active episcopacy. It gives the life story, together with a steel engraving, of every deceased bishop in every branch of Episcopal Methodism.

When pastor in Jamestown, assisted by Mr. M. Bailey, he founded the "Chautauqua Assembly Daily Herald." Mr. Flood was owner and editor of this periodical for more than twenty years. While pastor at Meadville he founded "The Chautauquan," a magazine which he owned and edited for twenty years as the official organ of the "Chautauqua Literary and Scientific Circle." It gained an extensive circulation in this country and in Europe. During the last ten years of his proprietorship he paid heavy percentages to Chautauqua. Mr. Flood and Dr. George E. Vincent, professor in the Chicago University, as the firm of "Flood & Vincent," published the text books for the Chautauqua Literary and Scientific Circle and paid percentages from the profits on the sale of these books. These two men as a company, and Mr. Flood in percentages on his magazine, "The Chautauquan," in thirteen years paid into the treasury at Chautauqua two hundred and fifteen thousand dollars. Broken health, followed by a severe surgical operation, caused Mr. Flood to terminate his work as editor and publisher of the Chautauqua periodicals and retire to private life.

Mr. Flood received the degree of Doctor of Divinity from Mt. Union College, and the degree of Doctor of Laws from Dickinson College. He was a ministerial delegate to the General Conferences of 1880, 1884 and 1888.

Mr. Flood has served as Superintendent of the Methodist Episcopal Sunday school twenty years in the same church where he formerly served three years as pastor, and in which church he now acts as a trustee and local preacher. He is a trustee of Allegheny College, President of the Board of Trustees in the Meadville Commercial College, and for twenty years has been President of the Board of Trustees in the Pennsylvania College of

Music, and is vice president of the board in the Odd Fellows Home. He is a member of the Grand Army of the Republic, and a member of the "Loyal Legion."

Erie Conference Session in 1876.

The 1876 session of Erie Conference convened in Titusville, Pa., October 4, with Bishop Jesse T. Peck presiding, and W. F. Day, Secretary.

The following were admitted on trial: James G. Townsend, William G. Williams, Alfred G. Wilson, Camden M. Cobern, John Boyd Espy, John M. Crouch, Charles M. Morse, O. H. Sibley, Winfield S. Shepard, Walter O. Allen, John W. Wright, Edward K. Creed, Arza O. Stone, W. Watson Woodworth, William M. Martin, Joseph H. Laverty, Clark J. Brown, James Clyde, William W. Cushman, John C. McDonald and Thomas H. Shekler. Jason N. Fradenburgh and O. L. Mead were received by transfer.

Warner Bush, D. A. Crowell and J. R. Shearer, located.

Announcement was made of the death during the year of R. B. Boyd.

Appointments for 1876: Erie District, William F. Wilson, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Chapel, P. P. Pinney, Tenth Street, W. G. Williams; Wesleyville, J. E. Chapin; Green, I. N. Clover; North East, A. S. Dobbs, Albina Hall; McKean, Abraham Bashline; Fairview, G. W. Staples; Girard, E. H. Yingling; Waterford, B. F. Wade; Greenfield and Mina, John Akers; Asbury, J. O. Osborne; Springfield, R. M. Gwinn; Eureka, Z. W. Shadduck; Ripley, G. J. Squier; Westfield, J. H. Herron; Portland, A. C. Tibbetts; Mayville, J. F. Stocker; Delanti, S. M. Clark; Summit, J. C. Ridout; Arkwright, J. P. Hicks; Sheridan, J. S. Albertson; Fredonia, J. M. Bray; Dunkirk, J. A. Kummer; Forestville, Harvey Henderson; Hamlet, H. H. Moore; Silver Creek, Milton Smith; Brocton, A. G. Wilson; Irving, W. M. Martin; Professor in Lake Shore Seminary, L. T. Kirk. Meadville District, John Peate, presiding elder; Meadville—First Church, W. F. Day, State Street, Orrin Babcock; Saegertown, D. W. Wampler; Rockville, H. M. Chamberlain; Mill Village, I. D. Darling; Edinboro, E. A. Squier; Union City, F. H. Beck; Tryonville and Hydetown, Sylvester Fidler; Centerville and Riceville, M. V. Stone; Spartansburg Mission, J. W. Wilson; Townville, J. F. Perry; Sunville, T. W. Douglas; Cooperstown, J. A. Hume; Cochranton, R. C. Smith; Harmonsburg, W. H. Hover; Evansburg, Lewis Wick; Salem, J. L. Mechlin; Greenville, J. C. Scofield; Espyville, John Eckles; Lineville, L. L. Luce; Conneautville, A. R. Rich; Spring, C. M. Coburn; Albion, J. H. Vance; Lockport, J. F. Hill; Wattsburg, D. S. Steadman; Professor in Allegheny College, A. B. Hyde; Financial Secretary of Allegheny College,

W. W. Wythe. New Castle District, David Latshaw, presiding elder; New Castle—First Church, J. S. Youmans, Second Church, J. W. Blaisdell; Mt. Jackson and Mahoningtown, R. M. Bear; Edinburg, A. M. Lockwood; Petersburg, C. M. Morse; Wampum and Mt. Pleasant, John Perry; Croton and Greenwood, J. C. Rhodes; Harlansburg, J. M. Crouch; Centerville, J. A. Ward; New Wilmington and Eastbrook, J. B. Wright; Middlesex and Wheatland, John Graham; Sharon, O. L. Mead; Sharpsville and New Virginia, W. H. Mossman; Clarksville and Charleston, John Crum; Mercer, N. H. Holmes; Harrisville and Pine Grove, Nathaniel Morris; Hendersonville, J. M. Foster; Sandy Lake, G. W. Moore; Fredonia, Frederick Fair; New Lebanon, C. W. Foulke; Sheakleyville, J. W. Crawford; Jamestown, Washington Hollister; Professor in New Castle College, C. W. Darrow. Brookville District, Benjamin F. Delo, presiding elder; Brookville, A. L. Kellogg; Corsica, J. H. Laverty; Clarion, Manassas Miller; Salem, Jeremiah Garnett; Rockland, W. M. Taylor; Washington, E. R. Knapp; Clarington, T. H. Sheckler; Richardsville, J. M. Groves; Brockwayville, C. C. Hunt; Little Toby, to be supplied; Luthersburg, D. C. Piannette; Reynoldsville, to be supplied; Emerickville, R. M. Felt; Bellview, H. G. Hall; Punxsutawney, Cyril Wilson; Perrysville, O. H. Sibley; Troy, J. M. Zeile; New Bethlehem, J. C. McDonald; Putneyville, Thomas Graham; Rimersburg, Richard Peet; Curllsville, W. S. Shepard; Callensburg, O. M. Sackett; President, S. L. Wilkinson; Brady's Bend, J. Boyd Espy; Edenburg, E. M. Kernick; Shippenville, L. G. Merrill; Agent of Pennsylvania Bible Society, Edwin Hull. Franklin District, William P. Bignell, presiding elder; Franklin, W. W. Painter; Reno, to be supplied; Oil City, J. G. Townsend; South Oil City, E. D. McCreary; Plumer, James Clyde; Rouseville, J. W. Wright; Fagundus, John Abbott; Tionesta, W. O. Allen; St. Petersburg, R. S. Borland; Emlenton, J. R. Lyon; Tidioute, A. J. Merchant; Titusville, J. N. Fradenburgh; Pleasantville, P. W. Scofield; Enterprise, A. O. Stone; Parker, J. S. Lytle; Petrolia, R. N. Stubbs; Millerstown, R. W. Scott; North Washington, William Branfield; Farmington, John Lusher; Clintonville, J. L. Stratton; Waterloo, J. W. Martin; Karns City, Cearing Peters; Monterey, J. K. Adams. Jamestown District, O. G. McEntire, presiding elder; Jamestown, T. L. Flood; Ellington, G. W. Chesbro; Ellery, Alva Wilder; Sinclairville, W. W. Woodworth; Cherry Creek, Peter Burroughs; Dayton, T. P. Warner; Cattaraugus, E. J. L. Baker; Perrysburg, N. W. Jones; Leon, William Rice; Little Valley, J. H. Stoney; Salamanca, L. A. Chapin; Randolph, William Martin; East Randolph, A. S. Goodrich; Frewsburg, A. J. Lindsey; Ashville and Busti, A. A. Horton; Panama, Joseph Leslie; Grant and Wrightsville, Thomas Burroughs; Corry, Niram Norton; Columbus and North Corry, S. S. Burton; Clymer, L. J. Bennett; Sherman, W. B. Holt; Garland and Spring Creek, Edward Brown; Sugar Grove, E. K. Creed; Pine Grove and Farmington, A. H. Bowers; Youngsville and Irvineton, W. L. Riley; Warren, R. M. Warren; Kinzua, W. W. Cushman; Sheffield, L. F. Merritt; Kane and Ludlow, Miller Fording; Ridgway, Albert Van Camp; Jamestown and Sugar Grove Swedish Mission, H. C. A. Sedgerbloom; Principal of Chamberlain Institute, J. T. Edwards; Professor in Chamberlain Institute, C. J. Brown.

ANDOVER, O.

The first organized society of Methodists in Andover, Ohio, dates back no farther than about 1876. Previous to that time a few Methodist individuals and families worshiped with the Congregationalists. The fact that in 1875 a committee was appointed by the Congregationalist Church to visit the Erie Annual Conference and ask for a preacher—on which committee there were one or two of these peculiar people called "Methodists"—is evidence of a desire to fellowship and even court their continuance in that fold. The bishop appointed "a young and fiery Englishman" to the charge, and he seemed to have created a flame too fiery for Congregationalism. "Having no fire brigade or engine, aside from the young Methodist preacher who occupied the pulpit, both by appointment and contract, an effort to pour on water resulted in the organization of a class and its seeking another place for preaching." An old abandoned Universalist church was procured. A church edifice was projected for which Capt. H. J. Keene deeded a beautiful lot on South Main street. The same year—1877—in September, the new church was dedicated by Rev. Dr. I. C. Pershing, President of Pittsburg Female College. Under the pastorate of W. M. Jeffers—1897 to 1899—the church was extensively repaired. Edward J. Smith, the present pastor—1905-'06—reports a plan for the enlargement of the church or the erection of a new edifice.

CREED, WOODWORTH, SHEPARD, CHAPIN, MCDONALD.

Edward K. Creed, son of William H. and Nancy Creed, was born in Bellona, Yates Co., N. Y., November 29, 1847. His early years were spent on a farm, and in teaching. He graduated from Genesee Wesleyan Seminary in 1871; studied two years in Syracuse University; graduated from Allegheny College in 1875; and spent one year in Drew Theological Seminary. He was licensed to preach in 1870, served Sugar Grove as a supply in 1876. The same year he joined the Erie Conference, and was returned to Sugar Grove. He was converted at the age of sixteen, and from that time felt the call to preach. He was transferred to the New York East Conference in 1895, and to the Wilmington Conference in

1901. In 1904, from a slight abrasion on his finger gangrene set in, and in eight days it had done its work. He died in the Philadelphia Methodist Hospital April 27.

Mr. Creed was united in marriage with Miss Fannie McMullen, of Warren, Pa., in 1878.

Watson W. Woodworth was born in Conewango, N. Y., August 8, 1843, and passed to his reward from East Randolph, N. Y., October 8, 1883; the day that he received appointment to Mayville. He was converted at a camp meeting held at Napoli when he was fourteen years of age. He was educated at Chamberlain Institute and began his work in the ministry in 1875. The churches which he served were built up and many souls were won through his ministry. Unassuming and quiet, cheerful and patient, guileless and devoted, he faithfully toiled for his Master. In physical suffering and weakness his devotion never faltered, and even while in the last agony, he smilingly said, "I think I shall pull through." The funeral service was not a sad one, the brightness of the faith that had shed its light over the life so suddenly closed here, still shone upon his coffin and illumined his grave.

Winfield Scott Shepard was born in Butler county, Pa., February 4, 1847. His early years were spent on a farm, attending the district school in the winter season. In the seventeenth year of his age he enlisted in the Fourteenth Pennsylvania Volunteer Cavalry, passed through thirty-two regular engagements, and was wounded and taken prisoner. He was converted in 1867, licensed to preach in 1872, and admitted to the traveling connection in 1876. He graduated from Western Reserve Seminary in 1873, and attended Allegheny College one year. He graduated from Scio College in 1875. He served as a supply on the Bloomfield charge in 1875, and on the Curllsville charge in 1876, to which charge he was returned at the session of the Erie Conference. He was supernumerary, and, after twenty-five years of active service, was superannuated in 1902.

Lucius Allen Chapin was born at Wardsburg, Windham Co., Vt., March 7, 1817. He experienced religion and joined the Methodist Episcopal Church in 1837. He was licensed to preach in 1842. He seems to have been employed as a supply on some circuit in Illinois previous

to 1844. He says: "On that circuit my colleague, John F. Devore, and I had to ride three hundred miles on horseback and preach thirty times every month, and swim the Illinois river twice on each round. My salary was $154, but the ingathering of three hundred and forty-seven souls was truly encouraging. At the first session of the Rock River Conference in 1844, I was stationed at Dundee, Chicago District, where I received one hundred and sixteen into the church."

Owing to the condition of Mrs. Chapin's health the family moved to Buffalo, N. Y., in 1854. Brother Chapin labored earnestly in and about Buffalo. Two of his missions grew into Plymouth and St. Mark's churches. He had located in 1850, and was re-admitted in the Genesee Conference in 1857. He again located in 1870, and was re-admitted in the Erie Conference in 1876. In 1875 he supplied Salamanca, under Niram Norton, presiding elder, and was appointed to the same charge in 1876. In 1892 he was promoted to the superannuate relation.

John C. McDonald was born in Richland township, Venango county, Pa., in March, 1851. His grandfather was a soldier in the War of 1812. His father enlisted in the Pennsylvania Cavalry in 1861, and his body lies in some southern grave. His mother, two sisters and two brothers died when he was about three years old; his older brother enlisted in the Tenth Pennsylvania Reserves, was wounded and died in the service; his oldest sister died in 1864, two years after her marriage. After his father's death he lived with his grandfather, who was one of the early settlers of Venango county. His uncle, Josephus McDonald, took care of the home. This uncle was a man of fine literary tastes and had a good library of well selected books. This gave John a fine opportunity to cultivate a taste for reading, which he was not slow to do. The first books in which he was interested were the Bible, Pilgrim's Progress, and Rollin's Ancient History.

The district school of Maple Hollow, Richland township, was noted for its fine literary society, in whose exercises the men and women of the country as well as the pupils of the school took part. John, with four other boys, organized "The Boy's Literary Society," whose

sessions were held each Tuesday evening. This society became very prominent in the community and was a source of great intellectual and social improvement to its members.

He was converted in a meeting held by Colonel John A. Danks, of the Pittsburg Conference, in Petersville, Butler county, Pa., in 1869. In 1874 the Franklin District Conference, held in Tionesta, Pa., Joseph Leslie, presiding elder, granted him license to preach. He was admitted in the traveling connection in the Erie Conference in 1876.

J. H. Laverty, W. W. Cushman, J. M. Crouch.

John H. Laverty was born in Indiana county, Pa., July 18, 1848. His parents were God-fearing people, and gave him the best of religious training, both by precept and example. He was a student of Mt. Union College, and taught various schools for several terms. He was married to Miss Hattie K. Kissel in 1873. He was "gloriously saved, October 26, 1867," and licensed to preach in 1872. He joined the itinerant ranks in the Erie Conference in 1876. His ministry has been attended with considerable success. He was transferred to the Pittsburg Conference, within whose bounds he was brought to Christ, in 1895.

William W. Cushman was born in Litchfield, Herkimer county, N. Y., April 10, 1831. He was united in marriage with Miss Mary J. Vedder, of Ellington, N. Y., September 11, 1861. She entered the heavenly world from Woodcock, Pa., September 8, 1901. He was converted under the ministry of George W. Moore, at Ellington in March, 1872. He was licensed to preach in 1875, and received by the Erie Conference on trial in 1876. His first appointment was Kinzua, Pa. After twenty-seven years of active service he was granted a superannuate relation, but did not at that time lay aside his commission to preach the gospel, but was ever ready to assist in evangelistic work wherever opportunity was offered. He passed to his reward, May 31, 1906.

S. H. Prather says of Mr. Cushman: "As husband, father, friend, Brother Cushman was a model. His home was a miniature heaven. As a pastor he was not at his best, not because he had not great affection for his

people, for that he surely had, but for two reasons. First, because of a natural diffidence growing out of the sweet humility which was a prominent element in his character, he hesitated to approach people, young and old, on the streets and in public places; secondly, he was of a very studious and prayerful habit and seldom went to the postoffice or elsewhere without a great thought on his mind or a prayer on his heart. Hence often he failed to see those who passed near, especially if across the street, who may have thought he lacked sociability and an interest in the affections of the people. But those who knew him best can testify to his unusual tenderness and cordiality, and to his enjoyment of the company of both young and old, and especially that of youth and children. To the presiding elder, Brother Cushman's home was a place of relaxation and rest, and to all it was a quiet haven, a shelter from the storms of strife and worldliness without. Wherever he lived he won the honor of the public and the warm affection of those who came in touch with his pure mind and generous nature."

John M. Crouch was born in Kittanning, Armstrong county, Pa., June 25, 1848. His parents were of German-Irish descent and belonged on the parental side to the "Pennsylvania Dutch." They moved into Mercer county and settled in Sharon when John was eight years of age. Here he worked in the rolling mill. While living in Sharon he was united in marriage with Miss Mary A. Williams, who came to this country from England with her parents in the thirteenth year of her age. Recognizing his call to the ministry he moved to West Farmington, Ohio, and entered the Western Reserve Seminary, from which he graduated in 1875.

At a later period he completed a post-graduate course in philosophy, and received the degree of Doctor of Philosophy from Allegheny College.

The Akron District Conference, John Tribby, presiding elder, licensed him as a local preacher in 1874. In 1875 he was employed as a supply on Harlansburg charge and was received on trial by the Erie Conference a year later.

Levi Bird, born in England in 1857, converted in 1874, graduated from Allegheny College in 1888, sometime member of Central New York Conference, and a

number of years engaged in temperance work, was received by the Erie Conference in 1906. He is son-in-law of Mr. Crouch.

James Clyde.

James Clyde was born in New York City, September 29, 1829. His father was an elder in the Scotch Presbyterian Church, and thought to educate James for the ministry. This plan was, however, abandoned and he was given the technical training of a civil engineer. He practiced his profession for a short time, but soon removed to Mercer county, and engaged in business in New York and elsewhere. His conversion, which occurred in 1853, changed his whole career. His gifts, grace and usefulness were recognized by the Church, which licensed him to preach in 1866. He served the Church faithfully in this relation until 1876, when he was admitted on trial in the Erie Conference. He was made supernumerary in 1891; and superannuated in 1893. He triumphed over death and ascended to his coronation from Meadville, Pa., May 10, 1894.

James Clyde had a deep and clear religious experience. He had an abiding trust in God, and intense desire to do the will of his Heavenly Father. When he made the choice of the ministry he devoted his soul and body to God and the Church. He passed through unspeakable trials, but clung to God, leaning on His strong arm. He approached his end "like one who wraps the drapery of his couch about him and lies down to pleasant dreams." During his last sickness he was lifted to heights of ecstatic vision and saw things impossible to describe in mortal language. His peace was unbroken, his joy indescribable, and his countenance radiant with unearthly light. Brother Clyde was a great reader and hard student. He thought clearly, and so expressed himself in his discourses. He was an intensely earnest man, and profound convictions swayed his whole being. He was a good man, full of the Holy Ghost. One of his sons writes: "A few days before his death, after a long period of severe suffering, he grew calm; all symptoms of pain subsided; his eyes were closed, his face was lit up with more than an earthly glow of happiness; he seemed to 'walk with God' indeed. He talked with loved ones

long since gone before. They seemed to be all around him; he beckoned to them with his hand. When he had come out of this condition he called for the elements, and repeating the ritual, he devoutly partook of the Sacrament of the Holy Eucharist. Soon after he asked if Dr. Hassler (whom he loved both on account of his personal attentions and his Christian fellowship) had been in. When informed that he had not, he said 'O! I have seen a better face—I have seen the King in His beauty!' The two days before his death he was very weak, and could not speak in connected sentences, but he seemed contented and happy, and did not suffer pain. Once he said to me, 'I am so happy to-day—the Wise man said, "He who has the singing birds and the beautiful earth about him and is not happy"—here sleep overcame him, and the sentence was never finished.' The following verses, in his own handwriting, were found among his papers:

"'Hallelujah! I believe!
Now life's mystery is gone;
Gladly through its fleeting shadows,
To the end I journey on,
Through the tempest or the sunshine,
Over flowers or ruins led,
Still the path is homeward hastening
Where all sorrow shall have fled.

"'Hallelujah! I believe!
Now, O Love, I know Thy power.
Thine no false or fragile fetters—
Not the rose-wreaths of an hour;
Christian bonds of holy union
Death itself does not destroy.
Yes, to live and love forever,
Is our heritage of joy.'"

John Boyd Espy.

The ancestors of John Boyd Espy immigrated from north Ireland and settled near Harrisburg, Pa. John Boyd's grandfather, Captain George Espy, moved into the pine forests of western Crawford county in 1800 in the locality now called Espyville. He served during the Revolutionary War, and during the War of 1812 commanded a company stationed at Erie. His son, James Espy, father of John Boyd, was major in the Pennsylvania militia.

From his sixth year John lived in Espyville, being employed on his father's farm, and in his log mill, where he served a few years as engineer and head sawyer. He became a student in Espyville Academy and later entered Allegheny College, from which he graduated. He also completed a course in psychology, philosophy and anatomy, for which a diploma was granted, and attended a two months' course of lectures on heredity, imbecility, insanity, hypnotism and clairvoyance in the City of New York. His school life was broken into by enlisting in the Allegheny College Volunteers, June 4, 1861. This organization afterwards became Company I, Tenth Regiment, of the famous Pennsylvania Reserve Corps. He served a year in this company, when he was commissioned first lieutenant of Company H, One Hundred and Forty-fifth Pennsylvania Volunteers, and a few months later was promoted to the captaincy of the company. He was seriously wounded at Bloody Angle at Spotsylvania, Va., May 12, 1864. Returning to his home on furlough, and finding it would be impossible to enter again the service, he resigned his commission and engaged in mercantile business at Espyville. He was elected to the Legislature in 1866, and was re-elected for a second term. During his business life he was superintendent of the Sunday school and an active participant in all departments of church work.

After business hours he devoted himself to the study of political, scientific, biblical and historical subjects.

He preached his first sermon in the winter of 1876, before having received a local preacher's license. He was licensed as local preacher in the same year and received on trial into the Erie Conference. His labors were blessed with gracious revivals on several charges. At Brady's Bend one hundred and fifty persons were converted, among whom was E. O. Excell, the revivalist, singer and composer. During his three years on this charge the membership in East Brady increased from fifty-one to three hundred and fifty members. At State Street Church, Meadville, there were sixty-five conversions; on the Sheakleyville charge two churches were erected, those at Hadley and Clark's Mills; at Grove City a new church was erected and two hundred and fifty added to the membership; and at Fredonia, N. Y., two

hundred and fifty-six were received into the church. After this pastorate he served the Erie District as presiding elder six years.

Mr. Espy was united in marriage with Miss Esther A. Collins, of North Shenango, Pa., October 14, 1864. He was a member of the General Conference of 1904.

Brother Espy was called to the higher life from Mahoningtown, April 23, 1907.

SHECKLER, FORDING, ALLEN, BROWN,

Thomas H. Sheckler, son of Frederick and Eliza Sheckler, was born in Armstrong county, Pa., September 19, 1851. His early life was spent in the lumber country, and his educational advantages were few. His father was killed in the Civil War, and Thomas, being the oldest of seven children, was compelled to work hard to assist his mother to keep the family together. He was early taught to read the Holy Scriptures and pray. He spent one term at Carrier Seminary. He was converted in 1869 at the Zion appointment of the Warsaw charge under the preaching of I. N. Clover. He was licensed to preach by J. R. Lyon in 1874, labored as a supply on Clarington charge in 1875, and received on trial in the Erie Conference in 1876. He preached at Devil's Lake in 1885-'86; and was transferred to the North Dakota Conference in 1887. He was presiding elder of the Bismark District in 1890-'93, was transferred to the Minnesota Conference in 1894, and to the Upper Iowa Conference in 1897.

Miller Fording, third son of Ewan and Christina Fording, was born at Salem, Ohio, March 6, 1840. He was converted and joined the Methodist Episcopal Church at the age of seventeen. He graduated from Mt. Union College with the degree of "B.S." in 1868. He served about one year and a half in the War of the Rebellion in the One Hundred and Fourth O. V. I. After his graduation he was employed as superintendent of public schools in Saegertown, Pa., two years, and in Canfield, Ohio, five years. He was licensed to preach in 1875, and the year following joined the itinerant ranks in the Erie Conference. He was twice married—in 1865 to Miss Louisa Flisher, of Saegertown, who passed to her

reward in 1872; and in 1879 to Miss Edna A. Wheeler, of Salamanca.

The grandparents of Walter Ozias Allen were of English descent and came from New England. He says: "My only claim to ministerial succession is based upon my great-grandfather on my father's mother's side, the Rev. John Spencer, who was sent as a missionary from Connecticut to the Holland Purchase in 1808. He was one of the first ministers who traveled on horseback throughout this large tract of land in western New York and northern Pennsylvania, and he formed many Congregational and Presbyterian churches. My parents were both natives of New York, emigrating from different parts of the state to Wisconsin before their marriage, which occurred November 7, 1842. My mother's maiden name was Minerva C. Bissel. I was born in Pewaukee county, Wis., April 13, 1849, the second of a family of seven children who reached years of maturity. At the age of nine years my parents returned to the homestead of my father in Sheridan, Chautauqua county, N. Y, where I spent the next eight years of my life."—*(Autobiographical Sketch.)*

Walter attended at different times the Fredonia Union school, the Fredonia Academy, the Forestville Academy, and the Fredonia State Normal school; and spent several winters teaching district schools. He graduated from Allegheny College in 1876. His parents were formerly members of the Congregational Church, and he owed much to the teachings and example of a Christian home. He had been a Christian from his childhood. His first public avowal of Christ was at the first protracted meeting he ever attended in the spring of 1862. This meeting was held at Sheridan, N. Y., by Rev. McBride. He was licensed to preach by authority of the Fredonia District Conference held at Dunkirk in 1872, the license bearing the signature of R. A. Caruthers, presiding elder. He supplied the appointment of Pine Grove on Cochranton charge in 1874-'75. He was admitted to the traveling connection in Erie Conference in 1876, and was transferred to the Des Moines Conference in 1885.

N. C. Brown, writing to Samuel Newkirk, of Sandy Lake, Pa., under date of October 4, 1877, says: "Brother J. C. Sullivan organized your society and I was the suc-

ceeding pastor in 1861, with Brother Milton Smith for my colleague. The building of the church was commenced in the spring of 1862. All the subscriptions we could gather amounted to something near $375. The largest amount was $50 by Abram Vorous, payable in leather. All our members did the best that could be done for the time. We obtained the gift of timber, whitewood, oak and chestnut, and with the assistance of my colleague, Brother Smith, a large volunteer force was gathered with axes, cross-cut saws and plenty of teams. Logs were cut and hauled to Sandy Creek, five miles from your village; and sometime afterward, when the water was up yourself and several others went up and floated the logs down to Clary's sawmill to be sawed into scantling for the church. Afterwards we raised another large force who generously turned out and the timber was hewn and hauled to the place of our building for the frame. I borrowed a scratch awl and square and you hired Defrance and Frank Dunn and the church was soon nearly ready to be raised; but two large logs, in rafting down the creek, had lodged in the riffle above the pond. Our church could not be raised without the lumber from those logs. The day of raising was appointed. I bid for volunteers and Sam Gardner and the two DeCoats brothers went with me, and after three hours of severe labor with cant-hooks and levers, and up to our hips in water—this was in April—we succeeded in getting the logs over the riffles and floated to the mill and soon sawed, and our frame was ready at the time appointed for raising. On the day of raising, before commencing the main work, a short address was delivered by Brother E. Bennett, now in heaven, and sincere prayer was offered to the Great Head of the Church for His blessing on the work. . . . We persevered in our work, gathered material and means from all possible sources, till near July, 1863. We were expecting soon to complete our church, when General Lee invaded Pennsylvania, John Morgan made a raid into Ohio, the New York riot to resist the draft was raging, we all left our work to meet the enemy of our country. Early the next conference the church was completed, and I have been informed the debts that were incurred were soon afterwards all paid. . . . The present so-

ciety at your place, under God, owes very much indeed to such men as Thomas Burns, E. M. Latham, A. Vorous, Joseph Clary, S. Newkirk and many others in the days of poverty and discouragement."—*(The Sandy Lake Breeze, October 23, 1903.)*

Erie Conference in 1877 and 1878.

October 1, 1877, the Erie Conference met at Fredonia, N. Y., with Bishop Randolph S. Foster presiding, and W. F. Day, Secretary.

J. D. Adams, Amos N. Craft, James P. Mills and Alfred Anderson were received by transfer.

Albert Van Camp withdrew from the Church; and the death of J. H. Whallon and Ebenezer Bennett was announced.

Alfred Anderson was born in Sweden, March 3, 1851, and was converted in 1869. He enlisted in the itinerant ranks in the Central Illinois Conference in 1871, and became a member of the North West Swedish Conference at its organization. He was transferred to the Erie Conference in 1877, and served the Swedish Methodist Episcopal Church in Jamestown, N. Y., for three years. He was then transferred to the North West Swedish Conference. He was a member of the General Conference in 1892.

The Erie Conference met for its forty-third annual session in Oil City, Pa., September 25, 1878, Bishop Edwin R. Ames presiding, assisted by Bishop Gilbert Haven. W. F. Day was secretary.

William Penn Graham, Perry A. Reno, Harvey Marion Burns and David Rhodes Palmer were admitted on trial.

Peter D. Barnhart and L. T. Kirk located, and Levi L. Luce withdrew from the Church.

Announcement was made of the death of Niram Norton.

W. P. Graham, H. M. Burns.

William P. Graham was born at New Wilmington, Lawrence Co., Pa., February 2, 1853. He was the third son of Rev. John Graham, of the Erie Conference.

The ministry of his father, usually being in towns of some size, he enjoyed best advantages for instruction

in the common English branches. He enjoyed the training of very pious and devoted parents who sought to bring up their children in the nurture and admonitions of the Lord, and not without glorious consequences. The early years of his manhood were spent in teaching school, a profession to which he was naturally adapted and which he followed with great pleasure and profit to himself. In the spring of the year 1873 he entered Mt. Union College and graduated in 1877. He experienced a change of intention at a camp meeting held at Cuyahoga Falls, Ohio, in 1869. He immediately united with the church on probation. At the close of his probation he was received into full membership. After over four years of a formal Christian life, which presented scarcely a distinguishing feature from that of an eminent moralist, he sought and obtained a change of heart at a revival meeting held at Mt. Union, Ohio, in the winter of 1874, under the preaching of G. W. Ball and Sheridan Baker. Since then, notwithstanding manifold temptations and innumerable discouragements, the love of Christ has rendered it as easy for him to do right as formerly it was to do wrong. He was licensed to preach by the New Castle District Conference at its session in Hubbard in 1876. Convinced that the ministry was his divinely allotted work he was recommended for admission on trial to the Erie Conference at its session at Fredonia in 1877, but the crowded condition of the work rendered his application unsuccessful. He supplied Wheatland that conference year under the presiding eldership of David Latshaw. He was again recommended for admission on trial in 1878 and was duly received.

He was presiding elder of the Meadville District in 1895-1900, and a delegate to the General Conference of 1900.

Harvey M. Burns, son of Samuel and Mary Burns, was born in Butler County, Pennsylvania, Nov. 27, 1843. While yet quite young his parents moved into Clarion County where the greater portion of his life, until his entering the ministry, was spent. His early educational advantages were such as the public schools afforded the youth of his time. "Fortunately by a misfortune," as he expresses it, at the age of seven, by a disease known as "white swelling," he lost the use of one leg, which has

sent him on crutches through life. "Fortunately," for he received the advantages of schools, of which other members of the family were deprived. He was employed in teaching fifteen years. He taught seven terms in his home district, and five in an adjoining district. He had careful religious training by a devoted Methodist mother. His father, later in life, was converted and became a Methodist, but at the time of which we speak was a wicked man. What more natural than when he reached young manhood the boy should follow the father's example rather than the mother's counsel. He became, as he says, "desperately wicked." When in his twenty-fifth year, at a revival held by Rev. R. B. Boyd, then pastor of the Rimersburgh Charge, the convicting power of the Holy Ghost seized upon him, through the memory of a mother's tears and prayers and the entreaties of friends, he yielded to offered mercy. He now felt it his duty to enter the holy ministry, but resisting fell into a backslidden state. Through the efforts of his pastor, P. W. Scofield, he was brought to a renewal of his vows, and to active service in the cause of the Master. He now entered Carrier Seminary, and while here was given license to exhort by C. C. Hunt, the pastor at Clarion. He served the church at Clarion in several offices for a number of years. He was licensed to preach by the Clarion District Conference in 1875, and in 1877 supplied the Brockport Circuit under the presiding elder, B. F. Delo. He was received on trial in the Erie Conference in 1878.

D. R. Palmer.

We know little of the ancestry of David R. Palmer. His father's friends are nearly all in the west, and are descended from Scotch-German stock. On the mother's side they are Scotch and Irish descent. His father was a regular Baptist, Calvinistic and exclusive. His mother was a Methodist Episcopalian, Arminian and liberal. He was born near Clymer, Chautauqua Co., N. Y., Jan. 2, 1842. His parents moved into Erie County, Pennsylvania, when he was about four years of age and settled upon a new farm, in a log house with an old-fashioned fire-place and a great stone hearth. His early life was full of hard work in clearing up the farm, with corn bread and potatoes for chief diet. His mother was in

poor health for a number of years and he helped her in addition to his outdoor duties, and was thus brought into closer and longer contact with her influence and life. Very early he formed definite conceptions of truth as revealed in God's word and of a religious life. For some time his only educational advantages were the home and common school. Later he attended the high school and select schools under good instructors. He taught several terms with acceptability.

In the autumn of 1857 a revival broke out in the school house known as "Hemlock College" on Amity Hill, near his home, and he was thoroughly and pungently convicted of sin. He had never been a very wicked boy, as the world would say, but his conviction was so deep and complete, that he felt himself an awful sinner, and groped in darkness, bearing the burden of guilt and condemnation for two months. The revival effort had closed and he was still in darkness. He prayed in secret, and read the Bible, but his burden grew heavier and the darkness more intense, until one Thursday evening in the prayer meeting he was persuaded to make the publican's prayer; the burden rolled off, the darkness fled away, the Savior took possession of his heart and the Spirit gave him a clear and bright witness of pardoned sin. He began at once to work for the Master. In prayer and exhortation he grew mighty and often while leading the prayer meeting, sinners would come forward for prayers at his earnest appeals.

In 1863 he entered the army. He says: "In the darkness and danger of the picket line, on the long and weary marches, in the privation and exposures and on many a battlefield amid the awful carnage, God was very near to me, giving me such a sense of indebtedness and assurance that I felt God was caring for me and protecting me for some special work." The war closed and he returned home unscathed. He married Miss Lilla L. Wadsworth, Jan. 30, 1867, and united with the Presbyterian Church.

A neighborhood where he had been holding Sunday School in the afternoons, insisted that he come out and hold prayer meetings, and though he went reluctantly, four came forward for prayers the first night. The interest grew; the house was too small to hold the people, and in about three weeks forty were soundly converted

to God, without a preacher. He joined the Methodist Episcopal Church in Wattsburg, Pennsylvania, and in 1878 was licensed to preach.

His wife died in Waterford, Feb. 19, 1892; and he married Mrs. Lydia A. Culbertson, March 21, 1893.

Perry A. Reno.

Jesse Reno was the son of Rev. Francis Reno, one of the earliest clergymen west of the Allegheny Mountains who was rector of the Episcopal Church of Rochester, Pennsylvania, for many years. Jesse Reno married Elizabeth Rebout. Both were members of the Methodist Episcopal Church. Of this worthy couple was born in Jefferson township, Mercer Co., Pa., Sept. 15, 1852, Perry A. Reno. He was converted in 1867 during a meeting held at Clarksville, Pennsylvania, by R. M. Bear. He graduated at Allegheny College in 1877. He had then held a local preacher's license three years. He joined the Erie Conference and was ordained local preacher in 1878.

He was united in marriage with Miss Fannie McKnight, of Clarksville, May 13, 1877. He was principal of Waterford Academy in 1882-1884; and professor in Dakota University in 1887-1888. He had leave of absence in 1888, and went to Garrett Biblical Institute from which he graduated in 1892. He passed into the august presence of his Father—God, March 4, 1906.

R. F. Randolph, his presiding elder, gives a discriminating estimate of his work and character.

"He was one of the most active and successful pastors of the conference, and had greatly endeared himself to the people wherever he served. He was in the prime of life, being in his fifty-fourth year, and had acquired that knowledge of human nature and that far-sighted sense of church policy which added to a singularly strong and beautiful devotion to duty, made him a leader in every form of church work. He was a member of one of the best families in Mercer County, a family whose influence is felt in several churches, and whose representatives are everywhere characterized by high-minded and faithful service to Methodism.

"He had been licensed to preach in 1874, and so gained a large experience before giving himself in full measure

to his great life-work. From the time of his admission to the conference he was pre-eminently a man of one work. Though appointed for several years to educational fields, and left at one time for three years without appointment to attend school for the purpose of more thorough preparation for his vocation, he was earnest, loyal, and very effective in reaching and blessing the people in all relations. But in the fourteen years, from 1892 until his death, his growth in personal power, in the confidence of his brethren, and in the range of his ministerial successes was very great. He won the people to him everywhere. He was simple, but attractive and eloquent in his pulpit utterances, indefatigable in his pastoral labors, and wise and tactful in his leadership. The writer knew him directly only in his short pastorate in Sharon, but here he exhibited at his best, an unusual combination of noble qualities, and achieved unqualified success. He was not permitted to perfect his plans or finish his work. It seemed to his friends that he had laid down his staff of office when his service was most needed. But his work was not incomplete. It was so inspiring in its breadth, and so loyal to Christ in every element of influence, that it has left an open field for great and constant progress in the scope he marked out. One of his purposes, to which he gave his last days, and which was very near to his heart, the planting of a new church on the east side of the city, has since been carried out, and with such unity and enthusiasm as would have given him joy could he have witnessed the scene. He was greatly beloved. He was recognized as the friend of all, and the general suspension of business during his funeral attested how widespread and sincere was the public esteem of this true man.

"Brother Reno's home life was peculiarly beautiful and attractive. His wife was a true companion in all his ambitions and labors. Loved by all for her worth, she made the home a haven of rest and delight to all who entered its doorway. To her and to the loved daughter, whose graduation last summer in the Woman's College of Baltimore, was such a joy to her father, the deep sympathy of all goes out. The blow was grievous, but the Divine Spirit has graciously sustained them. Brother Reno was laid away March 7, 1906, with warm tributes of love. He sleeps in the beautiful cemetery at Sharon, but the

rest to which his spirit went is the blessed rest of heaven."

The Erie Conference met in annual session at Mercer, Pa., September 24, 1879, with Bishop Thomas Bowman in the chair, and W. F. Day, Secretary.

Wellington Bowser was admitted on trial, and transferred to the South India Conference.

J. W. Davis located, and Albina Hall, L. D. Williams, Edward Brown and John S. Lytle were announced as deceased.

Salamanca and Reynoldsville.

In 1867 "Little Valley and Salamanca" appears in the list of appointments on the Fredonia District. C. W. Reeves was the preacher-in-charge. Services were held in school houses. A class was organized in 1873, L. L. Luse, pastor. The first church edifice was dedicated January 11, 1874. The cost of the church property was $4,000. The trustees were: G. B. Stebbins, S. S. Palmer, J. B. Shaw, D. E. Seaver, T. L. Newton, J. N. McKibben, L. H. Jones, L. J. Worth, and George Town. H. W. Westinghouse was appointed class leader. The other members were: Jeannette H. Westinghouse, H. Bloodgood, C. A. Benson, Mrs. C. A. Benson, Amelia Palmer, A. L. Pickett, Hattie Pickett, George B. Stebbins, Lois W. Stebbins, W. H. Stebbins, Wilbur Stebbins, Frank Smith, Lizzie Smith, Phoebe Tubbs, Maria Williams, Celia Wright, Lizzie Zimmerman, Thomas Ingstrum, Phoebe Ingstrum, Francis Tice, and Emma J. Cup.

In 1874 H. H. Moore was appointed to the charge, and found the church in danger of being sold for debt. By a strenuous effort, paying $300 himself besides part of his salary, he succeeded in saving the church. At this time a church was organized at West Salamanca, and since that time the charge has consisted of Salamanca and West Salamanca. The members of the original class were: S. H. Jones, Belinda Jones, Estella Jones, Noble Jones, L. J. Worth, Mary Worth, George Town and wife, Flora Bissell, Mrs. Potter, Mrs. Lamb, Eva Wheeler, Clara Wheeler, Edna Wheeler, Mary Wheeler, Charles Parker and wife, Mina Warn, Frank Drake, Lena Drake, Alonzo Drake, Georgia Drake, Mrs. Jepson, Jonathan Thompson, Mrs. Chamberlain, Mrs. Peck, Mrs. Lindslay, Mrs. Woodruff, and perhaps one or two others.

During the pastorate of H. S. Bates—1893-1897—the property on Church street was sold, and a lot secured on the corner of Broad street and Park avenue, and a brick church erected at a cost of about $12,000, and dedicated by President W. H. Crawford, of Allegheny College, October 4, 1896. "The pastor by hard work and great faith undertook a project which was not justified from a business standpoint, owing to the small membership and limited circumstances of the people. While the church debt was covered by subscriptions at the dedication, before the time for which the bonds were given had expired, many had moved away, and the conditions had changed, leaving a heavy debt unprovided for." It may be said, however, that the pastor who inaugurated the enterprise could not have foreseen the changed conditions. In 1897 A. S. M. Hopkins was sent and struggled six years with the problem. There was a re-opening February 24, 1901, when the indebtedness was again "covered" by subscriptions; but at the close of his pastorate a debt of $2,250 still remained, and remains unpaid—1907. A parsonage was built costing $2,500 during the pastorate of K. T. JaQuay, who was appointed to the charge in 1904.

"At the time of the organization of the church at West Salamanca, a church building was bought of a sister denomination and thoroughly remodeled, the amount of the indebtedness having been raised at the time of the re-opening, and paid in full. The membership on the charge is now about 150. There being a slow but permanent growth, the work has been hard, owing to the place being on the Indian Reservation, the chief industry being railroading, with a constantly changing people. The members of the congregation are all working people, there is little wealth to make the church financially strong; but with the present rapid growth of the place which has become a large village with a population, including the suburbs, of 7,000, the prospect becomes more bright and promising."

D. C. Plannette, pastor of the Reynoldsville charge, writes: "We came here last September and found about 35 members, poor and unable to do anything in the way of church building. They had been worshiping in the opera house for which they had been paying, and are still paying, at the rate of two dollars for each service. We

depended very much upon our protracted meeting of last winter to give us a start both numerically and financially, but just at the very height of our success, and when fifteen persons were at the altar for prayers, some evil-disposed person, sent there, doubtless, by Satan for that special mission, gave the alarm that the building was giving way, thus causing a stampede that greatly endangered many lives, and resulting in a perfect stand-still as to any further aggressions. Discouraging as the circumstances were, however, we still had good hope that the Lord would not let us fail. Shortly after we came here we saw the necessity and began the erection of a parsonage; secured a lot, went to work and now reside in our own parsonage property. We then began taking subscriptions for the erection of a church building on the same lot. The building has been placed under contract, to be finished for something over three thousand dollars. If we can secure ten or twelve hundred dollars outside of our home subscriptions we shall be all right, but that amount we must have to secure success. The building will be under roof in a few days, and we hope to be able to dedicate it free of debt. Reynoldsville is a place with a population of about 1,800, and is surrounded by inexhaustive coal fields now being worked by eastern firms and yielding largely for shipment. The population is rapidly increasing; the business of the place is extending and Methodism must be planted here, and must be planted now or never. Other churches are active in looking after their interests, and already the Presbyterians are taking subscriptions for the erection of a house of worship. We are now going over the country and soliciting donations of lumber. We take a car and switch it off at the different saw mills along the track, getting a thousand feet here and a thousand feet there; going from the railroad where the mills are situated at a distance and having it hauled by teams to where the car stands, and then after the load is made up, couple it on to the train and take it home. It is in this way nearly all the lumber has been secured that we have used thus far."—*(Pittsburg Christian Advocate, Thursday, July 17, 1879, p. 5.)*

"Situated remote from the thriving centers where Methodism has become as deep rooted as the fundamental principles of our language, Ridgway feels herself iso-

lated and alone in her arduous and precarious struggle for existence.

"Her field in the earlier days was widely spread over a sparsely settled country at various points where the lumber interests had created small settlements. These places were supplied with the gospel manna by the pioneer preachers of the Methodist Church, who, making Ridgway the base of operations, traveled, at intervals, long distances on horse-back, undergoing the many privations incident to a rough frontier life that the foundation of Christianity and Methodism might be well and surely laid. Later the field of labor was confined to but two of the many points before visited. These were Ridgway and Wilcox.

"On the appointment of Rev. W. Martin to this charge, after a brief period, a consultation was held as to the advisability of severing Wilcox from Ridgway when upon what were thought well founded reasons, Ridgway became at once a self-supporting station. Up to this time our people were dependent upon the commissioners of Elk County for a place in which to worship, holding service in the dingy old court house, and at times suffering great inconvenience and annoyance. The propriety of building a church had been discussed at various times but no decisive action taken. It was thought that the auspicious moment had come. A committee of our leading citizens was formed and the enterprise at once started. After many sacrifices on the part of the pastor and people the work was completed and Ridgway had a beautiful temple in which to worship God.

"Ample provisions had been made for the debt, but the severe depressions and reverses which have since afflicted the lumber districts, with the consequent shrinkage in values, had rendered those who were considered abundantly able to meet any obligation they would assume, unable to pay their subscriptions. Some were forced into bankruptcy and others so reduced as to barely obtain the necessities of life. The slow payments which were made barely covered the large interest we were paying without reducing the principal.

"Under these discouraging circumstances the trustees who had given their personal obligations for the amount of the indebtedness, becoming alarmed, and no help of-

fering, thought to release themselves by effecting a consolidation of the two elements, Presbyterian and Methodist, which at this time composed the congregation and Sabbath School, into a congregational society and thus unitedly assume and pay off the debt. At this juncture, in obedience to the will of the Presiding Elder, Rev. Talbot appeared upon the scene, he being thought the most fitting man to meet the emergency and harmonize the discordant elements and wheel again into the line the shattered battalions of the Church. He soon proved himself equal to the work assigned him and with the same undoubted front with which, in the late war, he faced the Rebels did he meet the difficulties which presented themselves on every side. When logic, when argument and reason failed, his spontaneous humor won the day, and thus through discouragements which would have appalled many hearts, has he labored assiduously in the pulpit, among his people and abroad amid the churches. He has bent his resistless energies to the accomplishment of his missions. Royally and well has he succeeded beyond our most sanguine expectation. Peace and harmony reign in the Church.

"Despite the repeated absence of our pastor on his collecting tours, our congregations have increased in number. Several accessions were made to the Church and there was a growing interest in the eventual success of our cause.

"Through his effort our debt was reduced $1,380,45, and the accrued interest was paid."—*(Pittsburg Christian Advocate, October 30, 1879, p. 6.)*

NOTE.

Sylvester Fidler—Licensed to preach, 1869; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck. Appointments: 1870, Nelson; 1871, Morgan; 1872, East Ashtabula; 1873, Garland; 1874-'6, Tryonville and Hydetown; 1877-'9, Cooperstown; 1880-'1, Harmonsburg; 1882-'3, Spring; 1884-'5, Petrolia and Martinsburg; 1886-'7, North Washington; 1888-'90, Eau Claire; 1891, West Monterey; 1892, Asbury; 1893-'6, Volusia; 1897-'8, Byromtown; 1899-1900, Karns City; 1901-'4, Harlansburg; 1905-'6, New Lebanon.

A. R. Rich—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870, Irving; 1871-'72, Harmonsburg; 1873-'75, Espyville; 1876, Conneautville; 1877-'79, Salem, Mercer Co.; 1880-'82, Sandy Lake; 1883-'85, West Middlesex; 1886-'89, Grove City;

1890-'91, Union City; 1892-'94, Ridgway; 1895-1901, DuBois; 1892-'06, Clarion District.

N. H. Holmes—Licensed to preach, 1870; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; transferred, Ohio Conference, 1892; transferred, Pittsburg Conference, 1895. Appointments—1870-'71, Conneautville; 1872-'73, Chagrin Falls; 1874-'75, North East; 1876-'78, Mercer; 1879-'80, Westfield; 1881-'83, Union City; 1884, Agent, Allegheny College; 1885-'89, New Castle, First Church; 1890-'91, Franklin; 1892-'94, Columbus, O., Wesley Chapel; 1895, President, Pittsburg Female College; 1896-'97, President, Beaver College and Musical Institute; 1898-1901, Braddock; 1902, Bellevue.

I. D. Darling—Licensed to preach, 1867; admitted on trial, 1870; full connection, 1873; deacon, 1871, Simpson; elder, 1874, Peck; deceased, Ellington, N. Y., March 28, 1900. Appointments—1870, Cooperstown; 1871-'72, Espyville; 1873-'75, Conneautville; 1876-77, Mill Village; 1878-'80, Saegertown; 1881-'82, Spartansburg; 1883-85, Cambridge; 1886-'88, Sheffield; 1889-'90, Randolph; 1891-'94, Youngsville; 1895-'98, Little Valley.

J. O. Osborne—Licensed to preach, 1853; admitted on trial, 1870; full connection, 1872; deacon, 1860, Janes; elder, 1870, Clark; deceased, McKean, Pa., November 6, 1888. Appointments—1870-'71, Wattsburg; 1872-'74, McKean; 1875-'77, Asbury; 1878-'80, Springfield; 1881-'83, Green; 1884, McKean; 1885-'88, superannuated.

J. W. Crawford—Licensed to preach, 1869; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; deceased, May 26, 1900. Appointments—1870-'71, Charlestown, Pa.; 1872-'73, Mahoningtown; 1874-'75, Clarksville; 1876-'78, Sheakleyville; 1879, St. Petersburg; 1880-'81, Pleasantville; 1882-'84, Frewsburg; 1885-'87, Girard; 1888-'90, Jamestown, Pa.; 1891-'94, Emlenton and St. Petersburg; 1895-'96, Reynoldsville; 1897, Forestville; 1898-'99, Platea.

A. T. Copeland—Admitted on trial, Black River Conference, 1859; full connection, 1861; deacon, 1861; elder, 1863; transferred to Erie Conference, 1870; became a member of the East Ohio Conference at its organization, 1876; deceased, Girard, Pa., February 25, 1897. Appointments—1859, Martinsburg; 1860, Cape Vincent; 1861-'62, Clayton; 1863, Baldwinsville; 1864-'65, Vienna; 1866'-67, Gouverneur; 1868-'69, Rensselaer Falls; 1870, Kent; 1871-'73, Charlestown; 1874-'75, Hubbard; 1876-'77, Bloomfield and Bristol; 1878-'80, Bedford and Northfield; 1881-'82, Canfield and Ellsworth; 1883, Rootstown; 1884-'86, Windsor; 1887, Elkton; 1888, Greensburg; 1889-'90, Freeport; 1891-'92, Nelson; 1893-'94, superannuated.

J. T. Edwards—Licensed to preach, 1864; admitted on trial, Providence Conference, 1867; full connection, 1869; deacon, 1867, Baker; elder, 1870, Scott; transferred to Erie Conference, 1870. Appointments—1867-'69, Principal, Providence Conference Seminary; 1870-'91, Principal, Chamberlain Institute; 1892, Financial Agent, Chamberlain Institute; 1893-'97, Principal, McDonough School, Baltimore, Md.; 1898-1907, superannuated.

E. M. Kernick—Licensed to preach, 1864; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; deceased, Tidioute, Pa., October 22, 1903. Appointments—1870-'72, Fairview, Butler Co.; 1873-'74, Rockland; 1875, Salem, Clarion Co.; 1876, Edenburg, Clarion Co.; 1877-'79, Callensburg; 1880, Fairview, Erie Co.; 1881-83, Springfield; 1884-'86, May-

ville; 1887-'91, Dunkirk; 1892-'95, Erie, Tenth Street; 1896-'99, Rouseville and Plumer; 1900-'03, Tidioute.

J. L. Mechlin—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870-71, Brockwayville; 1872, President; 1873-'74, Fagundus and Hickory; 1875-'76, Salem, Mercer Co.; 1877, Centerville, Crawford Co.; 1878-'80, Rockville; 1881-'82, Hendersonville; 1883-'85, Edenburg, Lawrence Co.; 1886, Centerville, Butler Co.; 1887-'88, Harlansburg; 1889-'90, Wampum; 1891-'95, supernumerary; 1896-1907, superannuated; present residence, Grove City, Pa.

J. B. Corey—Admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876. Appointments—1870, Wesleyville; 1871, Albion; 1872, Greensburg; 1873-'74, Vienna; 1875-'76, Braceville; 1877, Akron, Second Church; 1878-'80, Painesville; 1881, Agent, Conference Board of Church Extension; 1882-'85, Superintendent, Cleveland Home Missions; 1886, Superintendent, Cleveland Alliance, M. E. Church; 1887-'90, Cleveland, Asbury; 1891, Cleveland, Miles Park and Woodland Hills (second preacher); 1892-'97, Corresponding Secretary of Cleveland City Church Extension Society; 1898-1902, Missionary, Cleveland, Ohio.

J. A. Hume—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870-'71, Hickory; 1872-'74, Salem, Mercer Co.; 1875, Evansburg; 1876, Cooperstown; 1877, Edinboro; 1878, Linesville; 1879-'80, Sunville; 1881-'82, Monterey; 1883-'85, North Washington; 1886-'88, Clintonville; 1889-'91, Rouseville and Siverly; 1892-'95, Pleasantville; 1896-'99, supernumerary; 1900-'07, superannuated, present residence, Pleasantville, Pa.

R. F. Randolph—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; transferred to West Virginia Conference, 1885; transferred to Genesee Conference, 1888; transferred to West Wisconsin Conference, 1891; transferred to Erie Conference, 1896. Appointments—1870, Cattaraugus (supply); 1871-'72, Cattaraugus; 1873-'74, Fredonia; 1875-'77, Painesville; 1878, Akron, Second Church; 1879-'81, Ravenna; 1882-'84, Steubenville, Hamline Church; 1885-'87, Wheeling, Fourth Street; 1888-'90, Buffalo, Asbury; 1891-'94, La Crosse, Wis., First Church; 1895, left without appointment to study abroad; 1896-'99, New Castle, First Church; 1900-'05, New Castle District; 1906-'07, Kane.

William Branfield—Licensed to preach, 1868; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871-'73, Mt. Jackson; 1874-76, North Washington; 1877-'79, Waterloo; 1880-'82, Farmington; 1883-'85, Clintonville; 1886-'87, Emlenton; 1888-'92, Millerstown (now Chicora); 1893-'96, Meadville, State Street; 1897-1903, Erie, Wayne Street; 1904, Portland; 1905-'06, Hillsville.

D. W. Chandler—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, Missionary Rule, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; transferred to Foo Chow Conference, 1878; transferred to East Ohio Conference, 1883. Appointments—1871, Deerfield; 1872-'73, Windham; 1874-77, missionary to China; 1878, Tieng Sug Tong Circuit, China; 1879-'82, Editor Mission Press, Foo Chow; 1883-'85, Kinsman;

1886-'89, Niles; 1890-'91, New Lisbon; 1892-'93, Bellaire; 1894-'97, St. Clairsville; 1898-1907, superannuated; present residence, Ann Arbor, Mich.

J. B. Wright—Licensed to preach, 1868; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; deceased, Petersburg, O., May 2, 1880. Appointments—1871, Cooperstown; 1872-'73, Spring; 1874-'75, New Lebanon; 1876-'77, New Wilmington; 1878-'79, Petersburg.

J. M. Foster—Licensed to preach, 1871; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871, Greenwood; 1872-'74, Harrisville and Centerville; 1875-'77, Hendersonville; 1878-'79, Harlansburg; 1880, Volant; 1881-'83, Salem, Mercer Co.; 1884-'86, Sheakleyville; 1887-'89, New Wilmington; 1890-'91, Mahoningtown; 1892-'96, Sandy Lake; 1897-1900, Springboro; 1901-'05, Pleasantville and Enterprise; 1906-'07, Robinson Chapel.

O. G. St. John—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1874; deacon, 1874, Peck; elder, 1876, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1871, Peninsula; 1872, Cherry Creek; 1873, Lenox; 1874, East Ashtabula; 1875-'76, Burton; 1877, Richmond Center; 1878, Niles; 1879,-80, Rock Creek and Rome; 1881-'82, Williamsfield and Wayne; 1883, Burghill; 1884-'85, Orangeville; 1886, Mineral Point; 1887-'88, Nelson; 1889, Colebrook; 1890-'91, Kelloggsville; 1892-'93, Mechanicsville; 1894, North Benton; 1895, Piedmont; 1896, Centenary; 1897, Mineral Ridge; 1898-1900, Chapel; 1901-'02, Mesopotamia.

H. J. Hunscher—Admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mantua, Ohio, September 28, 1906. Appointments—1871, Thompson and Concord; 1872-'73, Montville and Hampden; 1874-'76, Windsor and Mesopotamia; 1877, Huntsburg and Claridon; 1878, Huntsburg and Burton; 1879, Troy; 1880, Troy and Parkman; 1881-'83, Mayfield; 1884-'86, Bissells; 1887-'91, Mechanicsville; 1892-'94, Kelloggsville. After Conference of 1894 he was transferred to Girard and Liberty; 1895, Girard; 1896-'99, Cleveland, Asbury; 1900, Cleveland, Parkwood Avenue; 1901-'04, Canton, Dueber Avenue; 1905-'06, Mantua.

W. H. Seely—Admitted on trial, North Ohio Conference, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; transferred to Erie Conference, 1871; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., August 17, 1898. Appointments—1845, Brooklyn; 1846, Amherst; 1847, Findlay; 1848-'49, Wood; 1850-'51, Bellevue; 1852-'53, Milan; 1854, Fremont; 1855, Medina; 1856-'57, Wooster; 1858-59, Monroeville. From 1859 to 1871 his pastorates were at Norwalk, Cleveland, Hanover Street; Cleveland, Taylor Street; Ashland, Tiffin and a second pastorate at Monroeville; 1871-'72, Kent; 1873, Forestville; 1874, Westfield; 1875-'76, Madison; 1877-'78, Unionville; 1879, Perry; 1880-'83, Youngstown District; 1884-'85, Jefferson; 1886, Garrettsville; 1887-'88, Windham; 1889-'92, Saybrook; 1893-'94, Cleveland, Kinsman Street; 1895-'97, superannuated.

J. W. Snyder—Licensed to preach, 1866; admitted on trial, 1871; deacon, 1873, Gilbert Haven; full connection, 1874; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Coalburg, O., May 12, 1883. Appointments—1871, Kinzua; 1872, Deerfield; 1873, Burton;

1874, Thompson and Concord; 1875, Bainbridge; 1876-'77, Lenox; 1878, Orangeville and Burghill; 1879-'80, Lowell and Coitsville; 1881-'82, Coalburg and Brookfield.

J. S. Youmans—Licensed to preach, 1853; admitted on trial in the Wesleyan Methodist Church of Canada, 1854; ordained as a minister with deacon's and elder's powers, 1857, by President Enoch Wood. Received as an elder from above named church, 1871; transferred to North Ohio Conference, 1877; transferred to East Ohio Conference, 1880; deceased, Cincinnati, Ohio, January 24, 1900. Appointments—1853, Percy (supply); 1854-'55, Percy; 1856, Bath; 1857-'59, Centerville; 1860-'61, Newburg; 1862-'64, Morrisburg; 1865-'67, North Augusta; 1868-'70, Bradford, all of these appointments being in Canada; 1871-'73, Painesville; 1874-'76, New Castle, First Church; 1877-'79, Cleveland, Franklin Avenue; 1880-'81, Cleveland, Scoville Avenue; 1882-'83, Cleveland, First Church; 1884-'85, Cleveland, Euclid Avenue; 1886, supernumerary; 1887-'88, Steubenville, Hamline Chapel; 1889-'94, Youngstown District; 1895-'96, Salem; 1897, Cleveland, First Church, second preacher; 1898-'99, supernumerary.

J. N. Fradenburgh—Licensed to preach, 1866; admitted on trial, Genesee Conference, 1866; full connection, 1868; deacon, 1868, Kingsley; transferred, Erie Conference, 1871; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1876. Appointments—1866, Principal, Perry Academy; 1867, Belfast, N. Y.; 1868, Professor, Mathematics, Genesee Wesleyan Seminary; 1869-'72, Professor, Ancient and Modern Languages, State Normal School, Fredonia, N. Y.; 1873-'74, Principal, State Normal School, Mansfield, Pa.; 1875, Cleveland, First Church; 1876-'77, Titusville; 1878-'80, Franklin; 1881, supernumerary (a part of this year traveling in Europe and the last half of it supplying Townville, Pa.); 1882, Greenville; 1883-'84, Titusville; 1885-'87, Oil City, Trinity Church; 1888-'90, Warren; 1891, President, Red River Valley University, Wahpeton, N. D.; 1892-'93, Union City; 1894-'95, Greenville; 1896-'98, Clarion; 1899-1904, Franklin District; 1905-'06, Tidioute; 1907, superannuated.

Clinton Jones—Licensed to preach; admitted on trial, 1871; discontinued, 1873; admitted on trial, 1881; full connection, 1883; deacon, 1881, Harris; elder, 1885, Merrill. Appointments—1871, Punxsutawney; 1872, Warsaw; 1881-'82, Putneyville; 1883-'85, Emerickville; 1886-'88, Rimersburg; 1889-'92, Sigel; 1893-'96, Johnsonburg; 1897-'99, supernumerary; 1900-'06, superannuated; present residence, Johnsonburg, Pa.

Harvey Henderson—Licensed to preach, 1871; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; located at his own request, 1882. Has since been engaged in the practice of law, Pittsburg, Pa., in which he has attained marked success. He has also served the church acceptably and usefully as a local preacher. Present residence, Allegheny City, Pa. Appointments—1871-'72, Rootstown and Randolph; 1873, Twinsburg and Hudson; 1874, New Wilmington; 1875-'77, Forestville; 1878-'79, Clarion; 1880-'81, New Castle, First Church.

M. V. Stone—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871, Sheffield and Kane; 1872, Garland; 1873, Enterprise and Shamburg; 1874, Enterprise; 1875, Centerville; 1876, Centerville and Riceville; 1877-'79, Harmonsburg; 1880-'81, Cochranton; 1882-'83, Townville; 1884-'86, Espyville;

1887-'91, Frewsburg; 1892-'94, Saegertown; 1895, Fredonia, Pa.; 1896-'97, supernumerary; 1898-1900, superannuated; 1901-'02, Asheville; 1903-'05, Sugar Grove; 1906, Frewsburg.

D. C. Plannette—Licensed to preach, 1872; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; transferred to the North Dakota Conference at its organization, 1887; transferred to Erie Conference, 1897. Appointments—1872, Charleston, Pa.; 1873, President; 1874, Fairview, Butler County; 1875, Curllsville; 1876-'77, Luthersburg; 1878-'80, Reynoldsville; 1881-'82, East Brady; 1883, Bismark, N. D., North Dakota Mission; 1884-'86, Grand Forks District, North Dakota Mission; 1887, Grand Forks District, North Dakota Conference; 1888-'89, Fargo District; 1890-'91, Fargo, Second Church; 1892, Fargo, Roberts Church; 1893-'95, Fargo District; 1896, supernumerary; during the year he made a tour around the world; 1897, North Clarendon; 1898-'99, Parker's Landing; 1900-'01, Erie, Tenth Street; 1902, South Sharon; 1903-'07, Sharon, Spearman Avenue—the same as "South Sharon."

J. L. Stratton—Licensed to preach, 1869; admitted on trial, 1872; full connection, 1874; deacon, 1873, Gilbert Haven; elder, 1876, Peck. Appointments—1872, Peninsula; 1873-'74, Harlansburg and Mt. Pleasant; 1875-'77, Clintonville; 1878-'79, Farmington; 1880, Waterloo; 1881-'82, North Washington; 1883-'85, Asbury; 1886-'90, Erie, Tenth Street; 1891-'93, New Castle, Epworth Church; 1894, Brockwayville; 1895-'96, Miles Grove; 1897, Waterford; 1898-1900, Hillville; 1901, Stoneboro; 1902-'04, Clark's Mills; 1905-'06, New Castle, Croton Avenue.

H. N. Steadman—Admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; elder, 1876, Ames; deceased, Chagrin Falls, O., March 4, 1882. Appointments—1872, Ellsworth and Berlin; 1873, Pleasant Valley and Mogadore; 1874-'75, Hartford; 1876-'77, Garrettsville; 1878, Garrettsville and Nelson; 1879, Rootstown; 1880, Mentor; 1881, Chagrin Falls.

H. C. Smith—Admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; transferred to East Ohio Conference, 1876; elder, 1877, Simpson; deceased, Hubbard, O., July 1, 1878. Appointments—1872-'74, Hendersonville; 1875, New Wilmington; 1876-'77, Hubbard.

J. C. Rhodes—Licensed to preach, 1871; admitted on trial, 1872;. full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; transferred to Minnesota Conference, 1882; transferred to Erie Conference, 1883. Appointments—1872, Clarington; 1873-'74, Corsica; 1875, Washington; 1876, Croton and Greenwood; 1877-'78, North Washington; 1879-'81, Karns City and Fairview; 1882, Bismarck, N. D.; 1883, Monterey; 1884-'85, Pleasantville; 1886-'89, Mahoningtown; 1890-'91, East Randolph; 1892, Frewsburg; 1893-'94, Little Valley; 1895-'96, Youngsville; 1897, Dayton and Wesley, (excused from going on account of ill health); 1898, supernumerary; 1899, Kinzua; 1900, Lander; 1901-'02, supernumerary; 1903, Jamestown, Brooklyn Heights—released after Conference because of poor health; 1904-'06, superannuated; present residence, Gowanda, N. Y.

S. E. Winger—Licensed to preach, 1871; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck. Appointments—1872, Clapp Farm; 1873, Brady's Bend; 1874, Waterloo; 1875, Sunville; 1876, supernumerary; 1877, Clymer; 1878-'79, New Bethlehem; 1880, Luthersburg; 1881-'82, Missionary to Montana and stationed at Helena; 1883, Harlans-

burg; 1884-'86, Salem, Mercer County; 1887-'88, Clarksville; 1889-'90, New Lebanon; 1891-'92, Edenburg, Lawrence County; 1893, Pardoe; 1894, Stoneboro; 1895, Harlansburg; 1896-'98, Hydetown; 1899-1900, Sunville; 1901-'02, superannuated; 1903-'04, Frewsburg; 1905, Spring Creek; 1906-'07, superannuated.

S. M. Clark—Licensed to preach, 1860; became a minister in the Free Will Baptist Church, 1863; received as an elder from said church into the Erie Conference, Methodist Episcopal Church, 1872. Appointments—1872-'73, Albion; 1874, Hamlet; 1875, Sheridan; 1876-'78, Delanti; 1879, Perrysburg; 1880-'81, Ridgway; 1882-'84, Panama; 1885-'86, Sharpsville; 1887-'88, Mill Village; 1889-'92, Springfield; 1893-'95, Waterford; 1896, McKean; 1897-'99, Cooperstown; 1900-'03, Ferdinand; 1904-'05, Sheakleyville; 1906, Nazareth and Mount Pleasant.

W. J. Wilson—Licensed to preach, 1863; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1872-'74, Canfield; 1875, Vienna; 1876, Vienna and Brookfield; 1877, Conneaut; 1878-'79, Hubbard; 1880-'82, Gustavus and Kinsman: 1883-'85, Massilon; 1886-'87, New Philadelphia; 1888-'92, Canton, Simpson Church; 1893-'94, Cuyahoga Falls; 1895, Bedford; 1896-'97, Kent, last nine months at Urichsville; 1898-'99, Urichsville; 1900, Martin's Ferry; 1901-'02, Cuyahoga Falls.

Jeremiah Garnett—Licensed to preach, 1870; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; deceased, Leon, N. Y., May 20, 1899. Appointments—1872, Spartansburg; 1873-'74, Kinzua; 1875, Ellery; 1876, Salem, Clarion County; 1877-'78, Curllsville; 1879-'80, Rockland; 1881-'83, Washington; 1884-'86, Hamlet; 1887-'88, Russell and North Warren; 1889-'92, Dayton; 1893-'96, Frewsburg; 1897-'98, Panama.

G. P. Preston—Licensed to preach, 1869; admitted on trial, 1872; deceased, Brookville, Pa., September 22, 1873. Appointment—1872, Pleasant Valley and Mogadore.

J. H. Dewart—Admitted on trial, 1872; full connection, 1874; deacon, 1872, Merrill; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; transferred to Minnesota Conference, 1882; became a member of the Minnesota Northern Conference at its organization, 1894. Appointments—1872,-73, Chardon; 1874-'76, Willoughby; 1877-'79, Warren; 1880-'81, East Cleveland; 1882-'84, Owatonna, Minn.; 1885-'87, St. Paul, Grace Church; 1888-'90, St. Paul, Bates Avenue; 1891-'95, St. Cloud, First Church; 1896-'97, Minneapolis, Franklin Avenue; 1898-1901, Minneapolis, Foss Church.

W. W. Painter—Licensed to preach, 1864; admitted on trial, Wisconsin Conference, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1873, Gilbert Haven; transferred to Erie Conference, 1872; transferred to Wisconsin Conference, 1886; transferred to Rock River Conference, 1890; deceased, Winnetka, Ill., September 16, 1902. Appointments—1868-'70, Waterford and East Troy, Wis.; 1871, Pewaukee, Wis.; 1872, Akron, Second Church; 1873-'74, Tallmadge and Brimfield; 1875-'77, Franklin; 1878-'79, Titusville; 1880-'82, Conneautville; 1883-'85, Warren; 1886-'88, Fond du Lac, Wis., Division Street; 1889, Fond du Lac District; 1890-'04, Chicago, Park Avenue; 1895, Chicago, Garfield Boulevard; 1896-1900, Rockford, Centennial; 1901, Chicago, Gross Park.

E. A. Simons—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877,

Simpson; became a member of the East Ohio Conference at its organization, 1876; elected Secretary of Conference, 1897. Appointments—1873-'74, Nelson; 1875-'76, Charlestown and Freedom; 1877-'78, Rootstown and Randolph; 1879-'80, Tallmadge and Brimfield; 1881-'82, Bloomfield and Mesopotamia; 1883, Bloomfield; 1884-'88, Youngstown District; 1889-'93, Salem; 1894-'95, Alliance, First Church; 1896-'97, Urichsville. Shortly after Conference of 1897, appointed to Warren; 1898, Warren; 1899-1900, Bellaire, First Church; 1901, Cleveland, Scoville Avenue; 1902, supernumerary.

Cearing Peters—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Clintonville; 1875-'77, Karns City; 1878-'80, Millerstown; 1881-'83, New Castle, Pearson Street; 1884-'86, Reynoldsville; 1887, East Brady; 1888-'90, Clarion; 1891-'94, DuBois; 1895-'97, Emlenton and Foxburg; 1898, Chicora; 1899-1903, supernumerary; 1904, Knox; 1905-'06, Conference Evangelist.

Richard Peet—Licensed to preach, admitted on trial, into full connection and ordained deacon and elder in the Wesleyan Connection of America, at dates not ascertainable. Received from said church as a traveling elder into the Erie Conference, Methodist Episcopal Church, 1873; deceased, Harthegig, Pa., September 6, 1894. Appointments—1873, Reynoldsville; 1874-'75, Putneyville; 1876-'77, Rimersburg; 1878, Richardsville; 1879, Perrysville; 1880, supernumerary; 1881, Enterprise; 1882-'83, supernumerary; 1884-'93, superannuated.

Nathaniel Morris—Licensed to preach by the Wesleyan Methodists in England, 1846; became a local preacher in the Methodist Protestant Church soon after his removal to America in 1850, in which church he was ordained deacon; united with the Methodist Episcopal Church, 1859, his license as a local preacher and his orders as a deacon, being recognized; admitted on trial, 1873; full connection, 1875; elder, 1877, Foster; deceased, Fay, Pa., June 30, 1894. Appointments—1873-'74, Lowell; 1875-'76, Harrisville and Pine Grove; 1877, Edenburg, Lawrence Co.; 1878-'79, Centerville, Butler Co.; 1880-'81, Harlansburg; 1882-'83, Volant; 1884-'85, Wampum; 1886-'69, Pardoe; 1890-'93, superannuated.

L. J. Bennett—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Summit and Sindens; 1875-'76, Clymer; 1877, Sugar Grove; 1878-'79, Pine Grove and Farmington; 1880, East Randolph; 1881-'82, Cattaraugus; 1883-'88, supernumerary; 1884, supply at Spring Creek; 1885, supply at Ellery; 1888, supply at Spring Creek; 1889-'90, Spring Creek; 1891, Cherry Creek; 1892-'93, Wesleyville; 1894, Centerville, Meadville District; 1895-1906, superannuated; present residence, near Kennedy, N. Y.

J. K. Adams—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Sunville; 1875-'76, Monterey; 1877-'78, Grant and Wrightsville; 1879-'80, Garland and Spring Creek; 1881, Columbus and North Corry; 1882-'83, Cooperstown; 1884-'86, Woodcock; 1887-'89, Callensburg; 1890-'91, Rockland; 1892-'94, Washington; 1895, Salem; 1896-'97, Big Run; 1898-1900, Glen Hazel; 1901-'03, Hazen; 1904-'05, Marienville; 1906, Sligo.

W. H. Haskell—Licensed to preach, 1870; admitted on trial, 1873; full connection, 1875; deacon, 1874, Peck; elder, 1876,

Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Ontario, Cal., April 18, 1896. Appointments—1873, Thompson and Concord; 1874, Garrettsville; 1875-'77, Tallmadge and Brimfield; 1878-'80, Geneva; 1881-'83, Chardon; 1884-'86, St. Clairsville; 1887, Cleveland, Miles Park; 1888-'90, Cleveland District; 1891-'93, Steubenville, Hamline Church; 1894, Salem; 1895, Cleveland, Epworth Memorial Church (second preacher).

John Lusher—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster; transferred to Wisconsin Conference, 1894; transferred to Erie Conference, 1895. Appointments—1873-'74, Tionesta; 1875-'77, Farmington; 1878-'80, Clintonville; 1881-'82, Millerstown; 1883-'85, Parker City; 1886-'88, Brookville; 1889-'93, Titusville; 1894, Appleton, Wis.; 1895-'96, New Castle, First Church; 1897-'99, Chautauqua; 1900-'07, Mt. Jewett.

E. F. Edmonds—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; became a member of the East Ohio Conference at its organization, 1876; elder, 1877, Simpson; transferred to Erie Conference, 1890. Appointments—1873-'74, Wampum; 1875-'77, Cortland; 1878-'80, Kingsville; 1881, Poland; 1882-'84, Girard and Liberty; 1885-'88, Willoughby; 1889, Steubenville, First Church; 1890-'94, New Castle, First Church; 1895, Busti and Farmington; 1896-'98, Warren, First Church; 1899-1904, Meadville District; 1905-'06, Erie, Simpson Church.

C. W. Darrow—Licensed to preach, 1873; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster; transferred to Puget Sound Conference, 1891. Appointments—1873, Grand River; 1874, Warrensville; 1875, Greenwood; 1876-'77, Professor, New Castle College; 1878, Edenburg, (New Castle District); 1879-'81, Sharpsville; 1882-'84, Clarion; 1885-'88, Brockwayville; 1889-'91, supernumerary, (supplying Corsica, 1889); 1891-'97, Professor, Puget Sound University; 1898, supernumerary; 1899-1900, Tacoma, Wesley; 1901, Tacoma, Second Church.

Thomas Burrows—Licensed to preach, 1837; admitted on trial, Wesleyan Methodist Connection of America, 1842; unable to ascertain the dates of his admission into full connection and of his ordination as deacon; elder, 1841; received into the Erie Conference, Methodist Episcopal Church, 1873. Appointments—1842- to 1873, unable to ascertain; 1873-'74, Spartansburg; 1875, Garland and Spring Creek; 1876, Grant and Wrightsville; 1877-'78, Cherry Creek; 1879-'83, supernumerary; 1884-1906, superannuated.

R. M. Felt—Licensed to preach, 1870; admitted on trial, 1874; full connection, 1876; deacon, 1874, Peck; elder, 1878, Gilbert Haven. Appointments—1874, Reynoldsville; 1875-'76, Emerickville; 1877, President; 1878-'80, Washington; 1881-'83, Rockland; 1884-'85, New Bethlehem; 1886-'87, Belleview; 1888-'92, Sligo; 1893-'99, supernumerary; 1900-'06, superannuated; present residence, Sligo, Pa.

G. J. Squier—Licensed to preach, 1868; admitted on trial, 1874; full connection, 1876; deacon, 1874, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Cattaraugus; 1876-'77, Ripley; 1878-'80, Silver Creek; 1881-'83, Portland; 1884-'85, Forestville; 1886-'88, Fredonia, Pa.; 1889-'90, New Castle, Epworth Church; 1891-'93, West Middlesex; 1894-'96, Cochranton; 1897-'99, East

Randolph; 1900-'01, Busti; 1902-'03, Sheakleyville; 1904-'06, Erie, Cascade.

J. C. Ridout—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1874, Arkwright; 1875-'76, Summit and Sindens; 1877-'78, McKean; 1879-'80, Green; 1881-'82, Wesleyville; 1883, Fairview; 1884, Perrysburg; 1885, supernumerary; 1886-'88, Lockport; 1889, Volusia; 1890, McKean; 1891-'92, supernumerary; 1893-'94, Phillipsville; 1895, Clarington, (did not go); 1896, Dicksonburg; 1897-'98, Sunville; 1899-1901, supernumerary; 1902-'07, superannuated; present residence, Brocton, N. Y.

A. M. Lockwood—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1874, Fairview; 1875, Lockport; 1876, Edenburg, Lawrence Co.; 1877-'78, Corsica; 1879-'81, Punxsutawney; 1882-'83, New Bethlehem; 1884-'85, Cooperstown; 1886-'88, Cambridge; 1889-'93, Sheffield; 1894-'97, Ellington and Kennedy; 1898-1901, Conneautville; 1902-'03, Meadville, State Street; 1904-'06, Panama.

J. A. Ward—Licensed to preach, 1874; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven; deceased, Ridgway, Pa., November 30, 1886. Appointments—1874, New Castle, First Ward; 1875-'77, Centerville, New Castle District; 1878, Hendersonville; 1879-'81, New Lebanon; 1882-'84, Sharpsville; 1885-'86, Ridgway.

T. W. Douglas—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Linesville; 1876-'78, Sunville; 1879-'81, Albion; 1882, Harmonsburg; 1883-'85, Spartansburg; 1886-'90, Youngsville; 1891-'92, Little Valley; 1893-'95, Conneautville; 1896-'97, Punxsutawney; 1898-1903, Grove City; 1904-'05, New Castle, Mahoning; 1907, New Castle District.

E. S. Baker—Licensed to preach, 1871; admitted on trial, 1874; became a member of the East Ohio Conference at its organization in 1876; full connection, 1876; deacon, 1876, Ames; elder, 1878, Merrill; deceased, Mechanicsville, O., June 1, 1894. Appointments—1874-'75, Lenox; 1876-'77, Kelloggsville; 1878-'79, Richmond; 1880-'82, Green and Mecca; 1883-'84, Vienna; 1885-'86, Leavittsburg; 1887-'89, Canfield; 1890-'92, Edinburg; 1893-'94, Welshfield; 1895-'98, Mayfield; 1899-'1900, Saybrook; 1901-'03, superannuated.

H. G. Hall—Licensed to preach, 1872; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Perrysville; 1876, Belleview; 1877-'79, Monterey; 1880-'82, Emlenton; 1883-'85, Youngsville; 1886, Garland; 1887-'91, Punxsutawney; 1892-'95, Kane; 1896-1900, Franklin; 1901-'03, Jamestown District; 1904-'07, Oil City, Grace.

W. B. Holt—Admitted on trial, East Genesee Conference, 1859; located, 1871; re-admitted into the Michigan and transferred to the Detroit Conference, 1872; transferred to the Erie Conference, 1874; deceased, Plumer, Pa., July 14, 1892. Appointments—Not able to ascertain his appointments from 1859 to 1870; 1870, Addison, N. Y.; 1872, appointment not given in General Minutes; 1873, Forrester, Mich.; 1874-'75, Little Valley; 1876-'77, Sherman; 1878, Youngsville; 1879, Mayville; 1880-'81, Perrysburg; 1882-'83, Busti and Farmington; 1884, Luthersburg; 1885, Belleview; 1886, Emerickville; 1887, Richardsville; 1888-'89, Monterey; 1890, St. Petersburg and Foxburg; 1891, Plumer.

T. L. Flood—Licensed to preach, 1862; admitted on trial, New

Hampshire Conference, 1864; full connection, 1866; deacon, Simpson; elder, Baker; transferred to the Erie Conference, 1875. Appointments—1864-'65, Rumney; 1866, Seabrook; 1867-'69, Salem; 1870-'71, New Market; 1872-'73, Keene; 1874, Concord District; 1874-'76, Jamestown, N. Y.; 1877-'79, Meadville, First Church; 1880-'81, Oil City, Trinity Church; 1882, Chautauqua; 1883, Registrar, Chautauqua University; 1884-'88, Editor, Chautauquan.

E. K. Creed—Licensed to preach, 1870; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; transferred to New York East Conference, 1895; transferred to Wilmington Conference, 1901; deceased, April 27, 1904. Appointments—1875, Sugar Grove, supply; 1876, Sugar Grove; 1877, Frewsburg; 1878-'80, Sinclairville; 1881-'82, Silver Creek; 1883-'85, North East; 1886, Sandy Lake; 1887-'89, Mercer; 1890-'91, Parker's Landing; 1892-'94, Tidioute; 1895-'96, Southington, Conn.; 1897, Southold, N. Y.; 1898-'99, Port Jefferson, N. Y.; 1900, Farmingdale and Melville, N. Y.; 1901-'02, Centerville, Md.

W. W. Woodworth—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, East Randolph, N. Y., October 8, 1883. Appointments—1876-'77, Sinclairville; 1878-'79, Frewsburg; 1880, Portland; 1881-'82, North East.

W. S. Shepard—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, Warren. Appointments—1876, Curllsville; 1877-'78, Rockland; 1879, Corsica; 1880-'81, Mt. Jackson; 1882, Harlansburg; 1883, supernumerary; 1884-'85, Stoneboro; 1886-'88, Clark's Mills; 1889-'91, Fredonia, Pa.; 1892-'94, Volant; 1895-'97, Clarksville; 1898-1900, New Castle, Croton Avenue; 1901, Wesleyville; 1902, superannuated.

J. C. McDonald—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1877, Foster; elder, 1880, E. O. Haven. Appointments—1876-'77, New Bethlehem; 1878-'80, Rimersburg; 1881-'83, Reynoldsville; 1884-'86, East Brady; 1887-'91, Ridgway; 1892-'93, Punxsutawney; 1894-'98, Oil City, Grace Church; 1899-1903, Warren, First Church; 1904-'06, New Castle, Epworth.

L. A. Chapin—Licensed to preach, 1844; admitted on trial, Rock River Conference, 1844; full connection, 1846; deacon, 1846, Hamline; located, 1850; re-admitted, Genesee Conference, 1857; elder, 1858, Baker; located at his own request, 1870; re-admitted, Erie Conference, 1876. Appointments—1844, Dundee, Ill.; 1845, St. Charles, Ill., (Mr. Chapin speaks of it as "Aurora and Batavia"); 1846, Yellowhead Mission, Ill., (Mr. Chapin calls it "Kaukakee Mission"); 1847, Chicago Mission, Ill.; 1848, superannuated; 1849, Newark, Ill.; in 1854, supplied Ninth Street Mission, Buffalo, N. Y.; 1855, Elk Street Mission, Buffalo, N. Y.; 1857, Byron, N. Y.; 1858, Lancaster, N. Y.; 1859, East Otto, N. Y.; 1860-'61, Byron, N. Y.; 1862-'63, Hulberton and Clarendon, N. Y.; 1864, Tonawanda, N. Y.; 1865-'66, Hamburg, N. Y.; 1867-'68, Williamsville and Bowmanville, N. Y.; 1869, Potter's Corners and Griffith, N. Y.; 1875, Salamanca, supply; 1876, Salamanca; 1877, Dayton; 1878, Kane and Ludlow; 1879, Grant and Wrightsville; 1880-'82, Irving; 1883-'84, Delanti; 1885-'87, Perrysburg; 1888, Volusia; 1889, Lockport; 1890-'91, Irving; 1892-'94, superannuated.

J. H. Laverty—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1877, Foster; elder, 1880, E.

O. Haven; transferred to Pittsburg Conference, 1895. Appointments—1876, Corsica; 1877-'78, Belleview; 1879-'81, Emerickville; 1882-'84, Callensburg; 1885-'86, Salem, Clarion Co.; 1887-'89, Woodcock; 1890-'92, Meadville, State Street; 1893-'94, Chicora; 1895-'96, Salem and Mars; 1897-'98, Evans City; 1899-1902, Monaca.

W. W. Cushman—Licensed to preach, 1875; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, Conneautville, Pa., May 31, 1906. Appointments—1876-'77, Kinzua; 1878-'79, Ashville and Busti; 1880-'82, Sheffield; 1883-'85, Leon; 1886, Little Valley; 1887-'88, Hamlet; 1889-'90, Harmonsburg; 1891-'93, Cochranton; 1894-'96, Springboro; 1897-'99, Mill Village; 1900-'02, Woodcock and Venango.

J. M. Crouch—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1876-'77, Harlansburg; 1878-'79, Mt. Jackson; 1880-'82, Jamestown, Pa.; 1883, New Wilmington; 1884-'85, Pardoe; 1886-'87, Evansburg; 1888-'89, Townville; 1890-'93, Ripley; 1894-'95, Edinboro; 1896, Spartansburg; 1897-'99, Volusia; 1900, Albion; 1901, Dayton; 1902-'03, West Sunbury and North Hope; 1904-'06, Polk.

James Clyde—Licensed to preach, 1866; admitted on trial, 1876; full connection, 1878; deacon, 1875, Ames; elder, 1880, E. O. Haven; deceased, Meadville, Pa., May 10, 1894. Appointments—1876-'78, Plumer; 1879-'80, North Washington; 1881-'82, Waterloo; 1883-'84, Saegertown; 1885, Cochranton; 1886-'87, Sunville; 1888, Edinboro; 1889, Meadville, State Street; 1890, Centerville, (Meadville District); 1891-'92, supernumerary; 1893, superannuated.

J. B. Espy—Licensed to preach, 1876; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, Mahoningtown, Pa., April 23, 1907. Appointments—1876-'78, Brady's Bend; 1879, Meadville, State Street; 1880-'82, Sheakleyville; 1883-'85, Grove City; 1886-'89, Erie, Simpson Church; 1890-'94, Fredonia, N. Y.; 1895-'99, North East; 1900-'05, Erie District; 1906, New Castle, Mahoning Church.

T. H. Sheckler—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1879; deacon, 1879, Bowman; elder, 1881, Harris; transferred to North Dakota Conference, 1887; transferred to Minnesota Conference, 1894; transferred to Upper Iowa Conference, 1897. Appointments—1876-'77, Clarington; 1878, Perrysville; 1879-'80, Putneyville; 1881-'82, Sherrett; 1883-'84, Salem, Clarion Co.; 1885-'86, Devil's Lake, N. D.; 1887-'88, West Point, N. D.; 1889, Bathgate, N. D.; 1890-'93, Bismarck District; 1894, Luverne, Minn.; 1895-'96, Waseca, Minn.; 1897-'99, Nora Springs, Ia.; 1900-'01, Sabula, Ia.

Miller Fording—Licensed to preach, 1875; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven. Appointments—1876-'77, Kane and Ludlow; 1878-'79, Salamanca; 1880, Columbus and North Corry; 1881, Sinclairville; 1882-'84, Sheridan; 1885, Linesville; 1886-'87, Harmonsburg; 1888-'89, Ripley; 1890-'92, Perrysburg; 1893-'97, Springfield; 1898-'99, Greenfield; 1900-'06, superannuated. Since his superannuation he has done much supply work.

W. O. Allen—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1876, Peck; elder, 1880, E. O. Haven; transferred to Des Moines Conference, 1885. Appointments—1876-'77, Tionesta; 1878-'80, Sugar Grove; 1881-'83, Sher-

man; 1884, Meadville, State Street; 1885, Shenandoah, Ia.; 1886-'87, Malvern, Ia.; 1888-'89, Missouri Valley, Ia.; 1890-'92, Osceola, Ia.; 1893, Corydon, Ia.; 1894-'98, Corning, Ia.; 1899-1904, Atlantic District.

W. G. Williams—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1879; deacon, 1879, Bowman; elder, 1881, Harris; transferred to Ohio Conference, 1889; transferred to New York East Conference, 1893; transferred to St. Louis Conference, 1894; deceased, St. Louis, Mo., April 16, 1897. Appointments—1876, Erie, Tenth Street; 1878-'81, Professor, Allegheny College; 1882-'83, Jamestown, N. Y.; 1884, Principal, Genesee Wesleyan Seminary; 1885-'87, Professor, Allegheny College; 1888, President, Allegheny College; 1889-'92, Columbus, O., Broad Street; 1893, New Haven, Conn., First Church; 1894-'97, St. Louis, Mo., Union Church.

A. O. Stone—Licensed to preach, 1871; admitted on trial, 1876; full connection, 1878; deacon, 1875, Ames; elder, 1880, E. O. Haven. Appointments—1876, Enterprise; 1877, Fagundus and East Hickory; 1878-'79, Tionesta and East Hickory; 1880, Monterey; 1881-'82, Clintonville; 1883, supernumerary; 1884, Greenwood; 1885-'86, New Wilmington; 1887-'88, Sharpsville; 1889-'91, Salamanca; 1892, Espyville; 1893-'95, Spartansburg; 1896-'97, supernumerary; 1898-'99, Agent, Anti-Saloon League; 1900-'01, Sheakleyville; 1902-'03, West Middlesex; 1904-'05, Volant; 1906, supernumerary.

W. P. Graham—Licensed to preach, 1876; admitted on trial, 1878; full connection, 1880; deacon, 1880, E. O. Haven; elder, 1882, Simpson. Appointments—1877-'78, Wheatland; 1879-'80, Rouseville; 1881-'82, Reno and Sugar Creek; 1883, Tidioute; 1884-'85, St. Petersburg; 1886, Karns City; 1887-'88, Westfield; 1889, Forestville; 1890-'91, Knox; 1892-'94, Cambridge; 1895-1900, Jamestown District; 1901-'04, Brookville; 1905-'06, Mercer.

H. M. Burns—Licensed to preach, 1873; admitted on trial, 1878; full connection, 1880; deacon, 1879, Bowman; elder, 1882, Simpson. Appointments—1877, Little Toby, supply, (Mr. Burns says, "Brockport Circuit"); 1878, Little Toby; 1879, Belleview; removed by P. P. Pinney to DuBois, which was left to be supplied; 1880-'81, DuBois; 1882, Brockport; 1883, Luthersburg; 1884-'86, Busti and Farmington; 1887-'88, Little Valley; 1889, Westfield; 1890-'91, Ellington; 1892-'95, Sherman; 1896-'97, Cattaraugus; 1898-'99, Tidioute; 1900-'02, Falconer; 1903, Salamanca; 1904, Hillsville; 1905-'06, New Castle, Grace Church.

D. R. Palmer—Licensed to preach, 1878; admitted on trial, 1878; full connection, 1880; deacon, 1880, E. O. Haven; elder, 1882, Simpson. Appointments—1878-'79, Centerville, Crawford Co.; 1880-'82, Hamlet; 1883-'84, Sugar Grove; 1885-'87, East Randolph; 1888-'90, Panama, 1891-'92, Waterford; 1893-'96, Wattsburg; 1897-'99, New Wilmington; 1900, supernumerary; 1901-'02, New Richmond; 1903, Centerville; 1904-'05, West Sunbury and North Hope; 1906, Rockland.

P. A. Reno—Licensed to preach, 1874; admitted on trial, 1878; full connection, 1880; deacon, 1878, Ames; elder, 1882, Simpson; deceased, Sharon, Pa., March, 1906. Appointments—1878-'79, Fairview; 1880-'81, Erie, Tenth Street; 1882-'84, Principal, Waterford Academy; 1885-'86, Westfield; 1887-'88, Professor, Dakota University; 1889-'91, left without appointment to attend school; 1892, North East; 1893-'94, Slippery Rock; 1895-'98, Dunkirk; 1899-1903, Reynoldsville; 1904-'05, Sharon, First Church.

X.

APPROACHING THE CLOSE OF THE CENTURY.

Education.

The Erie Conference met at Corry, Pa., September 22, 1880, with Bishop Erastus O. Haven presiding, and W. F. Day, Secretary.

Those admitted on trial were the following: J. A. Hovis, J. H. Bates, C. A. Knesal, Sampson Dimmick, J. B. Neff, D. M. Carpenter, Levi Beers and H. D. Todd.

H. V. Talbot and D. H. Muller were received by transfer.

When the names of Thomas Benn, Albert Norton and J. B. Wright were called it was announced that they had died during the year.

E. A. Squier withdrew from the Church, and A. L. Kellogg and J. M. Zeile were located at their own request.

A. S. Dobbs, J. P. Mills and R. M. Gwynn were removed by transfer.

J. H. Bates, J. A. Hovis, H. V. Talbot.

John Henry Bates was born in Lowell, Mass., November 27, 1848. His parents were members of the Episcopal Church. His father died when John was three years of age, and a few years later his mother married Eldridge Hartless, a stock raiser and merchant, whose plantation was near Corvallis, Oregon. Here John spent his early years, attending the district school, herding stock, and working on the farm. Two years he spent in Willamette University and one year in Philomath College. While at the university he was converted under the preaching of Rev. James Crossman, a missionary of the Evangelical Association. He was li-

censed to preach by the Mission Board of the Evangelical Association and sent to Corvallis. This was in 1865. He successfully served several churches in this denomination until 1879, when he took work in the Erie Conference and was admitted on trial in 1880. He was a student of Boston Theological Seminary from 1871 to 1873, and graduated from Mt. Union College in 1875.

Mr. Bates was united in marriage with Miss Callie Phillips, October 2, 1873.

Jacob A. Hovis, son of Jacob and Elizabeth Hovis, was born September 1, 1847, on the old homestead near Clintonville, Venango Co., Pa. Here he spent his early life as a farmer's boy. Like a majority of our preachers, he spent some time in teaching. He was converted in his sixteenth year under the labors of Ebenezer Bennett and W. A. Clark, and licensed to preach in 1872, at the hand of R. H Hurlburt. He was married to Miss S. C. Carroll, of Mechanicsville, Pa., in 1869; and the worthy couple settled on a farm. Moving to Meadville, he entered Allegheny College, from which he graduated in 1878. While engaged in collegiate studies he supplied the Pine Grove and Fee Farm appointments. After graduation he supplied Irving and Brockport charges. He was admitted to the Erie Conference on trial in 1880, was transferred to the North Dakota Conference in 1886, to the Minnesota Conference in 1896, and to the Erie Conference in 1903. He was four years presiding elder on the Northwest and Devil's Lake Districts in North Dakota, and two years vice president of Red River Valley University.

Hiram V. Talbot was a zealous supporter of the Union during the great Civil War. He earnestly assisted in raising the One Hundred and Fifty-second Regiment of New York Volunteers, and became chaplain, serving from October 24, 1862, until February 11, 1865, with great credit to himself and his regiment.

Mr. Talbot was born in Edmeston, Otsego Co., N. Y., June 30, 1834, and died in Odessa, Texas, February 20, 1888. He was converted at the age of eighteen in his native place under the pastoral labors of Rev. William Burnside. He was married June 20, 1854 to Miss Rosina Colegrove. In 1859 he was licensed to preach, and in 1861 was admitted on trial in the Oneida Conference,

and became a member of the Wyoming Conference by change of conference boundaries, in 1868. He was transferred to the Erie Conference in 1880, and superannuated in 1886. He then moved to Texas, and in the same year was stricken with paralysis, which seriously affected his brain and rendered his whole right side powerless.

Brother Talbot was naturally kind of heart and hopeful in disposition. His piety was cheerful, and he knew how to comfort the sorrowing and inspire the despondent. He had the faculty of making friends everywhere. His sermons were a plain presentation of the gospel, and were effective in the conversion of sinners. His was a life of toil and self-sacrifice. "Almost every charge he served showed substantial marks of his zeal in building and repairing churches and parsonages or paying off burdensome church debts."

James Bell Neff.

James Bell Neff was born in the borough of New Washington, Clearfield county, Pa., in 1853. John Andrew Neff, his father, was of Swiss nationality, and Margaret Bain Neff was Scotch-Irish. They were both ardent Methodists. James Bell was brought up on a farm, attending the district school in the winter and a select school in the summer. At the age of seventeen he entered the New Washington Academy, where he was a student four years. Later he studied one year in Carrier Seminary, and taught school twelve terms. While teaching in Troutville he was united in marriage with Margaret Reed, a devoted Christian girl, who had much to do in quickening a slumbering conviction that he ought to be a Christian. He was led to make a public confession of Christ in a union meeting held by Cumberland Presbyterians and Evangelical Lutherans. This was in October, 1877. He united with the Methodist Church in Luthersburg, six miles distant, there being no class in Troutville. D. C. Plannette gave him exhorter's license, and he was granted local preacher's license by the district conference held in Belleview in 1877, his license bearing the signature of B. F. Delo, presiding elder. He was received on trial by the Erie Conference in 1880. Grove City Col-

lege honored him with the degree of Doctor of Divinity in 1898.

September 28, 1881, the Erie Conference met at Meadville, Pa., Bishop William L. Harris presiding, and W. F. Day, Secretary.

The following persons were admitted on trial: William Baker, W. J. Barton, George Collier, J. M. Edwards, Clinton Jones, J. H. Keeley, C. O. Mead, L. O. Mead, C. W. Miner, S. E. Ryan, W. H. Swartz, P. J. Slattery, H. A. Teats and J. M. Thoburn.

G. W. Clarke and W. J. Brockway were received by transfer.

C. M. Cobern was located at his own request.

W. M. Martin and S. S. Burton were removed by transfer.

Announcement was made of the death, during the year, of John O'Neal and Cyril Wilson.

C. O. Mead.

Charles Orville Mead was born at Dunkirk, N. Y., March 12, 1854. His father, O. L. Mead, in July of that year, united with the Erie Conference and was appointed to do the work of a Methodist minister on the Ellington Circuit.

So, it will be seen, the life of the subject of this sketch spent his infancy and youth in a Methodist parsonage.

The migratory life of the father brought the family to Clarion in the fall of 1868, the father at that time having been appointed presiding elder of the Clarion District.

During a part of the father's term as presiding elder, C. C. Hunt was pastor of the family.

During a revival with which the church was blessed during that pastorate, Charles O. Mead was genuinely converted, and was received into the Methodist Episcopal Church in full membership on August 13, 1871. The revival in which the subject of this sketch was converted was one of real old-time power, and the pastor and his faithful wife were good caretakers for the new recruits.

In 1872 O. L. Mead was appointed to the pastorate at Franklin. Here Charles was brought under the influence of a strong church. David Smith became the boy's

class leader, and that insured the strong protective influence of one of the best "drill masters" of Methodism. During a revival which came to the church in Franklin in February, 1873, he felt a great restlessness of soul. The thought, "You are not doing your duty," rang constantly in his inner ear, but he only wondered, not being able to interpret the message. One night, walking alone from the revival service, there came a voice that spoke as distinctly as human voice could speak, and the message was all in one word, "Preach." In that instant the conviction was fastened upon his soul that it was the Divine call to duty, and that for life. After that night he spent many hours asking God to remove the conviction from his soul. But the more he prayed the more strongly the conviction was fastened upon him. Three years and more after the call to preach came were spent in trying to get rid of the duty laid upon him. At last, after reaching the startling conviction that he must preach the gospel or lose his own soul he consented to follow the lead of the Divine hand.

For three years Charles O. Mead had been working at his trade (a tinsmith) in Jamestown, N. Y., where T. L. Flood was pastor. One afternoon in the early spring of 1877 he went to call upon Mr. Flood, and as they two knelt together in prayer the first perfect peace he had known for years came and filled his heart. He had in that hour unconditionally consecrated his life to the service of the King of Kings. Priceless advice was given by his faithful friend and pastor, and September 13, 1877, the Quarterly Conference of Jamestown granted him a local preacher's license, which was signed by O. G. McEntire, presiding elder.

The common school was the only educational privilege he enjoyed until his father moved to Clarion, where the newly created "Carrier Seminary" was just beginning its career. Here he was a student for four years. After leaving Clarion he worked at two trades—machinist and tinsmith—until he was licensed as a local preacher.

In the fall of 1877 C. O. Mead matriculated as a student at Drew Theological Seminary, and for four years devoted all the energy at his command to the preparation for the Christian ministry. Here he came into daily

association with Drs. J. F. Hurst, John Miley, Daniel P. Kidder, Henry A. Buttz, George R. Crooks and Samuel F. Upham, and to sit under the tuition and inspiration of such men is to receive a considerable contribution towards becoming a man. He graduated at Drew in 1881. By a vote of the class he was elected one of the seven speakers to represent the class on commencement day, and thence went to tell the Glad Tidings. During the summer of 1881 he supplied the pulpit of the Methodist Church at Elyria, Ohio, the pastor being absent in Europe. At the conference held in Meadville the same year he was received on trial and ordained deacon by Bishop Harris, and was appointed to his first work in the Erie Conference—Sugar Grove, Pa.

He was most happily and helpfully married December 22, 1881, to Miss Olive A. Reynolds, of New Castle, Pa., she sharing with him his labors and honors until July 8, 1904, when she was welcomed to her reward.

Mr. Mead was a member of the General Conference of 1900.

William A. Baker, George Collier.

William A. Baker was born in Clarington, Forest Co., Pa., November 1, 1855. His father was a local preacher in the Methodist Episcopal Church, and William received careful religious training. He attended Reese Institute, and some years later Carrier Seminary. He had studied medicine and entered upon its practice, but his conversion in 1877 changed his plans for a life-work. He was licensed to preach in 1878; the two following years he supplied Canada charge, and was admitted to the traveling connection in Erie Conference in 1881. After serving the church in the active ministry eighteen years he was made supernumerary, and in 1904 located at his own request. Since his retirement from the active work of the ministry he has been engaged in the practice of medicine.

George Collier was born at Derley, England, April 20, 1841. His parents were members of the established church. When thirteen years of age George became connected with the press and served an apprenticeship of seven years, filling successively almost every position on a provincial newspaper. In his seventeenth year he

was soundly converted, joined the Wesleyan Methodist Church, and was "received on trial as a local preacher." In 1871 he came to America and was employed on the Cleveland Herald and in the publishing house of the Evangelical Association. He united with the Waring Street Methodist Episcopal Church, was licensed to preach by the Cleveland District Conference in 1876, D. C. Osborne presiding, supplied Glenville for four years, and was ordained local elder by Bishop Merrill in 1878, and admitted on trial in the Erie Conference in 1881. For a number of years he has served the conference as statistical secretary. W. F. Collier, son of George Collier, is also a member of the Erie Conference, and is doing good work.

J. H. Keeley, H. A. Teets.

James Hugh Keeley was born at Hummelstown, Dauphin county, Pa., May 12, 1857. His parents were of Irish origin, born in Galway county, Ireland, and immigrated in 1852, and were married a year later. In 1858 they came to Elk county and settled on a farm near Kersly, commonly known as Centerville, where one year later his father died. His mother lives on the homestead yet—1906—at the age of eighty-one years.

Mr. Keeley had few school advantages, having at the age of sixteen years attended the common school only four months each winter, a total school attendance of thirteen months, but being ambitious to acquire an education he applied himself diligently to study. He was for some time a student in Chamberlain Institute, and later in the State Normal School at Edinboro. He was engaged in teaching for a number of terms. His parents were devoted Roman Catholics, to which his mother and all his family relation still belong. He united with the Methodist Episcopal Church, not intending to go any farther, but during a revival meeting in January, 1878, he was deeply convicted, and a few months later entered into an experience of joy and confidence. It was then that he felt an irresistible call to the ministry. He was licensed as a local preacher at the Clarion District Conference in 1878. The next year he entered Pennington Seminary at Pennington, N. J., and later attended Dickinson Seminary, Williamsport, and enlisted

in the itinerant army in the Erie Conference in 1881, and served charges in the same conference six years. He was then transferred to the North Nebraska Conference, and served Ponca charge. He then served six years in the North Dakota Conference and was one of the leaders in the Prohibition campaign which made North Dakota a Prohibition state. He was also one of the leaders in the establishment of the Conference school at Wahpeton, and in founding the "Chautauqua" at Devil's Lake. He served two years on the appointment at Rosario, South America, but owing to the continued failing in the health of his wife, he returned in 1897, and in February following, his wife died. His membership was now in the Pittsburg Conference. For two years he served as temperance agent for the Anti-Saloon League, and for one year as superintendent of City Evangelization in Allegheny. He was then admitted to the Erie Conference, and after serving Polk charge for two years was appointed conference temperance evangelist, moved to Franklin and established a weekly Prohibition paper, The Venango Vindicator, and afterward "The Daily Herald," both of which have reached a large circulation. In 1905 he took a location in order to devote his time wholly to the public agitation of Prohibition and general reform by public speaking, and public work.

Henry A. Teets, son of Jesse Teets and Anna Maria Roshong Teets, was born in Clarion, Pa., August 9, 1844. His parents were active and useful members of the Methodist Episcopal Church. He was the youngest of nine children. The family lived near Callensburg during his boyhood.

When Henry was thirteen years of age they removed to the northeastern part of the county, known as Canada, and settled in the virgin forest. Thus his education was largely secured in "Brush College," and in the strenuous life connected therewith. From the age of seventeen, for twenty years, he attended school and taught school alternately—five years of his teaching being in the Soldiers' Orphan school at Dayton. He was married to Miss Mary E. Lawson, of a staunch Methodist family, August 3, 1870. He was converted when about fifteen years of age under the labors of George W. Moore at a meeting held in Canada—a part of old Troy charge

—in Pierce's school house, near the site of which for over forty years a Methodist Episcopal Church has stood. Like many others he became a prodigal, but was reclaimed at Cherry Run camp meeting in September, 1865. He was licensed to preach in 1880 by Henry C. Deacom, presiding elder of Blairsville District, Pittsburg Conference, and was received on trial by the Erie Conference in 1881. He has enjoyed several gracious revivals, especially those on the following charges: Salem, Summerville, Siverly, and Stoneboro. At the last named place some two hundred were converted, and the whole community wrought upon as never before.

JAMES M. THOBURN, SAMUEL E. RYAN, C. W. MINER.

James M., son of David and Elizabeth, and nephew of Bishop James M. Thoburn, was born at St. Clairsville, Ohio, June 23, 1856. He was converted at the Sewickley, Pa., camp meeting in 1874. He was licensed to preach by the Allegheny District Conference in 1876, having been recommended by the Quarterly Conference of the North Avenue Methodist Episcopal Church, Allegheny City. He preached his first sermon in Glocker's school house, Batcher's Run, March 4, 1876, from the text John 3:36.

Mr. Thoburn graduated from Allegheny College in 1881, and was honored with the degree of Doctor of Divinity by the same institution in 1892. He was ordained local deacon in 1880, and the following year was admitted on trial in the Erie Conference.

He was united in marriage with Miss Emma F. Merchant, June 14, 1882.

Samuel E. Ryan was born in the town of Canonsburg, Washington Co., Pa., May 6, 1861. When an infant his parents moved to Louisville, Ky. They were members of the Methodist Episcopal Church. His mother dying, he and an infant sister found a home with his pious Methodist grandparents. He was carefully taught in the principles of religion, and cannot remember the time when he did not pray. He was happily converted when eleven years of age. He spent a short time in Waynesburg College, and then entered Allegheny College, where he remained until the close of the sophomore year. He was licensed to preach in 1878, his license

bearing the signature of John Peate, presiding elder of Meadville District. He was employed as a supply on Salem charge, Clarion District, under the presiding elder, P. P. Pinney, where he labored one year, and was then—in 1881—admitted into the ranks of Methodist itinerants. He was transferred to the North Dakota Conference in 1889, and served the Grand Forks District in 1894-'99. He was a delegate to the General Conference of 1900.

In 1339 Edward the Third, King of England, while fighting the French, made a march through Somersetshire. Here lived Henry Bullman, who joined the king, with one hundred of his servants, armed with battle-axes. For valiant service Henry Bullman was knighted, granted a coat of arms, and named Henry Miner. Thomas Miner, the seventh in descent from Henry, came to this country in 1630. The fifth in descent from Thomas Miner was Philo Sidney Miner, who moved from Connecticut to Ohio in 1837. He married Charity Webber in 1844. The family settled at Kinsman, Trumbull county, Ohio, where Clement Wellington Miner was born, March 26, 1854.

In 1873 Clement Wellington entered the East High school of Cleveland in which he pursued studies for four years. He matriculated at Allegheny College in 1877, and graduated in the classical course from the same institution in 1881. In 1906 Allegheny College conferred upon Mr. Miner the degree of Doctor of Divinity. He also pursued a course in history and philosophy following the curriculum required by Syracuse University and completing the same. He was granted a local preacher's license by the Meadville District Conference in 1880. He was admitted on trial in the Erie Conference in 1881 and has successfully filled some of the more important appointments of the conference.

The conference convened for its session of 1882, September 27, at Warren, Pa., with Bishop Matthew Simpson in the chair, and W. F. Day, Secretary.

The following were admitted on trial: C. H. Frampton, W. H. Bunce, W. W. Dale, S. P. Douglas, F. M. Small, Frank Peters, and J. E. Roberts.

W. N. Reno and C. E. Hall were received by transfer.

Harvey Henderson located at his own request.

J. W. Wright, W. F. Wilson, D. H. Muller, L. O. Mead and J. C. Rhodes were removed by transfer.

The decease of John Crum, J. S. Albertson, O. M. Sackett, Stephen Hollen, and W. C. Henderson, which had occurred during the year, was announced.

Wesley W. Dale, C. H. Frampton.

Wesley W. Dale, son of David and Katherine Dale, was born at Fryburg, Pa., March 10, 1853. His parents were English Lutherans. His early days were spent on a farm, and later he was employed in the oil business. At ten years of age he became convinced of sin, and this conviction never left him until the age of eighteen, when he was soundly converted at South Oil City under the labors of Rev. R. B. Boyd. Immediately following his conversion he received exhorter's license.

Mr. Dale says: "Even before conversion I felt a clear call to the ministry, but for years tried to avoid this responsibility by going into business. In 1876 I graduated at Scio College, and in the summer of the same year I received license to preach at Cherry Run camp meeting, at an adjourned quarterly conference. In 1876 I was appointed to Reynoldsville, Pa., as a supply. Feeling the great need of a better education for the work, I again sought employment in the oil country. I then entered Drew Theological Seminary, where I spent four years, and graduated in 1882."

He was admitted on trial in the Erie Conference the same year. He has been blessed in his work in the conference with gracious revivals on the several charges he has served.

Mr. Dale was married to Ella F. Taylor, of Norristown, N. J., in 1882.

Cyrus Hamline Frampton was born in Perry township, Jefferson Co., Pa., April 9, 1857. He was of English descent, being of the fifth generation from one John Frampton, who fled from England because of religious persecutions. His parents were Rev. John and Margaret Matilda Frampton. His mother's maiden name was Brooks. He was educated in various public schools and academies, and engaged in teaching for several years. He enjoyed all the advantages of a good Christian home. He says: "I shall never forget the truths impressed on

my mind by a Christian father and mother. What I am religiously, so far as human agencies are concerned, I owe to the training of my parents." He was converted at a meeting held by Rev. J. H. Laverty—then only an exhorter—in the Whitesville school house. He was licensed to exhort in 1877, and in that capacity did effective service for nearly four years. He speaks of his call to preach: "Previous to my conversion I contemplated the study of law. When I was converted all thought of that profession was erased from my mind and I felt irresistibly convinced that I should preach the gospel, but did not make it known. My friends, some of them ministers of the gospel, corroborated my convictions by saying they thought it was my duty to preach. Oftentimes, as the congregation were singing I have felt forcibly impressed that I should rise and speak to the people, and sometimes could scarcely refrain from doing so."—*(Autobiographical Sketch.)* He was licensed to preach by the Clarion District Conference in 1881. He was admitted to the traveling connection in 1882. In 1890-'93 he was left without appointment to attend school.

F. R. Peters.

Frank Randolph Peters was born in Moon township, Allegheny Co., Pa., March 6, 1858. He was converted under the pastorate of James R. Mills in 1874, and united with the Sewickley Methodist Episcopal Church. He taught school several years. He attended school at the Western University of Pennsylvania, McKeesport Normal School and Academy, Way's Academy of Sewickley, and Mt. Union College. He was licensed to preach by Rev. W. B. Watkins in 1877. Upon the death of John Crum, of the Volant charge, Mr. Peters was employed by the presiding elder, J. W. Blaisdell, to supply the vacancy. The same year—1882—he was received on trial by the Erie Conference.

Mr. Peters was united in marriage with Miss Lizzie T. Anderson, of Sewickley, October 19, 1882.

During his ministry Mr. Peters has enjoyed several gracious revivals. On the Salem, Mercer county, charge he had ninety-one conversions; at White Chapel on the Volant charge, sixty-five, and on the Polk charge, over

one hundred. On the Mahoningtown charge he built the new church at Hillsville at a cost of about $7,000, and was successful in carrying several debt-raising and church-repairing enterprises to a successful issue.

The oldest records now in the possession of the Atwater Methodist Episcopal Church date back to August 10, 1882, during the pastorate of J. H. Merchant. Methodism, however, began in Atwater many years prior to this date. A society was organized and met for worship at the Centre in 1821, when, as an old town record states, the Methodists built a hewed log meeting house "at the crossroads." Later a better building was erected. Henry Shewell is mentioned as one of the early preachers, and also a Mr. Retter. About the year 1869 the society decided to move to the station. The church building was sold to the township trustees for a town hall. The lot upon which the new church was erected was donated by John Whittelsey, and the church building was the gift of Homer Hillyer. While the new church was building the society worshiped in Hillyer Hall. The church was dedicated in the fall of 1870. There are three other names deserving a place in this history for their long-time devotion to the church—Hezekiah Betts, Alarson Horton and Erbin Elton. In 1898 and 1899 there was a great revival under the pastoral labors of H. H. Miller. A new parsonage was erected during the fall of 1899. The lot, valued at $350, was the gift of Randall Whittelsey, and the parsonage was erected by George Stroup, at a cost of $1,600.

The Erie Conference met for its forty-eighth session October 3, 1883, at New Castle, Pa., Bishop Randolph S. Foster presiding, and A. J. Merchant, Secretary.

W. E. Frampton, W. S. Gearhart, J. B. Gilfillan, D. C. Irwin, J. A. Parsons, D. A. Platt, S. H. Prather, W. A. Merriam, J. G. Ginader, and J. M. Edwards were received on trial.

A. S. Dobbs, A. W. Decker, J. C. Rhodes, B. P. Linn and J. W. Spangler were received by transfer.

When the names of W. F. Day, John Prosser, E. J. L. Baker, D. M. Stearns and Thomas Graham were called, it was announced that they had died during the year.

S. H. Prather, D. A. Platt, J. A. Parsons.

Silas H. Prather was born in Venango county, Pa., April 17, 1846. The farm on which he toiled was about five miles from the city of Titusville. He attended the common school, and being an apt scholar, mastered Davies' arithmetic at the age of eight years. When Silas was eleven years old his father removed with his family to Dubuque county, Iowa. At the age of sixteen he began to teach, and at nineteen was principal of the village school, conducting students successfully through several branches, the mastery of which he had accomplished without a teacher. He then attended Epworth Seminary, Epworth, Ia., under the tuition of the Rev. J. H. Rigbee, to whom he acknowledged great indebtedness. In 1872 he came east and taught one year at Cherrytree and two years in the Sunville Seminary. He was then elected county superintendent and filled this office nine years. He received the degrees of Master of Arts and Doctor of Philosophy from Allegheny College. He was licensed to preach in 1872 and was admitted to the Erie Conference on trial in 1883. He was presiding elder of the Meadville District in 1893-'98, and was a delegate to the General Conference of 1896.

Daniel A. Platt was born at Shippenville, Clarion Co., Pa., October 19, 1859. His parents, Alexander J. and Mary J. Armstrong Platt, were of Scotch-Irish ancestry. Daniel spent his early life in his native county, having few educational advantages, and doing such work as was common for boys in a new lumbering country. Many a raft he assisted in guiding down the Clarion and Allegheny rivers. His first trip to Pittsburg was when but fourteen years of age, and it was an event in his young life. His father died when Daniel was but a lad, and the responsibility of a large family fell most heavily upon his young shoulders. He was able to attend Carrier Seminary a few terms, and taught the school in his own district. By diligence in study he laid the foundation for a good education. He was converted at Fisher, now a part of the Sigel charge, in 1878, and was licensed to preach at the District Conference held at Reynoldsville in 1881. His call to preach reached back to his early boyhood, and returned to him again and again, at last

with a clearness and command which could not be misunderstood.

He was united in marriage with Miss Emma Baker, daughter of Dr. C. C. Baker, of Sigel, August 1, 1883, and was admitted on trial in the Erie Conference the same year.

Joseph A. Parsons was born in Cobourg, Northumberland Co., Canada, July 16, 1853. His parents came from England and settled on a tract of land near the village of Fenella. He was the youngest of eleven children, nine of whom grew to manhood and womanhood. On this farm, surrounded by immense forests, broken by an occasional clearing, Joseph spent his early years. In his fifteenth year his father died, his mother having passed to her reward ten years previously. The home was broken up, the farm passed into other hands, the children were scattered, and Joseph made his home with his eldest brother. In 1869 he went to western Ontario, worked on a farm, and in a cheese factory, and engaged in teaching—successfully. He prepared for college in the Collegiate Institute in the city of Brantford, studied two years in the Victoria University, and taught in the Missionary Institute for Indians at Muncey, Ontario. In July, 1883, he was visiting friends in Erie, Pa., when he was persuaded to enter the Erie Conference on trial. He had been licensed to preach in 1880, and had used his license as he had opportunity. While pastor at Saegertown he studied in Allegheny College, from which he graduated in 1888. In 1883 he was united in holy wedlock with Miss E. Josephine Peters, of London, Ontario, Canada.

J. B. Gilfillan, J. G. Ginader, D. C. Irwin.

J. Brewster Gilfillan was born near North Liberty, Mercer Co., Pa., March 1, 1850. He was licensed to preach, admitted on trial in the Erie Conference, and died—all within the year 1883. His appointment was Stoneboro, Pa., which he served but two weeks. "On Monday morning, October 22, while standing, in apparently good health, conversing with a friend near the borders of the beautiful little lake at Stoneboro, the messenger came. He suddenly fell in death, and his pure spirit went up to God. His life-work was done."

On the same morning he had written and placed in his Bible the following statement of his faith: "My faith is strong in the atoning merits of Christ. His promises are yea and amen to them that believe. I do believe, and soon will be at home where there is no more pain and sorrow." Brother Gilfillan came to us from the United Presbyterian Church and made a good Methodist. For several years he was engaged in teaching, and was regarded as a most successful educator. He was an earnest, consistent, sweet-spirited Christian, and entered heartily into the work of the ministry.

John George Ginader was born in Clinton, Oneida Co., N. Y., December 18, 1857. His father, John George, was a native of Wurtemburg, Germany, and his mother, whose maiden name was Dann came from Ireland.

The parents of John G. were members of the Methodist Episcopal Church, their conversion dating subsequent to their arrival in this country, and their children were so carefully trained in this faith that three of the sons entered the Methodist ministry. John George was converted in boyhood, and soon felt himself moved to the holy calling. He was licensed to preach by the Meadville District Conference in 1881, his license bearing the signature of E. D. McCreary. He was received on trial by the Erie Conference in 1883. He had supplied Ellery in 1881, and Sinclairville in 1882.

Daniel C. Irwin, son of Peter R. Irwin and Annie Amelia Knickerbocker Irwin, was born near Kingston, Ulster Co., N. Y., November 14, 1862. In 1872 the family moved into Elk County, Pa., and settled at Ridgway. Daniel was converted at the age of eleven years under the ministry of William Martin. His call to preach, as in many other cases, preceded his conversion. He graduated from the Ridgway High School in 1882. He was licensed to preach in 1878. The same year he supplied Laona Charge under appointment of presiding elder R. W. Scott. He was admitted on trial in the Erie Conference in 1883. While on the Mountain Circuit, he organized classes at Ludlow, Wetmore, Swamp Lodge, Jo Jo, and West Kane. Because of throat difficulties, he was transferred to the North Dakota Conference, and from thence he came to the Genesee Conference where he still labors.

Mr. Irwin was united in marriage with Miss Inez A. Dye, October 15, 1884.

B. P. Linn, W. A. Merriam, A. W. Decker.

Beatty Parks Linn was born in East Sandy, Venango Co., Pa., May 6, 1860. Reared in a Christian home, he was converted under the pastorate of E. M. Kernick, in 1874. He was united in marriage with Miss C. Anna Myers, March 22, 1881, and received on trial in the Upper Iowa Conference in 1882, soon after having received license to preach. One year later he was transferred to the Erie Conference. While pastor at Plumer he attended Allegheny College. "For several months before leaving college his health began to decline, yet with an extraordinary fortitude and burning zeal for his Master, though against the wish of his friends, he undertook the work at Karns City. His earnest efforts in preaching, pastoral visiting and improving the church property very soon won the hearts of the people, and he had the pleasure of seeing the work of the Lord prospering in his hands. But in less than three months the development of a new phase of his disease warned him that he must seek medical aid in the hospital. His last service, held in Karns City, was very impressive. His test was 1 John iv. 7; 'Beloved, let us love one another, for love is of God.' He preached, supporting his feeble body by holding to the desk before him, to a congregation bathed in tears. It seemed sadly evident to his hearers that they should see his face no more. And so it proved. The next morning he started for the Methodist Hospital, Brooklyn, N. Y. There he was very kindly cared for, and received such medical aid as could be rendered; but his disease had progressed so far that the case was hopeless. He died at the hospital December 18, 1889."

William A. Merriam was born in Jamestown, N. Y., April 14, 1838. His educational advantages were limited to the public schools and academy at Jamestown, but these he well improved. He was converted on the last day of 1857, and was immediately recognized by the church as one whom God had qualified for the work of the ministry. He was not, however, persuaded to accept a license to preach until 1871. He used his local preacher's license until 1883, when he was received on trial in

the Erie Conference. He had conducted revivals of great power, resulting in the conversion of large numbers and in the strengthening of the churches, and supplied Kinzua, Ellery, and Leon Charges. He went forth in the regular itinerant ranks well equipped with gifts, grace, and usefulness—all thoroughly tested. He finished his earthly course at Edenburg, Pa., March 2, 1895.

Brother Merriam was companionable, warm-hearted, generous, true, kindly, sympathetic. He was a good preacher, and possessed great power in prayer. He was devoted to his work, having an eye single to the glory of God. During his last illness, his sufferings were great; but he trusted in the living God, calmly made arrangements for his funeral, comforted his weeping family, and yielded his spirit to the kiss of God.

Mr. Merriam was twice married. His first wife, Hannah Jones, died in 1865. He was united in marriage with Miss Maria Jones in 1866.

Alonzo W. Decker was born in Adamsville, Muskingum Co., Ohio. He was born of Methodist parents, his father, Dr. H. Decker, being a most efficient steward, and his mother a most blessed holy woman. He was a Christian from his earliest childhood, taking part in all the services of the church as opportunity presented. He entered on a business career in the city of Zanesville, but God had a greater work for him. He says: "One day after spending some time with father and mother, I started back to the city, thirteen miles distant, when I became so overwhelmed and burdened for myself and the salvation of the world, that I fell on my knees under a spreading oak and poured out my soul to God. A greater peace came into my soul than I ever knew before. Was it conversion? Was it a 'second blessing?' To me it was a call to the ministry, and I was not disobedient." Mr. Decker closed his business and spent a year in Scio College. He then preached one year, and saw five hundred converted. This was in the state of Missouri. This success so encouraged him that he concluded not to return to his studies, but—in 1878—was admitted on trial in the Arkansas Conference, and appointed to Little Rock. Here he assisted in the establishment of the Philander Smith College. After one year spent in Dennison, Texas, he was compelled, because of ill health,

to take the supernumerary relation and return north. He entered Allegheny College, and was soon called to supply the State Street Church, at Meadville. He was transferred to the Erie Conference in 1883, and after five years of successful work, left us for the Genesee Conference, where he still labors. He has uniformly met with great success in revival work.

The first Methodist preaching in Kinzua township was of early date. Services were held in private houses and barns. In the first class we find the names of John Hamlin, Jacob Hamlin, Comfort Hamlin, Samuel Morrison, James Morrison, Elijah Morrison, Levi Morrison, John Campbell, and John English, with their wives. About 1848 John English gave the site upon which a house of worship and parsonage were erected at a cost of about $2,500.—*(History of Warren County, D. Mason & Co., 1887, pp. 482, 483.)*

The Erie Conference met October 8, 1884, at Erie, Pa., Bishop Henry W. Warren being the president and F. H. Beck the secretary.

The following were admitted on trial: W. P. Arbuckle, Victor Cornuelle, T. J. Hamilton, G. H. Humason, C. M. Miller, F. M. Mills, O. H. Nickle, S. M. Nickle, A. B. Phillips, S. M. Sartwell, L. W. Showers, and C. R. Thoburn.

J. Z. Armstrong, J. M. Barker, W. M. Canfield, A. E. Colegrove, A. C. Ellis, and W. H. Pearce were received by transfer.

A. L. Brand was received from the Evangelical Advent Association.

J. E. Roberts, at his own request, was discontinued.

C. J. Brown, A. N. Craft, E. D. McCreary, J. W. Spangler, J. M. Thoburn, and J. G. Townsend were removed by transfer.

The following had died during the year: · John Abbott, J. B. Gilfillan, Thomas Stubbs, A. C. Tibbetts, and W. W. Woodworth.

O. H. Nickle, A. B. Phillips.

Oliver H. Nickle was born at Nickleville, Venango Co., Pa., April 12, 1855. His father was of Scotch-Irish descent, and a rigid Calvinist of the Presbyterian faith: his mother, Mary A. Myers Nickle, was of Methodist

parentage. Oliver was born and raised on a farm, and attended the public schools of his native place, pursuing studies later in Corsica Adcademy and the Edinboro State Normal School. At eighteen years of age he began to teach, and taught during the winter for eleven years.

He was converted under the labors of W. S. Shepard assisted by Miss Maria Stratton in the winter of 1879, though he did not experience the peace for which he ardently longed until one year later. He had "discovered" during the year that he was a Methodist, and, hence, united with the Methodist Episcopal Church. His call to preach followed close upon his conversion, but he opened his heart to no one, and shrank from the responsibility. The call became louder and more imperative. The death of a brother-in-law caused him to review the whole question, and the result was that he sought his class-leader to whom he unburdened his heart. His class-leader responded quickly and the same day R. M. Felt, his pastor, gave him license to exhort. He was licensed to preach by the Rockland Quarterly Conference in 1883, P. P. Pinney, the presiding elder, signing the license. He was received on trial by the Erie Conference in 1884.

Asaph B. Phillips was born in Margaree, Inverness Co., Cape Breton, September 22, 1860. His parents, Henry and Annie Phillips, were for many years prominent and efficient members of the Congregational Church. Brother Phillips says: "From my earliest recollection I have endeavored to live a Christian life. Special religious instruction was given me, not only in the Sunday School, but also by my devoted parents, and in early childhood I felt a consciousness of my sins and wept over them again and again, and prayed for forgiveness and salvation. My burdened soul found no rest only at the cross, but still had not the evidence of acceptance with God. At the age of sixteen, during a sweeping revival, I earnestly sought the Lord, and at the midnight hour while in the pleading prayerfulness of my heart, my faith took hold on God, and I experienced the mighty change. My soul was flooded with his glory and the joy of a new life in Christ Jesus was inexpressible. It was then I felt a call to the ministry, the divinity of which I have never for a single moment doubted, and from that day

to the present I have endeavored, by utilizing my time and the means at my command to the best possible advantage, to gain a proficiency for that work which is as dear to me as life itself."

Mr. Phillips came to America in 1881. In 1882 he was married to Miss Ella Moore, of Luthersburg, Pa. He was licensed to preach in 1883, his license bearing the signature of P. P. Pinney, presiding elder of Clarion District. He was admitted to the ranks of the itinerant army in 1884.

G. H. Humason, W. P. Arbuckle.

George H. Humason was born in Buffalo, N. Y., August 3, 1850, of New England Puritan parentage. His parents were members of the Presbyterian Church and were very strict Calvinists.

He obtained his early education in the public schools of his native city. In 1866 he attended the Stamford Institute, of Stamford, Conn., and finished his schooling at the Buffalo Academy in 1869. He was strongly convicted of sin in a Methodist prayer meeting in 1865, and united with the Lafayette Street Presbyterian Church of Buffalo, N. Y., March 21, 1866. He felt called to the ministry at the time of his conversion, and began to prepare to become a Presbyterian clergyman, but his father met with financial reverses and George concluded to learn the tanner's trade. On the 19th of September, 1872, he was married to Miss Mary E. Smith, of Buffalo, N. Y. In 1884 he united with the Corry Methodist Episcopal Church and was licensed to preach by its Quarterly Conference July 29, 1884. In 1884 he was admitted on trial in the Erie Conference and appointed junior preacher on the North Corry Circuit by Bishop Warren.

William Perry Arbuckle was born in Mercer, Pa., October 7, 1862; and died at Plainville, Conn., August 11, 1894. He was of good Methodist parentage, and early instructed in the Holy Scriptures and the doctrines of the Church. He was converted at the age of fourteen, graduated at Oberlin College, and at Boston University School of Theology. He was admitted on trial in the Erie Conference in 1884, transferred to the New England Conference in 1887, re-transferred to the Erie Conference in 1888, and transferred to the New York East

Conference in 1890. While connected with our conference he served Meadville Second Church and Centerville on the New Castle District. During his brief ministry he did most earnest and successful work for the Master.

Mr. Arbuckle was united in marriage with Miss Anna Whieldon, of Fredonia, Pa., in 1886.

R. S. Borland, presiding elder of Jamestown District, writes: "Rev. J. W. Wilson has added another to the long list of churches he has planned and provided. The last one is situated at Carter Hill, on the North Corry and Columbus Charge. The people of that neighborhood had worshiped in private dwellings and in school houses for half a century. Under Brother Wilson's leadership, the building of a church was undertaken a few months since. It was dedicated on Thursday, January 3. It is a modest structure, very substantial and very neat, costing about $1,200."

"In the early eighties a little company of men and women, 'having the form of godliness and seeking the power thereof' met in the school house at Macedonia, Pa.—Anson Postoffice." The society grew and flourished, and the school house became too small for their accommodation. On February 2, 1886, the first lumber for a new church was sawn. However, work was not commenced on the building until the summer of 1889. The church was dedicated in the fall of the same year, under the pastorate of F. A. Mills. The work has been supplied by the conference appointee to the "Greenfield and Mina" Circuit—special arrangements being made with the pastor. When this charge was divided, Macedonia was attached to Greenfield with which it formed Greenfield Circuit. The following are the names of the original members: Caleb Bogue, Sarah Bogue, Waity Bogue, Eddie Bogue, May L. Brown, Eliza Emery, Julia May Emery, Doll Kimball, Frank Preble, Timothy Studivant, Naomi Studivant, May Studivant, and Jennie Studivant.

The Erie Conference met for its fiftieth session at Sharon, Pa., September 10, 1885, Bishop Stephen M. Merrill in the chair and F. H. Beck, Secretary.

The following were received on trial: A. C. Bowers, J. Palmer Burns, R. A. Buzza, W. K. Crosby, J. C. Gillette, M. F. Laughlin, J. R. Miller, C. H. Quick, and J. C. Wharton.

The following were received by transfer: L. W. Elkins, H. E. Johnson, and W. B. Trevey.

Henry E. Johnson was received from the Independent Methodist Church.

Washington Hollister was permitted to withdraw under charges.

A. B. Hyde, J. W. Martin, C. M. Miller, W. H. Swartz, and C. R. Thoburn were removed by transfer.

The deaths, during the year, of G. M. Eberman, J. K. Hallock, E. A. Johnson, Joseph Lenlie, J. R. Lyon, and John Perry were announced.

W. B. Trevey, J. C. Wharton.

William B. Trevey was born in Amherst County, Va., September 26, 1855; and died at Saegertown, Pa., September 12, 1887. His conversion occurred in early childhood; or, shall we not say that he never consciously departed from God? His religious life was, in its characteristics, ideal—ardent devotion, heavenly mindedness, constant fellowship with the Spirit, a walk close with God, active service. "He spent much of his time in the attitude and spirit of prayer. His study was his trysting—place, where he held joyous communion with God. His family altar ever bore incense to heaven. He deeply impressed all, who either saw or heard him, that he was an ambassador from the skies." He had a cultured mind and a cultured heart. The fields where he labored yielded abundant harvests. He was a "choice young man."

He was licensed to preach in 1876, and the next year entered the West Virginia Conference. After two years he was discontinued on account of failing health; but was readmitted in 1881, and on November 2d of same year he was united in marriage with Miss Mary I. Taylor, of Moundsville, West Virginia. In 1884 he entered Allegheny College, and the next year was transferred to the Erie Conference. Inflammation of the optic nerve compelled him to forego his studies; and he supplied State Street Church, Meadville, the latter part of the year. At the conference of 1885, he was appointed to Saegertown where he finished his earthly course.

"His last illness was of seven weeks' duration. Though his sufferings were at times very extreme, he bore all with a heroism born of Christian faith. His patience

was perfect. His hope was, indeed, 'like an anchor.' His departure was triumphant. He leaves, as a rich legacy, to his bereft kindred and to the church, the aroma of a pure, unselfish Christian life."

James C. Wharton was born in London, England, November, 1851. His father died when the lad was about 14 months old; his mother came to this country when he was two or three years of age. Some time after coming to New York the mother married a journeyman printer, Wm. S. Brazier. They lived in Brooklyn for a time, when they moved to Newbern, N. C. About three years after coming to Newbern his mother died. After the death of his mother, the stepfather told him he could take care of him no longer. Thus he was turned into the streets of a large town having nowhere to lay his head. But He who promises to be the "Father of the fatherless' watched over him, and before night one of His servants, the pastor of the Episcopal church, found the boy and provided a temporary home.

He was afterwards taken to live with a farmer about sixteen miles out of town. This was in the year 1860. In February, 1862, Newbern was captured by General Burnsides. In the fall of this year James ran away from the place where he was living, and succeeded in crossing the lines and reaching the Union army. He fell in with the soldiers of Co. F, 58th Regt., P. V., and remained with the army until June, 1864, when he came home with one of the soldiers, Mr. W. E .Hewitt, now of Brockwayville, Pa. With the parents of this then young soldier he found a kind, Christian home, where he lived till he was nineteen years old. Previous to coming north he had but little opportunity to go to school. For six years after coming to Mr. Hewitt's he attended the district school in winter and worked on the farm in summer. He then took a course of study at Chamberlain Institute, and one term at Edinboro State Normal School. From 1870 to 1879 was spent in attending school and teaching.

From 1879 to 1885 he was engaged in bookkeeping and mercantile life. In May, 1879, he was united in marriage with Miss Linda P. Meredith. In 1884 his wife was taken by death, leaving three small children. In 1886 he was again married to Miss Lenora J. Whiting of Sterling, Pa. At the age of fourteen he united with

the Methodist Episcopal Church under the pastorate of F. A. Archibald, and was admitted on trial in the Erie Conference in 1885.

After fourteen years of active service, he superannuated in 1899.

Grace Methodist Episcopal Church, Grove City—formerly Wolf Creek—Pennsylvania, was originally a class connected with the Harrisville Circuit, and dates back to 1845. It is claimed, however, that an organization had been effected in connection with the Clintonville Circuit long prior to this date. The first church building stood north of the town, and was inconvenient for the later membership. The present handsome brick structure, costing $12,000, was dedicated February 27, 1885.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 508, 509.)*

The Erie Conference met at Brookville, Pa., September 9, 1886, Bishop Edward C. Andrews presiding and F. H. Beck, Secretary.

Thomas Berry, S. M. Gordon, W. P. Murray, T. J. Pratt, and C. C. Rumberger were received on trial.

S. S. Burton was received by transfer.

B. L. Perry was readmitted.

R. A. McIntyre was received from the United Brethren in Christ.

W. H. Pearce and W. W. Painter were removed by transfer.

S. P. Douglas was located at his own request and Orrin Babcock was located.

W. M. Taylor was permitted to withdraw under charges and A. S. Dobbs was expelled.

C. C. Rumberger, R. A. McIntyre.

Cyrus Craig Rumberger was born March 24, 1851. He received his academic education in the public schools of Butler County, Pa., and at Westminster College. In 1872 he graduated with high honors from the Medical Department of the University of Pennsylvania and practiced medicine for fourteen years. He was generally recognized as one of the most successful physicians and surgeons in Pennsylvania. He was converted under the ministry of the late Manassas Miller and almost immediately felt the call to preach. He who had been a success-

ful physician to the body became henceforth a successful physician of souls to the attestation of which many will rise and call him blessed. He was strong as a preacher, popular as a pastor, successful as a soul winner and eminently so in bringing *men* to Christ. He was a man of strong character, strong convictions, unswerving adhesion to principle, unflagging energies and close application to duty.

As treasurer of Erie Conference hundreds of thousands of dollars passed through his hands and the marvel of his brethren was, that the moneys coming into his hands in such large sums, the treasurer's reports were so free from error. Genial by nature, uniformly courteous, he, through his painstaking attention to his work and little kindnesses to all having business with the treasurer, became a brother much beloved.

He was married to Miss Jennie Clark, March 24, 1870.

His last months were characterized by a brave fight for life and health. He traveled in the South with the hope of being helped. It seemed that he would be restored and he returned home apparently much improved in health, but his hopes were not well founded for he was taken to his room shortly after his return and was only out of his home once before the end came. Through pain, failing powers, and even delirium, he was marvelously sustained by divine grace.

Robert A. McIntyre was born near the city of Glasgow, Scotland, September 5, 1845. He was the oldest of his father's family. When Robert was about eight years of age, the family came to America and a few months after their arrival in New York, came to Pennsylvania. In 1856 his parents were converted and united with the Methodist Episcopal Church in Clarksville, Mercer Co., Pa. Robert was converted at West Middlesex through the instrumentality of W. H. Mossman, pastor. He united with the Methodist Episcopal Church and has remained within her fold from that time until the present, with the exception of five years, during which he was associated with the United Brethren. After attending the common schools of the community in which he lived, he completed a course of study in Western Reserve Seminary, West Farmington, Ohio. He was licensed to preach by the Middlesex Quarterly Conference. In 1880 he

joined the United Brethren Church—that Church being the most convenient to his new home. From this society he also received license to preach, and practiced his gifts and graces as opportunity offered. After resisting the calls of duty for some time, and after a serious attack of typhoid fever, he was willing to surrender and do the Lord's will, and was received on trial by the Erie Conference of the United Brethren Church. This was in the fall of 1882.

Withdrawing from that Church, he was admitted on trial in the Erie Conference of the Methodist Episcopal Church in 1886, and assigned to his first charge, Centerville, Crawford County, Pennsylvania.

The part taken by the Erie Conference in the encouragment of Christian education and the promotion of sound learning has been a noble one. It has been characterized by a liberality and self-sacrificing spirit worthy of all praise. The fathers builded well, and the children have entered upon a goodly heritage. It cost faith and prayer, but the outlay has been justified by the results. We cannot speak of these Methodist schools in detail—Western Reserve Seminary, Willoughby College, Poland Academy, Lake Shore Seminary, Carrier Seminary, and others. We confine our attention to Chamberlain Institute, and Allegheny College.

Chamberlain Collegiate Institute.

Randolph Academy and Female Seminary was opened in 1850, having been projected at a Fourth of July celebration held the previous year. It was the first academy established in the county, but it was not chartered until the following January. The trustees, under the act of incorporation, were Hon. Benjamin Chamberlain, President; T. S. Sheldon, Secretary; Addison Crowley, Treasurer, and Rufus Crowley, J. E. Weeden, A. G. Dow, Samuel Ewing, David Benson, Wm. K. Miller, Spencer Scudder, Samuel Barrows and Merrick Nutting. The original building was forty-four by eighty-four feet, three stories high, and cost practically five thousand dollars. Prof. Samuel G. Love was the first principal. The school opened with one hundred and eighty-four students, showing that it was truly appreciated by the people of that early date. Prof. Love held his position for

three years, during which time the school was kept in a flourishing condition. He was followed by Rev. T. Durland, who taught one year. Prof. Henry S. Welton succeeded Mr. Durland, and remained one year. Rev. J. W. B. Clark taught from 1855 to 1857, and was followed by Rev. W. H. Marsh and Rev. O. S. Gibson, who each taught one year. The fall of 1858 found the school in a depressed condition, with few students in attendance. Under these circumstances Prof. Love was invited to return and look the ground over with the view of again taking charge of the school. He resumed control and it very soon regained its popularity under his efficient management, which continued for six years.

The excitements of the war had their effect upon the minds of the young men of the academy. A military company was formed and drilling became a part of the regular work of the students. More than two hundred of the old Randolph Academy boys went out from the pursuit of their studies to offer their lives upon their country's altar.

In order to avail themselves of the privileges offered by the regents of the university, it was necessary that the academy be in possession of one hundred and fifty dollars' worth of apparatus and maps. Accordingly, at the close of the first term of school in 1850, Prof. Love went to New York and purchased that amount, and the next year the Board of Regents appointed the academy one of the institutions to give instruction to teachers' classes, and it has continued so to do to the present time.

There have been in attendance about nine thousand students.

In 1863 an ell was added to the academy building, forty by sixty-six feet, and two stories high, at a cost of two thousand dollars.

In 1867 Judge Chamberlain, a man of great wealth, who had long been interested in the school, proposed, upon certain conditions, to give it a liberal endowment. Having been a life-long member of the Methodist Episcopal Church, he desired to place the institution under the general supervision of the Erie Annual Conference of that church, and the conditions upon which he proposed to give the endowment were, that an act of the Legislature should be procured authorizing the Erie An-

nual Conference to appoint the Board of Trustees and exercise other supervisory powers.

The next year, with the consent of the old Board of Trustees and the community generally, the act was passed and, in honor of its benefactor, the name of the school was changed to Chamberlain Institute. Since that time the institution has been under the two-fold control of the State Board of Regents and the Erie Annual Conference.

At the same time the citizens of the place generously added twenty acres to the campus upon which Judge Chamberlain erected a beautiful brick boarding hall at a cost of fifty thousand dollars, and, in addition, gave an endowment of forty thousand dollars.

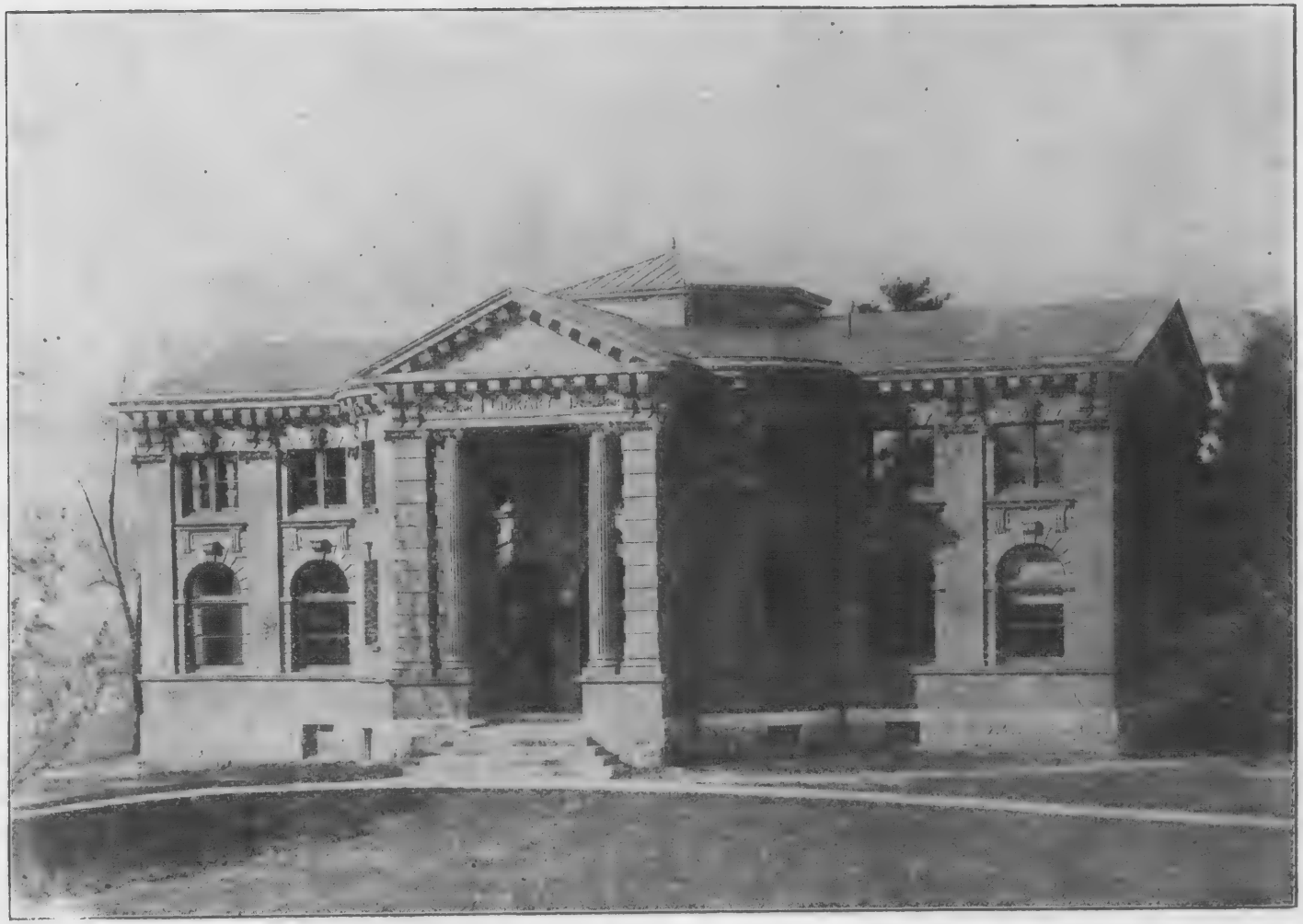
After the resignation of Prof. Love the position was held successively by the following in their turn: Rev. Charles Hollaway, Prof. Erastus Crosby, Rev. A. S. Dobbs and Prof. R. E. Post.

In 1870 the trustees engaged Prof. J. T. Edwards, of Rhode Island, as principal of the Institute. Shortly after this time the beautiful and commodious boarding hall was burned to the ground, involving great loss. Dr. Edwards at once gave himself untiringly to the work of rebuilding and complete success was the merited result. In 1887 the chapel building was remodeled, but was later destroyed by fire. The present building was erected under the leadership of Dr. E. A. Bishop, who in 1893, succeeded to the position of principal, which for twenty three years had been so successfully held by Dr. Edwards.

At the present time the Chamberlain Institute is conducted as a military school, under the wise and magnetic leadership of Col. J. E. Dunn.

Allegheny College.

Following is a copy of the first advertisement of Allegheny College ever published. It appeared in a Meadville paper in the year 1816, within a few months after the college was organized. It would almost seem that the Methodist future of the college was prophesied in the description of the preparatory students as "probationers." It will be seen that even as far back as 1816 the



THE LIBRARY, ALLEGHENY COLLEGE.

freshman in Allegheny College had to do pretty stiff work:

"Allegheny College.

"This institution having been duly organized and the subscriber having been duly appointed President and a Professor of the same, takes this method to inform the public of the terms on which students, desirous of a liberal education and disposed to become members of it, can be accommodated.

"1. Tuition, $6 a quarter.

"2. Boarding, one dollar and fifty cents a week, or,

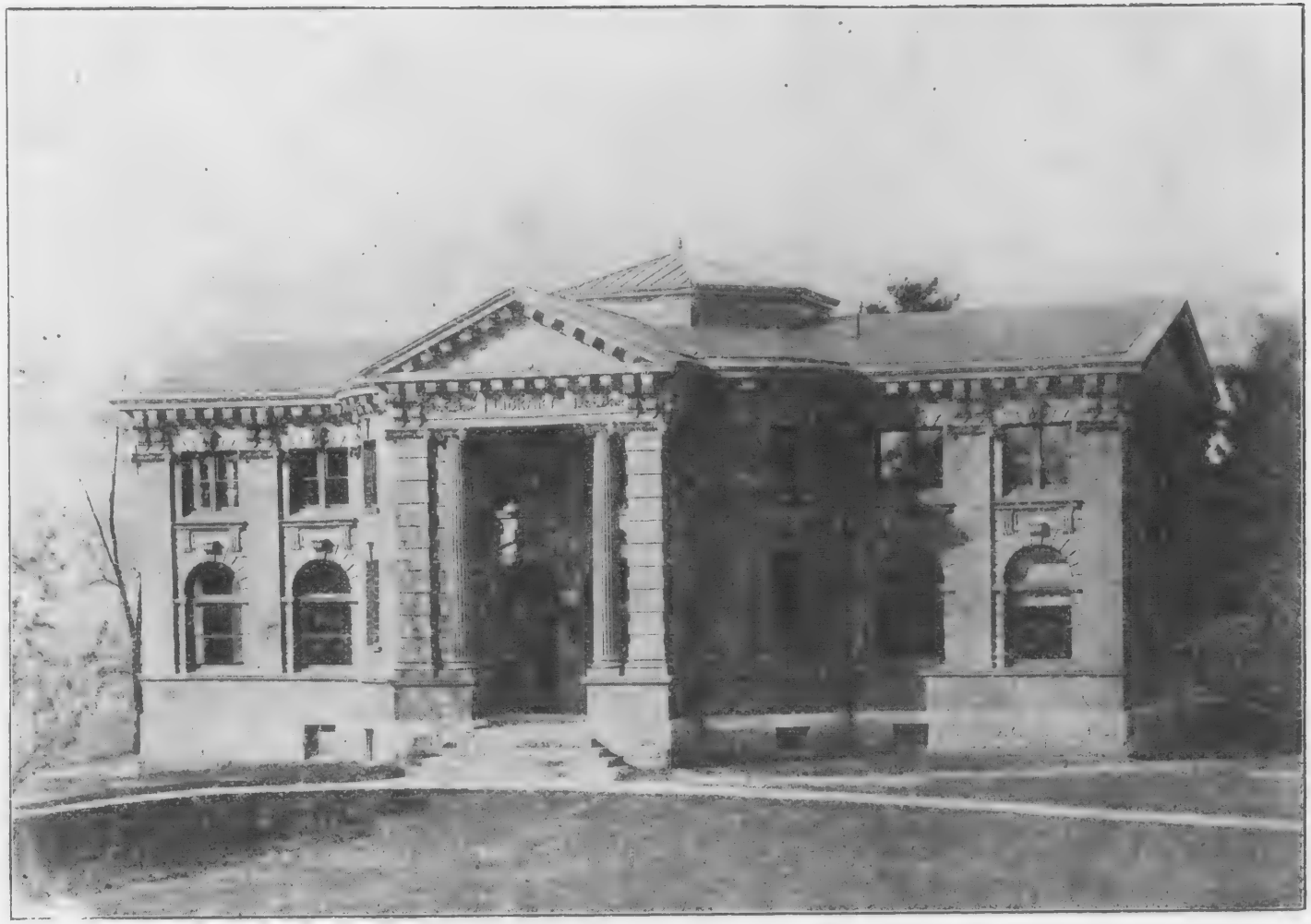
"3. Boarding, washing, lodging, and tuition at 130 dollars a year.

"Payable quarterly, and no extra charge during the vacations, if any should find it for their convenience to spend them in Meadville.

"Probationers are here instructed in Latin, Greek, &c., preparatory to admission into the collegiate classes.

"The Freshman class is, at present, attending to Sallust, Horace, Xenophon's Anabasis, Homer's Iliad, the Hebrew, French and English languages, arithmetic, Holme's Rhetorick, &c. "Timothy Alden."

Travelers from Erie to Pittsburg in 1815, by way of the Waterford and Allegheny turnpike—now called Main street in Meadville—on coming to the top of the hill which overlooks the silvery curve of French creek where the Cussewago falls into it, saw at their feet on the left bank of the stream, a village of perhaps a hundred white wooden houses and black log huts, scattered along three or four parallel and cross streets, and surrounded by cleared fields thickly dotted with stumps. To this village of less than five hundred people came in June, 1815, the Presbyterian preacher and teacher, Timothy Alden, from New York City, to visit his cousin, Major Alden, one of its most prosperous and progressive citizens. This Timothy Alden was a graduate of Harvard College, and a lineal descendent of John Alden, of the Mayflower. He had come five hundred miles through the wilderness not merely to pay a visit, but to found a college. He had looked over a map of the country, and concluded that Meadville would be a good place for the institution he had been dreaming of. Major Alden favored the plan,



THE LIBRARY, ALLEGHENY COLLEGE.

freshman in Allegheny College had to do pretty stiff work:

"Allegheny College.

"This institution having been duly organized and the subscriber having been duly appointed President and a Professor of the same, takes this method to inform the public of the terms on which students, desirous of a liberal education and disposed to become members of it, can be accommodated.

"1. Tuition, $6 a quarter.

"2. Boarding, one dollar and fifty cents a week, or,

"3. Boarding, washing, lodging, and tuition at 130 dollars a year.

"Payable quarterly, and no extra charge during the vacations, if any should find it for their convenience to spend them in Meadville.

"Probationers are here instructed in Latin, Greek, &c., preparatory to admission into the collegiate classes.

"The Freshman class is, at present, attending to Sallust, Horace, Xenophon's Anabasis, Homer's Iliad, the Hebrew, French and English languages, arithmetic, Holme's Rhetorick, &c. "Timothy Alden."

Travelers from Erie to Pittsburg in 1815, by way of the Waterford and Allegheny turnpike—now called Main street in Meadville—on coming to the top of the hill which overlooks the silvery curve of French creek where the Cussewago falls into it, saw at their feet on the left bank of the stream, a village of perhaps a hundred white wooden houses and black log huts, scattered along three or four parallel and cross streets, and surrounded by cleared fields thickly dotted with stumps. To this village of less than five hundred people came in June, 1815, the Presbyterian preacher and teacher, Timothy Alden, from New York City, to visit his cousin, Major Alden, one of its most prosperous and progressive citizens. This Timothy Alden was a graduate of Harvard College, and a lineal descendent of John Alden, of the Mayflower. He had come five hundred miles through the wilderness not merely to pay a visit, but to found a college. He had looked over a map of the country, and concluded that Meadville would be a good place for the institution he had been dreaming of. Major Alden favored the plan,



NEWTON OBSERVATORY, ALLEGHENY COLLEGE.

introduced his cousin to the Rev. Robert Johnston, then pastor of the First Presbyterian Church, and the outcome was the historic meeting of citizens in the log court house on the evening of June 20, 1815.

At this meeting Major Alden was called to the chair, and John Reynolds was chosen secretary and treasurer. It was voted to found an institution of learning, to be called from the name of the chief river of the region, Allegheny College. The Rev. Timothy Alden was elected president, and the Rev. Robert Johnston, vice president, and the former was directed to go east and gather whatever he could of value for the new enterprise.

The same year the charter was conferred (1817) the first commencement was held in the old log court house. For here, or in Doctor Alden's house, was given the college instruction during the five years before Bentley Hall was built. A program of this first commencement is still preserved. Four Latin orations and one Hebrew oration were delivered, but there were no graduates. Indeed, there were only twelve graduates during all the fifteen years of Dr. Alden's administration.

The first building was called Bentley Hall, in honor of the Rev. William Bentley, of Salem, Mass., who at his death in 1820 left to the college his library, valued at $3,000. There is a tradition that Harvard had her eye on this rare collection of books, and had honored its owner in anticipation of the bequest, but was supplanted by the little college on the frontier. The gift was due to Dr. Alden's personal influence, as was the donation soon after by the Hon. James Winthrop, LL.D., of Cambridge, Mass., of a library valued at $6,400. The founder of Allegheny College, being a thorough scholar himself, evidently realized that good books are as necessary to higher learning as good instructors, for at the end of his administration the college had a library worth $20,000.

The Presbyterian Church, to which it looked for its main support, already had two small colleges in western Pennsylvania. For this reason Dr. Alden's petition that the Presbytery of Erie take Allegheny College under its patronage, met with a strong refusal. The enterprise which had absorbed the best years of his life seemed a failure. With a heavy heart he resigned and gave up all relations to the institution.



NEWTON OBSERVATORY, ALLEGHENY COLLEGE.

introduced his cousin to the Rev. Robert Johnston, then pastor of the First Presbyterian Church, and the outcome was the historic meeting of citizens in the log court house on the evening of June 20, 1815.

At this meeting Major Alden was called to the chair, and John Reynolds was chosen secretary and treasurer. It was voted to found an institution of learning, to be called from the name of the chief river of the region, Allegheny College. The Rev. Timothy Alden was elected president, and the Rev. Robert Johnston, vice president, and the former was directed to go east and gather whatever he could of value for the new enterprise.

The same year the charter was conferred (1817) the first commencement was held in the old log court house. For here, or in Doctor Alden's house, was given the college instruction during the five years before Bentley Hall was built. A program of this first commencement is still preserved. Four Latin orations and one Hebrew oration were delivered, but there were no graduates. Indeed, there were only twelve graduates during all the fifteen years of Dr. Alden's administration.

The first building was called Bentley Hall, in honor of the Rev. William Bentley, of Salem, Mass., who at his death in 1820 left to the college his library, valued at $3,000. There is a tradition that Harvard had her eye on this rare collection of books, and had honored its owner in anticipation of the bequest, but was supplanted by the little college on the frontier. The gift was due to Dr. Alden's personal influence, as was the donation soon after by the Hon. James Winthrop, LL.D., of Cambridge, Mass., of a library valued at $6,400. The founder of Allegheny College, being a thorough scholar himself, evidently realized that good books are as necessary to higher learning as good instructors, for at the end of his administration the college had a library worth $20,000.

The Presbyterian Church, to which it looked for its main support, already had two small colleges in western Pennsylvania. For this reason Dr. Alden's petition that the Presbytery of Erie take Allegheny College under its patronage, met with a strong refusal. The enterprise which had absorbed the best years of his life seemed a failure. With a heavy heart he resigned and gave up all relations to the institution.

For two years after 1831 Bentley Hall stood deserted. Then the eloquent young Homer J. Clark came to Meadville to be the pastor of the First Methodist Church. He had been professor and agent for Madison College, at Uniontown, Pa., a struggling little institution, chiefly remembered now as the Methodist forerunner of Allegheny College and as the alma mater of Matthew Simpson. It was young Clark who first resolved to secure the deserted college for Methodism. Through his influence, and to this end, the Pittsburg Conference of Methodist preachers met in Meadville in July, 1833. The trustees of the college, utterly discouraged, and seeing no future for the institution without the support of some church, offered to turn it over to the conference. The offer was accepted and plans were made to raise $20,000 for endowment. The institution opened in November, 1833, with the Rev. Martin Ruter, D.D., as president; the Rev. Homer J. Clark as vice president. Only thirty students were enrolled at the opening, but at the close of four years of Dr. Ruter's presidency, the number of students for the year was one hundred and forty-six. The number of gradutes during the four years was fourteen.

The most notable result of Homer J. Clark's administration (1837-'47) was the adding of $60,000 to the endowment. The state had been appropriating $1,000 a year for six years, up to 1844, when this prop fell away. The college was closed for a year, while Dr. Clark went begging for its relief. By his hard labors its future was made secure.

Then came the gentle Dr. John Barker. He had succeeded Matthew Simpson here in 1839 as professor of natural science, and gone to Transylvania College, Ky., seven years later as professor of ancient languages. The visible memorial of his presence is Ruter Hall, built in 1855, and paid for by the citizens of Meadville; but a more enviable memorial of him is the invisible one—the affection for him which lives in the hearts of all who knew him, and will be spoken of whenever his name is mentioned in all time. He was at home as a teacher in all departments, and students were equally delighted to pass an hour with him in mathematics or in Greek. As a preacher and lecturer he was genial, witty, and thoroughly up to the times. Though repeatedly offered other

positions with better salary, he remained true to Allegheny until he was smitten down with apoplexy in the twelfth year of his incumbency, December, 1859.

President Barker's successor was Dr. George W. Loomis. Soon after his inauguration came the Civil War. Patriotism ran high among the professors and students. A company was formed to go from the college—Company I, Thirty-ninth Regiment. Ira Ayer, a student and the only member who knew tactics, was made captain. Just before their leaving, Dr. Loomis addressed the student company drawn up in line, and told them that if any of them showed the white feather he never wanted him to come back to Allegheny. Twenty-eight of them did not come back, for they were buried in southern fields. But their old flag was brought back, and is now one of the most precious relics in the possession of the college.

During the administration of Dr. Loomis, Culver Hall —burnt in 1884—was built in 1864, furnishing dormitories for one hundred students, and large additions were made to the endowment. Perhaps the most notable event during his term was the admission of young women as students (1870). Allegheny was one of the first colleges in the country to make this innovation.

The next president was Dr. Lucius H. Bugbee, who came from the headship of the Woman's College at Cincinnati. At the beginning of his term, Alexander Bradley contributed an additional $6,000, briging the total of his gifts up to a sum sufficient to endow the chair of Latin. During this time also Hulings Hall was built, thus carrying to practical realization the policy of co-education adopted by the preceding administration. The college furnishes to young women the highest educational advantages open to young men, and also the best features of a distinctively woman's college. Hulings Hall has rooms for fifty young women. It is provided with all modern improvements and makes an ideal college home.

Dr. David H. Wheeler succeeded President Bugbee in 1883 and continued in office for ten years, with the exception of one year (1888-'89), when Dr. Wilbur G. Williams was president. During these ten years the course in civil engineering was established. Wilcox Hall of Science was erected, giving to the departments of Physics and Chemistry ample room for lecture and lab-

oratory work. Its equipment is complete and up to date. The field of instruction was materially broadened and the courses of study modernized.

In 1893 Rev. William H. Crawford, D.D., was called to the presidency. Since then the college has made marked progress in every line. The buildings have increased from four to eight. The great natural beauties of the campus have been supplemented by care and wise improvements. The endowment has been considerably more than doubled; new departments of instruction have been added; greatly increased facilities in library and laboratories have been secured; and the reputation of the college for sound and thorough scholarship has been greatly enhanced.

In 1896 the gymnasium was erected, and since then regular instruction in physical training under skilled and experienced teachers has been a part of the curriculum for all students.

In 1900 Mrs. Mary C. Newton, of Batavia, Ill., contributed funds for the erection of an observatory, which is named in honor of her husband, who had been a student in the college.

In 1901 Captain John B. Ford gave money for the Ford Memorial Chapel. In the richness and chasteness of the exterior finish and interior appointments the building is one of the finest college chapels in the country. Three grand-daughters of Captain Ford contributed $6,000 for a splendid pipe organ, which is used daily in the chapel exercises. The beautiful chapel and organ are one of the positive educational forces of the college.

Through the generosity of an anonymous donor funds were provided for the imposing library building, completed in September, 1902. It is fireproof, has room for one hundred thousand volumes, and is perfectly adapted to the peculiar uses of a college library. In addition to a spacious general reading room, and the usual stack room, cataloguing room, and librarian's rooms, it contains a large reference reading room, and several seminar rooms. Occupying the highest point of the campus, it is the most striking of the whole group of buildings.

The same year that brought the new chapel and library witnessed also a large increase in the endowment of the college. Mr. Frank A. Arter, of Cleveland, Ohio,

offered $60,000 on condition that the total sum of $200,000 should be raised. This condition was more than met.

The faculty of the college is composed of professors, who are all men of experience and have had special training for their different departments. They are all specialists, but not in a narrow sense. They are first of all broad-minded, cultured, Christian gentlemen. In addition to the professorships recently established, more are to follow in the near future.

This institution is a college, not a university. Its purpose is to prepare students for any kind of professional study, but it does not undertake to prepare a student to enter upon any profession without special study. Allegheny College is well known. For nearly a hundred years it has rendered a valuable service for higher education. The college never offered such good advantages as it does now. In many ways it has broadened its work and increased its list of friends. Allegheny College is an aggressive institution, and is abreast of the times, without dealing in "fads." The modern method of making the text book live through the lecture, the laboratory, and the library, is being successfully employed.

The requirements are the kind which tend to make strong men and women. They are rigid, but not so rigid as to discourage any student of average ability who is ambitious to get for himself a good college training. The college offers a wide range of studies. There are five courses of study in the college department proper, besides those offered in the preparatory school. Special courses are arranged for those who are not candidates for a degree.

The college was founded by Christian men for the promotion of Christian culture. It believes that education should always include, as its highest aim, the development of Christian character. The aim is to make the moral and religious life of the college such that the student will be under as helpful influences here in Meadville as he would be in his own Christian home. The college is not sectarian, but it is Christian.

Allegheny College believes in and fosters only one kind of athletics—athletics which is pure and clean and strictly amateur. No money or other compensation is

allowed to be given any member of any team for his services. A student who should accept remuneration of any sort would be immediately dismissed from college. No minor is allowed to play on the football team without the written consent of his parents, and no student is permitted to play on any team who is deficient in his studies.

Athletics so conducted constitute an important and valuable feature of college life. They help to develop manly virtues and do much toward making the all-around man—the man with a sound mind in a sound body.

Allegheny College has no invitation to send out to young men and women who go to college simply "to have a good time." We prefer that all such should go to some other college. The kind of students we want are honest, upright, ambitious young people who have an earnest purpose in coming to us, and who desire to make the best use of their opportunities. This class of students will be given a hearty welcome. They will find here a congenial atmosphere.

Other splendid gifts have come to the college, and other buildings have been erected or are in process of erection since the above writing—and the campaign for larger endowment is at hand.

William Henry Crawford.

William Henry Crawford, President of Allegheny College, was born in Will county, Ill., the 6th of October, 1855. On his father's side his ancestry is Scotch-Irish; on his mother's, American bred, for several generations.

He was educated at the Joliet High school and at Northwestern University, where he graduated in 1884. His theological course was taken at Garrett Biblical Institute. During his college course he took more prizes than had ever been gained by a single student, winning in 1884 the Kirk prize for oratory. He was elected from his class by the faculty to membership in Phi Beta Kappa.

After graduation he joined the Rock River Conference and was appointed to Ravenwood Methodist Episcopal Church, Chicago. Two years later he was appointed to Fulton Street Church. In the pastorate the most abundant success was his. The three years' work

at Fulton street resulted in the erection of a new church, and in the conversion of over three hundred souls.

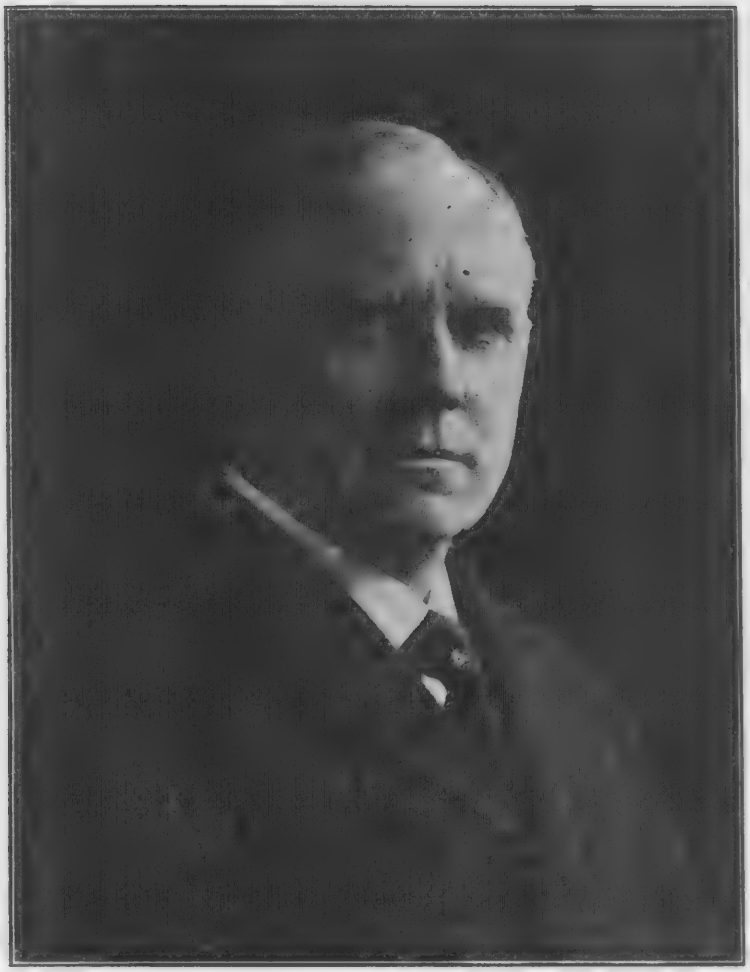
From the full tide of success in this pastorate he was called in 1889 to the chair of historical theology in Gammon Theological Seminary, Atlanta, Ga. Here he found work that was at once congenial to his tastes and suited to his particular talents. Endowed with fine historical imagination and keen insight into persons and events, having a broad outlook over the whole field of history and ready command of terse and expressive English, he succeeded to an unusual degree in making his subject live and in rousing the deepest interest in his students. Outside of his immediate department he was also active in promoting the various interests of the school.

In 1891 several months were spent in Europe in the study of Church History. In Italy, Germany, France and Great Britain he pursued his investigations and gathered much material for his series of lectures on "Reformers Before the Reformation." These lectures on Savonarola, Hus and Wyclif, were first delivered before the seminary. They soon became known at various Chautauqua assemblies, and have since been delivered in many towns and cities of the country. Popular in the sense that they command the closest attention and awaken the deepest interest in audiences of every character, these lectures contain not a trace of charlatanism and sensationalism which so often characterize the platform utterances of to-day. They depend for their popularity on their solid merit alone.

In 1893 Northwestern University conferred upon him the degree of Doctor of Divinity.

Called to the presidency of Allegheny College and assuming charge at the opening of the current year, he was not long in making his presence felt. His one year in this office must speak for itself. Let only this be said: The auspicious omens of inauguration day have not proved false, and none of the hopes then inspired have been disappointed. This sketch is history and not prophecy, else much more would be said. What is prophecy now the historian of the future may record.

An executive who unites fine scholarship, deep spirituality, brilliant pulpit and platform powers, winning personality, and wise enthusiasm in planning for the future,



Rev. William Henry Crawford, D. D.

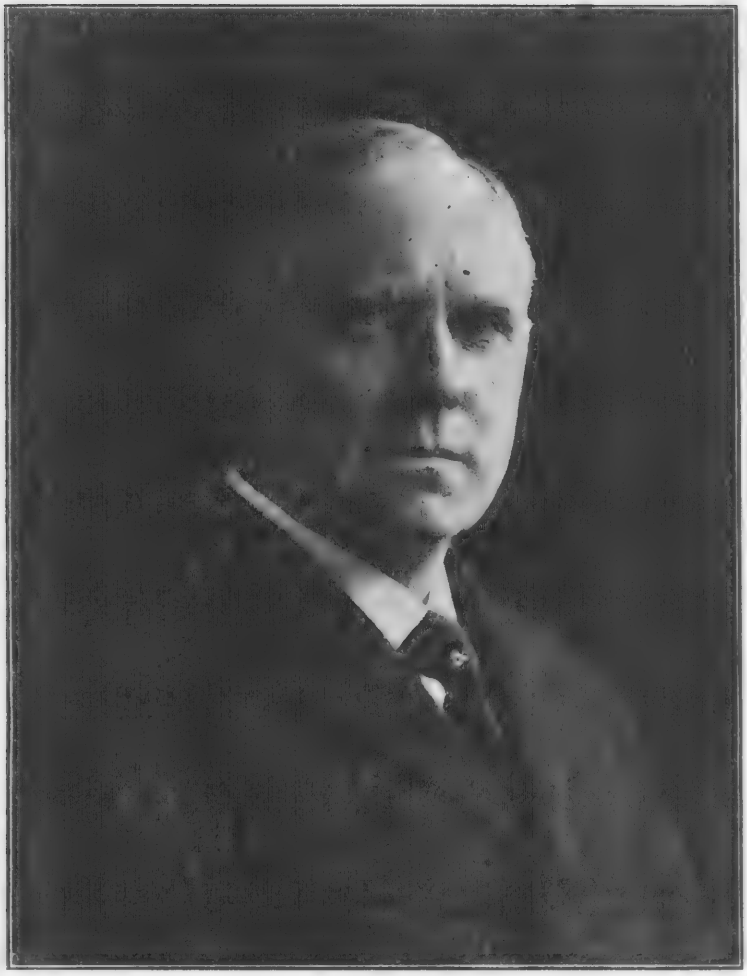
he has gained the confidence and esteem of all friends of the college. With united effort on the part of all interested, there can not fail to be a decided advance in the efficiency and reputation of the institution. This prophecy penned in 1894 has been abundantly fulfilled. The career of Dr. Crawford as an educator has become an important part of the history of our conference—and of the whole church as well.

Camden M. Cobern.

Camden M. Cobern, a new accession to the faculty of Allegheny College, was graduated from this institution in 1876 and received from the same institution the degree of Doctor of Divinity in 1899. He graduated from the theological school of Boston University in 1883. During 1889 and 1890 he pursued studies in Europe. He was a member of the General Conference in 1896, and was a member of the joint commission for preparing a common hymnal for the Methodist Episcopal Church and the Methodist Episcopal Church, South, 1900-'05. He was a member of the ninth International Congress of Orientalists, London, 1892. He is a member of the Society of Biblical Archæology of London; a life associate member of Victoria Institute, Great Britain; and sometime local honorary secretary of the Palestine and Egyptian Exploration Funds. He is the author of "Ancient Egypt in the Light of Modern Discoveries," "Commentary on Ezekiel and Daniel," "The Stars and the Book," and "Bible Etchings of Immortality." He has spent eight summers studying in the British Museum and at Oxford, has contributed to leading theological and archæological reviews of the United States and England, and to Hasting's "Dictionary of Christ and the Gospels."

He was united in marriage to Miss Ernestine Craft in 1883.

Dr. Cobern has refused many flattering offers from both church and school, but, feeling that he is especially called to the profession of teacher and author, has accepted a professorship in Allegheny College, that he may give himself more fully to his favorite pursuits.



Rev. William Henry Crawford, D. D.

he has gained the confidence and esteem of all friends of the college. With united effort on the part of all interested, there can not fail to be a decided advance in the efficiency and reputation of the institution. This prophecy penned in 1894 has been abundantly fulfilled. The career of Dr. Crawford as an educator has become an important part of the history of our conference—and of the whole church as well.

Camden M. Cobern.

Camden M. Cobern, a new accession to the faculty of Allegheny College, was graduated from this institution in 1876 and received from the same institution the degree of Doctor of Divinity in 1899. He graduated from the theological school of Boston University in 1883. During 1889 and 1890 he pursued studies in Europe. He was a member of the General Conference in 1896, and was a member of the joint commission for preparing a common hymnal for the Methodist Episcopal Church and the Methodist Episcopal Church, South, 1900-'05. He was a member of the ninth International Congress of Orientalists, London, 1892. He is a member of the Society of Biblical Archæology of London; a life associate member of Victoria Institute, Great Britain; and sometime local honorary secretary of the Palestine and Egyptian Exploration Funds. He is the author of "Ancient Egypt in the Light of Modern Discoveries," "Commentary on Ezekiel and Daniel," "The Stars and the Book," and "Bible Etchings of Immortality." He has spent eight summers studying in the British Museum and at Oxford, has contributed to leading theological and archæological reviews of the United States and England, and to Hasting's "Dictionary of Christ and the Gospels."

He was united in marriage to Miss Ernestine Craft in 1883.

Dr. Cobern has refused many flattering offers from both church and school, but, feeling that he is especially called to the profession of teacher and author, has accepted a professorship in Allegheny College, that he may give himself more fully to his favorite pursuits.

H. C. Westwood, W. H. Childs, D. W. Thompson.

Henry C. Westwood had been connected with six conferences, and had been connected with the ministry of the Presbyterian and Congregational churches before his transfer to the Erie Conference in 1888. He was born in Baltimore, Md., September 16, 1830. He joined the North Baltimore station at the age of sixteen. In 1851 he was licensed to preach, and in 1852 entered the Baltimore Conference. He came to us from the New England Southern Conference to supply Fredonia, N. Y., left vacant by the transfer of J. Z Armstrong to another field of labor. He served the church at Fredonia for nearly three years. He was called to his eternal home, September 3, 1890.

"Brother Westwood was an indefatigable student and literary worker, and few men of our church possessed a wider or better knowledge of theology in general than he did. His sermons were excellent as to logical arrangement and rhetorical finish, and were delivered in an earnest and impressive manner. Princeton College conferred upon him the honorary title of Doctor of Divinity. Although apparently reserved, he was of a most genial disposition and agreeable manners, generous and warm-hearted, winning friends wherever he went." His death seems to have been caused by a slight attack of paralysis about a year preceding that event. The evening before his departure he said: "This has been such a sweet, peaceful day." He went to sleep that night in peace of soul, and slept until five o'clock the following morning, when he awoke, saying, "My head! My head!" In a few moments he was unconscious, and in an hour he passed to his heavenly rest. His remains were conveyed to Baltimore and interred in Greenmount cemetery.

Wilfred H. Childs was born in Rome township, Crawford Co., Pa., April 8, 1849. His parents were devoted members of the church of the United Brethren in Christ, and Wilfred was converted in Oil Creek Chapel in the seventeenth year of his age. He served the church in various capacities, and always with great efficiency. He was licensed to preach in 1877, and soon was sent to circuit work. In 1888 he was received on his credentials by the Erie Conference. He was transferred to the St. Louis Conference in 1891, hoping that a change would

improve his declining health. Later, as a missionary, he did heroic and valuable work on the frontier in New Mexico, Nevada and California. Increased debility compelled him to seek relief in a hospital. Some months of treatment, with painful operations, only revealed how deep-seated was the disease. By the advice of his physicians he returned east, and accepted work at Russell, Pa. A few months of work and he again sought relief in the hospital in Buffalo. In the spring of 1900 he gave up his work and moved his family to Watts Flats, N. Y., where he was released from years of suffering, March 5, 1902. He greatly loved the church and her doctrines and polity, and did heroic service for the Master.

Brother Childs was twice married. In 1869 he married Martha J. Waite, with whom he lived fifteen years. Three years after her death he married Cornelia E. Blakeslee. In both marriages he was blessed with good companions.

In his departure a good man has gone to rest.

Daniel Wellwood, son of William and Eliza Thompson, was born in Ontario, Canada, March 15, 1845. His parents came from Ireland, and were of old Methodist stock. Methodist preachers always met with a hearty welcome at their home. Daniel was the youngest of five sons. He was converted at an early age, and immediately felt an irresistible call to the holy ministry. He attended the high school of the city of Bradford, and for more especial preparation for his life-work entered Coburg College. He was licensed to preach in 1868, served Wingham as a supply one year and entered the traveling connection in the Methodist Church of Canada in 1869. He came to the United States in 1887, and was employed by the presiding elder to supply Panama. He was admitted to the Erie Conference on trial in 1888, and his orders recognized. The following year he was excused from the course of study, and in 1890 received into full connection. In 1901 he superannuated and purchased a home at Seneca, Pa. He supplied President charge in 1902, and preached at Hogue Hill from 1903 until stricken with paralysis, March 10, 1904, having served the church, including supply work, thirty-five years.

Horace G. Dodds.

Horace G. Dodds is the son of Joseph B. and Mary A. Dodds. He was born in 1857 in a log house, consisting of one room, and built without the use of a single nail, and located in the midst of the tall poplars of Scioto county, Ohio, with not an acre of cleared land in sight. He is the third of six children. His father was a man of unusually strong patriotic convictions. He served his country from the beginning till the close of the War of the Rebellion, but was broken in health by this service and died on the seventeenth day of June, 1866, leaving the family in quite poor circumstances. After the death of the father the family returned to Butler county, Pa., where the children had the privilege of attending the common schools.

After a time the mother married again, and Horace lived with his step-father, Enos McDonald, for four or five years. In 1873 he started out to make his own way in the world, and during the next four years worked for a number of the farmers near Prospect, Pa. He then served as a carpenter's apprentice with his brother. More than a year was then spent in the flour and feed business in Petrolia, Pa., and nearly a year on the farm of James McKnight, near Buena Vista, Pa.

In childhood his father called him his little preacher, and in all his later years, however sensibly he was led to feel the pinch of poverty or the sting of sin, the impression that he must preach never left him. In pursuance of this conviction he gave his heart to God and united with the United Presbyterian Church in Mt. Chestnut, Pa., in 1878.

In the spring of 1881 he entered Pine Grove Normal Academy, now Grove City College, without sufficient funds to bear the expense of a single term. But by the application of constant effort, close economy and hard study he graduated from this institution in the scientific course of study in 1884. The chief employment at which he made his way through college was that of teaching. In 1885 he married Miss Emma A. Burns.

In 1887 he was licensed as a local preacher in the Methodist Episcopal Church, having united with that church the previous year, and preached his first sermon on the New Lebanon Circuit. The discourse was care-

fully written and committed, and many of the listeners had the privilege of hearing it recited three times without the slightest variation on the same day. In the autumn of this year he returned to Grove City College to complete the classical course of study. He was soon appointed by Presiding Elder Alfred Wheeler to supply the unexpired year of Richard M. Bear on the Volant charge. During this year he was pastor of a charge of four appointments, did a very heavy year's work in college, and at the same time did his own cooking and housekeeping, while his wife taught a class in music near Bradford.

In 1888, upon his graduation, he was elected to a position in the faculty of the college and accepted on condition that he be granted leave of absence from college work each year a sufficient time to enable him to pursue a course of study in some school of theology. He was admitted on trial in the Erie Conference, the session being held this year at Greenville. The sermon by the bishop on this occasion put an end to the longing of young Dodds for a return to his former Calvinism and fixed him firmly in the Methodist faith. He graduated from Drew Theological Seminary in 1892.

During his college work he preached at Balm and Chestnut Ridge, where prosperity attended his labors, and money and material were collected together for a new church at Balm.

In the fall of 1892 he resigned his work in the college to enter the ministry and was appointed to the pastorate of the Fredonia charge in Mercer county, Pa. He served this appointment two years, and in 1894 was appointed to the pastorate of the Epworth Church, New Castle, Pa. During the four years of service in this church extensive improvements were made and the membership largely increased.

In 1898 he was graduated from Grove City College in the degree of Doctor of Philosophy, and in the fall of the same year was appointed to the pastorate of the church at Punxsutawney, Pa., where the people under his leadership within two years from the time of his arrival completed and dedicated a fine stone church which cost over $30,000.

In 1900 his alma mater honored him with the degree of Doctor of Divinity.

The kindly leading of the Divine hand has been clearly manifest in all his past life, and his experience teaches him that God has not yet lost the power to make something out of nothing.

Women's Foreign Missionary Society.

On the fifth day of July, 1819, a number of ladies met at the Wesleyan Seminary in Forsyth street, New York City, and organized the "Female Missionary Society of the Methodist Episcopal Church," with Mrs. Thomas Mason as first director. In their address to the sisters of the church, they say: "Shall we, who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with fine wrought materials of the eastern loom, shall we, who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we deny the small subscription solicited, to extend the bare necessities of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness? From the days of Joanna, the wife of Chusa, and other pious women, who ministered of their substance to the Lord, to the present period, female charitable institutions have experienced the peculiar smiles of a gracious Providence. We are not called to the more arduous employments of active life; we are exempted from the toils and cares of official stations in the church; but God has nevertheless required of us that our all should be devoted to His service.

"Let us imitate the pious Phoebe, who was a servant of the church; Mary and Persis, who labored much in the Lord; and those other godly women of the apostolic age whose memory still lives in the page of inspiration; let us leave nothing unattempted that promises to promote the advancement of the Redeemer's Kingdom."—*(Historic Sketches of Women's Missionary Societies, pp. 77-78.)*

The first minute book of this society has been scrupu-

lously preserved in the archives of our mission room in the record of the first minute book of the parent board.

In the month of April, 1848, in Baltimore, Md., was organized "The Ladies' China Missionary Society." This society, in its time, did much good work worthy of record. It will be seen that the "Women's Foreign Missionary Society" had worthy predecessors. A call for a meeting of ladies, to be held at the home of Mrs. Thomas A. Rich, of Tremont Street Church, Boston, in the month of March, 1869, failed to reach the pulpits and, as a consequence, but few persons were present. Another meeting was held at the church, March 22, but, owing to a furious storm, but nine persons were present. An organization was effected with Mrs. Bishop Osmond C. Baker, President, and Mrs. B. J. Pope, Recording Secretary. The first missionary sent out by this society was Miss Isabella Thoburn. The General Conference of 1872 adopted the following resolution:

"Resolved, That we hereby recognize the Women's Foreign Missionary Society as an efficient agency in the spread of the gospel, and that we encourage our sisters to prosecute their work with no other restrictions than at present, and that they be permitted to publish their report in connection with the report of the Missionary Society of the Methodist Episcopal Church."

The report of the Committee on the State of the Church contains the following: "To the special and infinitely wise Providence of God we believe the church is indebted for the organization of this institution, which we regard as destined to be an agency of great power in spreading the gospel throughout India and China. Although its origin is so recent, it already has six hundred auxiliaries, and nine missionaries in the field. The funds and resources are rapidly increasing. It eminently deserves the fostering care of the whole church."—*(General Conference Journal, Vol. VII., 1872, pp. 294-432.)*

The Erie Conference was among the first to see the importance of this organization. The first organization after the action of the General Conference was that formed at Reno, Pa., with Mrs. J. S. Austin as corresponding secretary, and fifty members. This society contributed during the year $231.07, the largest amount in the conference. The next largest amount was con-

tributed by the society at Meadville—$152.21. Previous to the action of the General Conference, societies had been organized at Sheakleyville, Mrs. R. C. Smith, Corresponding Secretary, and Espyville, Mrs. J. H. Collins, Corresponding Secretary. Mrs. Cyrus Clark was made a life member in 1871, the first of a long list of noble women.

Mrs. Flora Best Harris was sent to Japan by the Meadville Auxiliary. Returning to this country on account of poor health, she did efficient work in awakening new interest in the cause. In 1878 she again returned to her work in Japan. Of the farewell meeting held at Meadville on the Sabbath evening previous to her departure, it is said: "A crowded house listened to her address on the religions of Japan." The Thursday following a missionary tea was served in the parlors of "Stone Church" amidst beautiful decorations, sweet music and inspiring addresses. In 1874 Miss Sigourney Trask, of Youngsville, Pa., was sent as a medical missionary to Foo Chow, China. In 1890 Dr. Rachel R. Benn, of Troy Center, Pa., was sent to Tien Tsen, China. In 1895 Dr. Emma D. Hodge, of Greenville, Pa., was sent to Beroda, India, and in 1897 Miss Amy G. Lewis, of Jamestown, N. Y., was sent to Tokio, Japan, by the Baltimore branch. In 1872 Louise E. Blackmar, of West Springfield, Pa., was sent by the Topeka branch to Raipur, India. In 1900 Miss Mary E. Williams, of Grove City, Pa., was sent to Beroda, India. In 1888 Miss Lillian Black, of Oil City, Pa., was sent to Rangoon, Burmah, and later became a missionary among the Karens.

The first special work of which any record can be found was undertaken in 1886 by the Titusville young ladies in supporting Miss Lucetta M. Fradenburgh at Bareilla, India, until her graduation and engagement as a missionary teacher.

In 1900 there were eighty-four societies, with a membership of two thousand and eleven, contributing $6,028.80.

The space at our command will not permit a detailed history of the work of the society. We may, however, record a few of the representative names who have stood at the forefront of the work in our conference: Mrs. Cyrus Clark, Mrs. A. B. Hyde, Mrs. Alfred Wheeler,

Mrs. C. V. Culver, Mrs. E. J. L. Baker, Mrs. E. A. Tarbell, Mrs. J. A. Kummer, Mrs. P. P. Austin, Miss E. A. Dundam, Mrs. Wesley Chambers, Mrs. J. B. Showalter, Mrs. D. S. Steadman, Mrs. T. W. Main, Mrs. W. V. Hazeltine, Mrs. J. N. Fradenburgh.

The annual reports are full of interest. A single paragraph from the twenty-ninth annual report—1900—made by Mrs. W. V. Hazeltine, Corresponding Secretary of the Erie Conference Society, must suffice:

"Trying to make a report which will do justice to the individual auxiliaries is like gathering up the beams of sunshine. We have Marthas who are 'careful and troubled about many things,' but whose hearts respond to calls for help and give sweet and loving service; and we have Marys who have broken the box of precious ointment and poured it at the Master's feet. Whether it be the ointment of toil, of prayer, of denial, or encouraging words, of faithful performance of duty, of poverty, or of abundance, whatsoever is brought 'in His name,' and 'for His sake' is equally acceptable to Him. As He received and blessed the loaves and fishes of the little lad, so will He and so has He received and blessed even the smallest gift when given according to His will. If we could name each society; tell how its meetings are conducted; how its money is raised; what fervent prayers have been offered; what information of our work has been disseminated; we might, in a small way, tell of the actual work of the membership; how mite boxes are secured; public meetings addressed by local talent; of the interest taken by young people; of the efforts of presidents to secure workers on programs; and of treasurers to secure promised money; of investigation and search for news from the field of consequent interest and enthusiasm, and of hearts touched to give a little more liberally. These faithful workers come to the aid of the district secretaries in planning and executing the programs for their district meetings; they write papers which we wish we could tell you about; take part in the discussion of important questions; help to distribute literature, and in every way help to make the meetings valuable. To them is due the credit of the financial standing of the conference. Pastors have welcomed our work

in their churches, and have given us substantial aid, especially at evening services, by speaking for us."

Women's Home Missionary Society.

Every crisis in history develops great characters—God always has in preparation some one to promote the earth side of His great scheme of salvation. So, when the time was ripe He placed the burden of the home land on the hearts of a few Christian women whose interests in corresponding channels had opened their eyes to the fact that our own land was as much in need of missionary attention as any foreign country.

We have black men just as black as can be found in Africa; the Chinese in our large cities just as pagan as in China; the waters of the Atlantic are not a purifying process to emigrants—they bring their ignorance, vice and uncleanness along with them; and Utah, with her wanton effrontery puts our whole nation to shame while we are considering the ethical reform of the zenana and harem of the Orient.

No land offers better conditions for missionary enterprise. Bishop Vincent is reported as saying: "Our own coasts are crowded with the foreign subjects we cross the sea to seek and save." Bishop Taylor said: "For every missionary sent abroad God has sent ten thousand heathen to our own land."

Every new idea confronts discouragements, but when the Lord is back of a great enterprise it is sure of a successful outcome. In great "travail of soul" those heroic women insisted and persisted until it was no longer merely an idea but a living, organized body—baptized with many prayers and tears and named "The Woman's Home Missionary Society of the Methodist Episcopal Church."

Working under the thorough system of the present organization we can scarcely appreciate the labors of those pioneer women.

As soon as organized the cause was presented at several conferences, and on September 25, 1880, at the Erie Conference held at Corry, Pa., Mrs. Elizabeth L. Rust organized the "Erie Conference Woman's Home Missionary Society."

The women of Erie Conference are excusable if somewhat inflated with pride at the thought that ours was the *first conference organization.*

From its very inception the success of the movement proclaims its Divine guidance.

The primary thought of the society was to help the colored people and poor whites in the South.

God implanted that purpose as a seed-thought and like the grain of mustard seed it grew and flourished until its branches spread to every part of our "ain countrie." Like Ezekiel's vision, it is "a body full of eyes"—so there is not a social condition in our land that is not under the eye of the Woman's Home Missionary Society. Italians, Bohemians, Japanese, Chinese—all nations are wards of the W. H. M. S.

Erie Conference has kept pace with the great strides of the society. We work along all lines: Industrial homes and schools in the South—scholarships, special fund—like loyal daughters we meet every request of the mother society. We contributed largely to Rust Hall. Bennett Home honored us by naming a room, "Erie Conference Parlor." We more than met our apportionment of the Twentieth Century Fund.

The first year our conference society was hardly in good working order, but in the second year the executive board so systematized the work that there has since been a marked progress.

In 1880 the first auxiliary in our conference was organized at Reno, Pa., the home of Mrs. C. V. Culver, who was a charter member.

The first conference officers were as follows: President, Mrs. E. J. L. Baker; Vice President, Mrs. W. P. Bignell; Secretary and Treasurer, Mrs. C. V. Culver. Mrs. Culver performed double duty until 1885, when Mrs. F. H. Beck was elected Treasurer.

Mrs. Baker occupied the presidency for twenty years. With the encroachments of age the burden became too great, and after several ineffectual attempts to lay aside the mantle that fitted her so well the society very regretfully accepted her resignation, retaining her as honorary president.

Mrs. Baker died in Rutland, Vt., January 29, 1902.

At the first annual meeting held in Cincinnati, October, 1882, our conference secretary, Mrs. Culver, reported 12 auxiliaries, 287 annual members, three life members. Financial statement: $482.85; supplies, $100.50; total, $583.35. October, 1903, our secretary, Mrs. Clark, carried to the annual meeting at Chattanooga, Tenn., the following report: 73 auxiliaries, 1,914 annual members. Add to this members of circles, bands and jewels, 676—total, 2,590; 198 life members, 7 honorary managers, 1 honorary patron, 644 subscriptions to Woman's Home Missions, 396 Children's Home Missions. Financial statement: Cash sent treasurer, $3,841.15; supplies, $3,847.26; total for fiscal year ending July 31, 1903, $7,688.41.—*(Contributed by Mrs. R. N. Stubbs.)*

A few Methodists had moved from Sullivan county, N. Y., and made their homes in the village of Rolfe. They soon began to hold meetings in a school house. A. C. Goodrich, while pastor at Ridgway—1882-'84—preached for them occasionally. In 1888 J. E. Brown was appointed by the presiding elder to supply the work. During the year a "Union Church" was built and a Methodist class organized. Just at the time when Edd Platt was appointed to the work, the town of Johnsonburg sprang up on the other side of the river, and he began to hold services in the new village in a little school house. A tabernacle was then built to accommodate all the churches; later services were held in a hall on the third floor of the Zierden block. In 1893 Clinton Jones succeeded in erecting a Methodist Chapel. A good parsonage was also built. A commodious church edifice was erected under the pastorate of J. H. Jelbart, and dedicated May 19, 1901.

Clarion District and Clarion Methodism.

The first settlements made within the bounds of Clarion District were at the locating of land warrants by the Peters, Holland, Bingham and Pickering Land companies, between 1792 and 1794. One of the first white settlers was Joseph Barnett, who came into the vicinity of Brookville in 1797. In 1806 or 1807 John and Nancy Range removed from Maryland to the present "Bill Neely farm," near Bortalph's Corners on the Clarion

river. "As far as known, Nancy Range was the first Methodist to settle within our bounds." In 1808 Henry and Sarah Myers, both Methodists, came from Maryland and built a grist mill on the Clarion, near Alum Rock. Rev. F. A. Montjar preached at Mr. Myers' and "Billy Youngs," between Clarion and Strattonville. Mr. Young's house was a regular preaching place for some years. In 1812 William Connelly, a local preacher, preached at Father Harrells' and Monks in Curllsville. At about the same time the preachers of the Mahoning Circuit held services along the southern border. In the summer of 1814 or 1815 Christopher Frye, presiding elder of the Monongahela District, and James Wilson, preacher on the Mahoning Circuit, held a protracted meeting at the home of Henry Benn in Curllsville. Nancy A. Burns, who became the wife of Henry Myers, Jr., joined the Methodist Episcopal Church in 1823. Her parents did all they could to prevent her becoming a Methodist. "Her desire to join the church ended in her walking alone from her home on the Clarion, carrying her baby all the way, over a slippery road, in winter, ten miles to a quarterly meeting held by Dennis B. Dorsey and T. M. Hudson at Armstrong school house. She reached the place by running part of the way, just in time to hear Brother Dorsey announce for his text, 'Alexander, the coppersmith, did me much harm.' "—*(C. W. Darrow, in the District Methodist, Vol. I., 1888, No. 1.)*

The first church erected in Clarion county was on the site of the Seceders Church, near Mechanicsville—the date about 1808. It was called "Rehoboth." At an early date the German Reformed Church erected a house of worship near Jefferson. The Methodists were the next in the field. B. F. Delo writes: "From the most reliable information to be obtained, it appears that the first preaching place and the organization of a society of Methodists was at Mr. Young's, on the turnpike, two miles east of Clarion. This was thirty years before the town of Clarion was thought of. About the same time a preaching point was established at the house of Mr. Henry Myers, in what was called the 'loop,' near the present site of Martin's mill, on the Clarion river. The



M. E. Church and Parsonage, Clarion, Pa.

other places of preaching at this early date are given as 'Liester's, John Lawson's, Stoner's and Harolds'."

Francis Asbury Montjar preached in the vicinity of Clarion possibly as early as 1809. The first appointment to this territory was made by the Baltimore Conference. Clarion appears in the minutes as a circuit in 1831. Job Wilson was the first preacher on this circuit and did heroic work for the Master. The first class was organized in 1840, with John R. Clover as leader. In 1841 "Clarion" appears among the Erie Conference appointments, and H. M. Stearns was sent to the work. The first church building was commenced in 1843, dedicated the following year, and incorporated in 1851. There were notable revivals in 1842, 1850 and 1851. In September, 1877, the cornerstone of the present edifice was laid, and the church dedicated by the Rev. B. I. Ives, D.D., August 25, 1889. The total cost of building and parsonage, with the lot, was $35,000, of which $10,000 remained to be raised. On the day of dedication this amount was subscribed and eighty-three probationers were received into full membership. Services were held throughout the week of dedication, closing with the Lord's Supper on the first day of September. The church is built of native sandstone, and is 104x75 feet, with a tower 84 feet high, in which hangs a bell weighing 1,458 pounds. The style of architecture is Roman and the outer walls are so broken up by angles and circles as to present a most beautiful appearance. A fine stone parsonage, adjoining the church, has recently been erected at a cost of seven thousand dollars.

Camp Meetings.

B. F. Delo was appointed the presiding elder of the Clarion District in 1876, and the next year held a camp meeting at Cherry Run. The gates were open on the Sabbath day and the great multitude were invited to attend. Ten thousand people were present. Nearly all of the preachers of the district were there. There was considerable complaint about the location, and Samuel Wilson, of Strattonville, said he had a better place. A meeting of those interested was called to form a District Camp Meeting Association and to select a location. This resulted in the purchase of the ground at Strattonville.



M. E. Church and Parsonage, Clarion, Pa.

other places of preaching at this early date are given as 'Liester's, John Lawson's, Stoner's and Harolds'."

Francis Asbury Montjar preached in the vicinity of Clarion possibly as early as 1809. The first appointment to this territory was made by the Baltimore Conference. Clarion appears in the minutes as a circuit in 1831. Job Wilson was the first preacher on this circuit and did heroic work for the Master. The first class was organized in 1840, with John R. Clover as leader. In 1841 "Clarion" appears among the Erie Conference appointments, and H. M. Stearns was sent to the work. The first church building was commenced in 1843, dedicated the following year, and incorporated in 1851. There were notable revivals in 1842, 1850 and 1851. In September, 1877, the cornerstone of the present edifice was laid, and the church dedicated by the Rev. B. I. Ives, D.D., August 25, 1889. The total cost of building and parsonage, with the lot, was $35,000, of which $10,000 remained to be raised. On the day of dedication this amount was subscribed and eighty-three probationers were received into full membership. Services were held throughout the week of dedication, closing with the Lord's Supper on the first day of September. The church is built of native sandstone, and is 104x75 feet, with a tower 84 feet high, in which hangs a bell weighing 1,458 pounds. The style of architecture is Roman and the outer walls are so broken up by angles and circles as to present a most beautiful appearance. A fine stone parsonage, adjoining the church, has recently been erected at a cost of seven thousand dollars.

Camp Meetings.

B. F. Delo was appointed the presiding elder of the Clarion District in 1876, and the next year held a camp meeting at Cherry Run. The gates were open on the Sabbath day and the great multitude were invited to attend. Ten thousand people were present. Nearly all of the preachers of the district were there. There was considerable complaint about the location, and Samuel Wilson, of Strattonville, said he had a better place. A meeting of those interested was called to form a District Camp Meeting Association and to select a location. This resulted in the purchase of the ground at Strattonville.

The first meeting on these grounds was held in 1878. A fine cottage, erected for that purpose, afforded ample accommodations for the preachers. On Sunday about seven thousand people were present. The order was excellent, the preaching evangelistic, and the conversions many.

At the camp meeting at Cherry Run in 1880 the trustees decided to close the gates at ten-thirty Sunday morning. The audience that morning numbered about two thousand five hundred. Mr. Delo was preaching, and when he had fairly entered upon his discourse a loud crash startled the congregation and many of the audience rose to their feet. Mr. Delo, instinctively recognizing the cause of the disturbance, called out: "He that meddleth with a quarrel not his own is like him that taketh a dog by the ears." The audience became quiet and he finished his discourse without further interruption. It was found that one of the gates had been broken down by those who came late to the service.

The meetings at Strattonville were productive of the best spiritual result.

Under the administration of David Latshaw the district association at Strattonville became an assembly, after the Chautauqua plan. Bishops Andrews and Thoburn both remarked to Mr. Delo that this was a mistake, and the grounds should have been kept for purely evangelistic purposes. Gates were closed on Sunday, the audiences dwindled into small proportions, the assembly was involved in debt by the erection of a large auditorium, and the end came—the property was sold on the mortgage for its debt.

The administration at Cherry Run surrendered its direction to the district conference, the three circuits giving up their control. Since that time it has been fairly successful in its line of work.

Beginning in 1844 the iron interests in Clarion county became of great importance. In 1850 there were thirty-two blast furnaces for the manufacture of pig iron, and at nearly all of these Methodist preachers held services. At Jefferson Furnace a small church building was erected, but when the furnace was abandoned, the church ceased to be of use. There is standing at present at East Foxburg the building erected in those days. A church was

dedicated at Mariasville, Venango county, at the Clarion county line, July 4, 1855. This church belonged to Franklin District. The class at Jefferson Furnace was incorporated with that at Mount Joy. The Polk Furnace class became the nucleus of the Monroe Church on Sligo charge.

"Two Feet."

"In early times on Shippenville Circuit, as elsewhere in Pennsylvania, whisky was first among disturbing elements. Plenty of little distilleries had crept into every neighborhood, and among the community of furnacemen and lumbermen it fomented a plentiful crop of disturbance and woe. Rev. James Shields, who had previously preached on the circuit, was driving down the pike from Clarion with another minister in his buggy, and as he struck the top of the hill looking down into Shippenville, he drew up more tightly the lines, cracked his whip at his jade, and went spinning down through the town. Looking straight ahead he still urged his horse to greater speed. The minister by his side became alarmed, thinking Brother Shields was going mad, and inquired, 'What in the world is the matter, Brother Shields?' Not a word could he get out of Brother Shields, but his 'go along there' to his horse, already going at a rapid gait, until they reached the down hill near Baker's grist mill, when Shields replied, 'Two feet.' 'What do you mean by "Two feet?" ' inquired his companion. 'Why,' says Rev. Shields, 'don't you know that hell is only two feet below the surface in the middle of Shippenville?' We are glad to be able to state, in connection with the above, that to-day there is not a more sober town in Pennsylvania than Shippenville."—*(M. E. Hess, "The District Methodist," Vol. IV., 1891, No. 10.)*

Parker's Landing Methodism.

In 1836 D. C. Richey was appointed to the Lawrenceburg Mission. The work was continued until 1841, when the appointment disappears from the records. In 1859 M. S. Adams, a local preacher, held a series of meetings, resulting in a goodly number of conversions. A class was formed with Elisha Myers as leader, and Lawrenceburg became an appointment on North Washington Cir-

cuit. We take the following from an old church record:

"At the session of Erie Annual Conference held at Cleveland, Ohio, September 14-19, 1870, Parker's Landing was constituted a charge by itself under the name of 'Lawrenceburg station,' and the Rev. R. W. Crane appointed pastor. A beautiful lot situated on Washington street, was secured by deed and the erection of a church edifice 40 by 60 feet, was commenced September 22, 1870.

"On the evening of January 4, 1871, the ladies of our congregation held a festival in the unfinished church, the proceeds to aid in building and furnishing the church. The enterprise was a success and $640 net cash was realized for the purpose specified.

"The church was dedicated January 15, 1871, by Rev. I. C. Pershing, D.D., who conducted the service in a very able and efficient manner. Notwithstanding a severe rainstorm continued unceasingly from Saturday morning till Monday morning, leaving us with less than one-third of a congregation, the first call for material aid was responded to most nobly by pledges to the amount of $1,578, a sum sufficient to meet all liabilities.

"During a series of meetings commenced by a temperance lecture at Robinson's, January 18, followed by religious services which were later transferred to Lawrenceburg, the Lord blessed the instrumentalities used and favored this charge with a gracious outpouring of His Holy Spirit. The hearts of believers were revived and blessed, backsliders were reclaimed and once more sat at Jesus' feet, testifying, 'He restoreth my soul,' while a great company of sinners were converted to God through the saving grace of the Lord Jesus Christ, giving testimony to the fact 'He hath power on earth to forgive sins.' Eighty-six gave their names to the church here, and many more who were happily converted and went on their way rejoicing to join the church and work in the Master's vineyard elsewhere as duty and business called them. 'This is the Lord's doing and it is marvelous in our eyes.'"

In 1879 the name was changed to "Parker City," and later "Parker's Landing." During this year, under the labors of E. D. McCreary, two hundred were added to the membership of the church.

There had been Methodist services in the Elisha Robinson neighborhood—at first in a house still standing near Mr. Robinson's present residence, and later in the school house—from the beginning. In 1904 Mr. Robinson built, on his own land, a very fine stone church, perfect in all its appointments, at a total cost of about $17,000. This has been made a station, and is a most beautiful Methodist home for God's people in that vicinity. A fine parsonage has since been erected.

L. O. McElhattan, J. W. Wakefield.

Levi O. McElhattan was born near Mt. Joy, Clarion county, Pa., October 10, 1857. He was converted in 1874, and immediately engaged in the activities of Christian service. He was married to Mary M. Hahn in 1877. He was licensed to preach in 1890, and the same year received on trial in the Erie Conference. He was appointed to Putneyville charge, which he served five years; he was then sent to Glen Hazel. Though with impaired health, he entered upon his work with enthusiasm, and soon won the esteem and confidence of his people. His overtaxed frame broke in the midst of his labors, and on the 25th day of May, 1896, the wheels of life stood still, and the good man found rest. He was a true minister of Jesus Christ, a good preacher, a faithful pastor.

Peter Wakefield, the grandfather of John Wesley Wakefield, came to this country from England before the Revolutionary War, in which he took part, and settled in New Hampshire. He married Kezia Burns, full cousin of Robert Burns. He was so strong in the Universalist faith that he named his first-born son Elhanan Winchester, after the celebrated Universalist divine, but at a later period he became so strong a Methodist that he named the son of Elhanan, the first born after his revolt from Universalism, John Wesley. The authorities of New Hampshire, which then supported the state church, levied a tax for church purposes. This Peter Wakefield refused to pay and was cast into prison. After some time, much against his own wishes, his neighbors paid the tax and he was released. "This started an agitation which eventually resulted in the separation of church and state."

The grandparents of John Wesley moved into what is

now Lawrence county, Ohio, in 1806, where Elhanan grew up to manhood. He was converted at a Methodist revival, and soon appointed class leader. He married Candice Gillette, a lady of French descent.

The earliest impressions of John Wesley Wakefield were religious, and his call to the ministry was in early boyhood. He was converted in his fourteenth year, "as were his four brothers and four sisters." Three of his brothers became local preachers, and the fourth a great worker in the church. His school opportunities were limited, but he so diligently occupied his spare time in study that he acquired a large store of knowledge. Hard work disciplined him for the hardships of the itinerancy.

Mr. Wakefield was licensed to preach by the quarterly meeting held in New Zion Church, Gallia Circuit, Ohio Conference, in 1857, and was received on trial by the same conference the same year. He was received by transfer into the Erie Conference in 1890.

Mr. Wakefield was united in marriage with Miss Maria R. Vallette while traveling the Richmondale Circuit in the early part of his ministry. While pastor of the Seamen's Bethel, Erie, Pa., his wife died, and two years later he married Mrs. Ann J. Welch, who also preceded him to the better land.

He took a superannuate relation in 1902, but since this date he has been very busy in Christian work in the Erie and the Missouri Conferences. He has seen three thousand souls converted during his ministry, and thirteen of these have entered the ministry of the Methodist Episcopal Church.

He died at Carthage, Mo., April 13, 1907.

CHARLES L. PAPPENHAGEN, JAMES RIVEOUS BURROWS.

Charles L. Pappenhagen comes to us as a gift from Germany. He was born near Hamburg, December 31, 1853. At the age of three years he came to this country with his parents, who settled near Dunkirk, N. Y. His early school life was limited to about five years. His father entered the army in 1863, and shortly afterward died in Annapolis Hospital. Charles being the eldest child, was compelled, when ten years of age, to work to help his mother support the family. A thirst for knowledge led him to employ all his spare moments in study. While learning the boilermaking business in Meadville,

to which the family moved in 1863, he attended a night school. After working at his trade several years he entered Allegheny College, from which he graduated in 1881.

In early life Charles felt that he was called to preach the gospel, and this conviction never left him, but the call became more and more imperative. He became a member of the Methodist Episcopal Church in 1871. He was licensed to preach in 1881, and was received on trial by the North Ohio Conference in 1891; the next year he was transferred to the Erie Conference. He was twice married. He married Miss Ella Burroughs in 1882. She died in 1892, and a year later he married Miss Mary L. Abell.

James Riveous Burrows, son of William and Eppy N. Burrows, was born near New Vernon, Mercer Co., Pa., February 15, 1864. He attended the district school, working, after he had reached the age of ten years, on the farm in summer. He graduated from the McElwain Institute at New Lebanon, Pa., in 1887. He was converted at a revival meeting held at New Vernon during the pastorate of J. A. Ward, and united with the Methodist Episcopal Church, of which his parents were members.

From childhood James felt that his life-work would be that of the ministry, and after conversion he struggled long against this strengthened conviction and kept it all a secret in his own heart. Through the urgency of his pastors, R. A. Buzza and W. A. Merriam, and the church, he was finally prevailed upon to accept a local preacher's license. This was given in 1887. He graduated from Grove City College in 1893. In 1891 he supplied Corduroy, Elk county—a lumber camp and oil region—organizing Sunday schools and preaching places in school houses in the neighborhood. This was the beginning of what was known for several years as the "Corduroy" charge. During the fall and winter of 1891-'92 he supplied the work at Balm and Chestnut Ridge, near Grove City. He was ordained deacon, having completed the local preacher's course of study, in 1893, and the same year was received on trial in the Erie Conference. He then entered Drew Theological Seminary, from which he graduated in 1896.

He was united in marriage with Mary E. Daugherty, of Grove City, in 1897.

Mr. Burrows died in Spartansburg, March 17, 1907.

Mr. Burrows was a man of more than ordinary business ability. To him there opened unsought, flattering opportunities to make money. This quality enabled him to provide the means for his own education; he was a self-made man. While he enjoyed rare gifts in this direction, nothing could lead him to swerve from his purpose to obey the voice which called him to the work of the Christian ministry. He was a thoroughly consecrated good man, and full of the Holy Ghost; an ardent foe of the saloon power, a firm believer in Methodist doctrine and polity, an ardent lover of manhood, and a practical shepherd of souls. He was a man whose life preached even louder than his lips, and one whose fidelity to the principles of integrity was regarded as almost heroic.

D. E. Baldwin, T. C. Beach.

The paternal grandfather of Darius E. Baldwin was Josiah Baldwin, a New England physician, who married Sarah, daughter of Ebenezer Burr, whose brother, Rev. Aaron Burr, D.D., was president of Princeton College, and the father of Aaron Burr, third vice president of the United States. The father of Darius, Alonzo Baldwin, married Eliza Carrier and settled in Troy, Jefferson Co., Pa. Darius was born July 31, 1841. The town is now called Summerville, from his uncle, Summers Baldwin, who surveyed the site. Mr. Baldwin enlisted in the Eleventh Pennsylvania Volunteer Cavalry in 1861, and served three years. His education was limited to what the common schools afforded.

He learned the blacksmith trade and found the skill gained in this work very useful when in his work in the northwest he had no money to pay for shoeing his horse or repairing his buggy.

His mother was a "shouting Methodist," and he was converted under her influence in early boyhood. He was united in marriage with Miss Margaret E. Cable, of Dayton, Pa., June 23, 1867. He was licensed to preach by the Clarion District Conference in 1884, his license bearing the signature of P. P. Pinney. He then engaged in revival work until 1887, when he went to North Da-

kota and was admitted on trial in the North Dakota Conference in 1888. His work in this conference was full of privations, exposures, trials, and yet glorious triumphs. He was in the thick of the fight to enforce the prohibition law, his house was attacked by a mob, he was compelled to handle a saloonkeeper "roughly" who attempted to "punish" a prohibition lawyer who was walking by his side; he visited the east several times to solicit aid for the famishing people when their crops failed; he begged lumber and other material to help build churches and parsonages, and left new or repaired churches and parsonages behind him everywhere he went. He enjoyed gracious revivals and endeared himself to the hearts of the people. Upon his transfer to the Erie Conference in 1897 he continued the same successful work of building wherever he went. At the present writing he has nearly thirty churches and parsonages to his credit.

Theodore Charles Beach was born at Bristol, Conn., February 21, 1841. His parents were strict Methodists, as their parents were before them, and so he came honestly by his enthusiastic Methodist principles. From his childhood he attended the various services of the Methodist Episcopal Church. After graduating from a high school he attended Wilbraham Academy, Mass., where he made his preparation for college. He earned his own money to pay his bills by working in the clock shops in his own town, which was then the great seat of clock business in the country. At Wilbraham he boarded himself, living on crackers and milk, as he also did at a later period at Middletown. This only shows that a boy who is worth his salt and craves an education can get it. He graduated at Wesleyan University in 1865 and the same year became a member of the New York East Conference.

He relates the story of his conversion and call to the ministry:

"In the winter of 1857 a great revival swept the whole country and the blessed wave touched my native town. The pastor of the Methodist Church was John W. Simpson, a godly, earnest, consecrated soul, and greatly beloved by the people. He labored for the conversion of the people day and night and held meetings both in the church and the outlying school districts. Multitudes

thronged to hear the Word and many were pricked in heart and began a religious life. I was interested of course. I had always belonged to the Sunday school and was trained in the Bible and the doctrines of the Church. I expected to come out sometime and join the church of my fathers. I was a strictly moral boy with no bad habits, but with honest, sincere convictions and a life of prayer, but I held back from open confession. Brother Simpson was wise he did not urge me at all, nor did my parents. My young comrades were daily coming forward into the new life and seemed to be full of enthusiasm. Finally one evening Mr. Simpson called at our house and before going just said, 'Theodore, it is time now for you to start,' but I gave no promise. There was a meeting that evening at a school house a few miles out; a young man who had always been my closest friend and is to-day, came for me and we attended the meeting. Brother Simpson preached a very earnest sermon and gave the invitation; I felt it was my hour; a word from my friend and I was on my feet asking the prayers of the people. I had surrendered my will and have never been sorry from that hour to this. What glorious days those were. What noble souls worked in perfect harmony with the pastor. Nearly all are now gone to their reward, but their work remains. A great church is now standing in that town as the direct fruit of that revival, and there is one of the strongest societies of the New York East Conference. Two young men converted in that Pentecost went into the ministry of the Methodist Church; Henry Eddy, who joined the New England Conference, and myself. As soon as I came forward, preacher and people began at once to talk of me as a coming preacher and so urged me to take an exhorter's license. It seemed to me perfectly absurd. I was a quiet, bashful, modest boy, whose stammering tongue could hardly frame a dozen sentences before a little class, and to think of preaching seemed perfect absurdity, nevertheless an exhorter's license was thrust upon me. Then of course a local preacher's license was treated the same way, and I was licensed by dear old Heman Bangs, our presiding elder, and I was launched upon the sea, where I must sink or swim whether or no. I had not then made up my mind fully that I would preach. All my inclinations pointed

to the law, but at length I consented to do what seemed to be the will of God, and made preaching my life work, for at least forty years, and this I am ready to continue till the end."

In the ministry of Mr. Beach, he filled some of the best appointments in his conference. The extreme timidity which was with him when a youth clung to him with tenacity through his whole life and checked his power. Under great pressure from Meadville, Pa., he consented to a transfer to the Erie Conference and was appointed to the Stone Church in Meadville. Later he was strongly convinced that his transfer was a mistake. In 1866 Mr. Beach was united in marriage with Miss Luann F. Merritt, of Williamsburg, Mass., who has been his most efficient helper all these years. Of this noble woman, Mr. Beach says: "She has been a true minister's wife; she has been my strong right-hand everywhere; she has drawn the people to me, and has made me what I am; she has always been popular and sheltered me from many a blow."

W. B. Linn.

William B. Linn was born August 15, 1867, and died at his father's home, near Rockland, Pa., April 19, 1902. His parents were eminently pious and active members of the Methodist Episcopal Church at Georgeville. One of his brothers, B. P. Linn, a member of the Erie Conference, died some years ago, and one sister is the wife of Rev. O. H. Nickle. Early in life William was called to the ministry; he was licensed to preach in 1890 and sent as a supply to Brockport charge, and in 1891 he was admitted on trial in the Erie Conference. He served Brockport two years, and then went into business, intending, after securing larger educational preparation for the work, to return to the pastorate. A great spiritual awakening brought duty again prominently before his conscience. He said: "I just had to preach or be lost; my soul was in the balance." He had been discontinued in 1892, and was again admitted on trial in 1900. In 1899 he had been appointed to supply Nansen, Pa., a new lumber town, and was sent to the same work in 1900. In eighteen months he had organized a society and built a church and parsonage. In 1901 he was appointed to

Hazelhurst, but in February he was prostrated by sickness. He went to his father's home, lingered on for two months, and then passed away. He would sometimes say: "I would like to live if it is the Lord's will; but I leave that with Him. I am ready to stay or go." He was a true man, who gave himself unreservedly to the work of the Christian ministry.

The following table shows the members for the half decades, beginning 1801:

1801, 130; 1805, 585; 1810, 1,141; 1815, 1,809; 1820, 2,344; 1825, 5,834; 1830, 10,137; 1835, 16,876; 1840, 18,095; 1845, 21,148; 1850, 21,458; 1855, 23,309; 1860, 29,407; 1865, 27,806; 1870, 35,558; 1875, 40,475; 1880, 30,404; 1885, 32,247; 1890, 36,584; 1895, 43,457; 1900, 46,511; 1905, 49,648.

APPENDIX.

The Erie Conference met at Jamestown, N. Y., September 21, 1887, with Bishop William X. Ninde presiding, and F. H. Beck, Secretary.

A. S. M. Hopkins, Washington Hollister, H. F. Miller, D. E. S. Perry and M. A. Rigg were received on trial.

Lucien Clark was received by transfer.

A. E. Colegrove and T. J. Pratt were discontinued at their own request, and M. F. Laughlin was discontinued.

Sampson Dimmick withdrew, and W. L. Riley was located at his own request.

I. N. Clover, L. W. Elkins, J. H. Keeley, D. C. Plannette, J. A. Hovis and T. H. Sheckler were removed by transfer.

John Akers, Edwin Hull, W. B. Trevey and J. A. Ward were announced as having died during the year.

Greenville, Pa., was the seat of the Erie Conference session which began September 19, 1888, Bishop Randolph S. Foster presiding, and F. H. Beck, Secretary.

The following were received on trial: W. H. Childs, H. G. Dodds, J. D. Knapp, F. S. Neigh, Thomas Pollard and D. W. Thompson.

Naphtali Luccock, J. M. Thoburn and H. C. Westwood were received by transfer.

Thomas Berry and J. M. Edward were discontinued at their own request.

Victor Cornuelle and J. M. Leonard were located at their own request.

J. Z. Armstrong, C. A. Knesal, W. J. Barton, S. M. Gordon and A. W. Decker were removed by transfer.

Announcement was made of the death during the year of Robert Beatty, J. L. Holmes, John Robinson, Z. W. Shadduck and H. V. Talbot.

At the session of Erie Conference held at Franklin, Pa., October 2, 1889, Bishop Cyrus D. Foss presided, and F. H. Beck was secretary.

The following were admitted on trial: H. S. Bates,

J. E. Brown, J. H. Clemens, J. M. Dobson, S. R. Ellson, J. M. Farrell, W. F. Flick, W. A. Heath, Rowland Hughes, J. H. Jelbart, J. A. Lavely, A. G. Mills, Edd Platt, J. R. Rankin, F. A. Shawkey, E. J. Stinchcomb, and C. R. Thompson.

W. J. Barton, C. J. Brown, W. H. Faroat and S. M. Gordon were received by transfer.

M. A. Rigg was discontinued.

Lucien Clark, S. E. Ryan and W. G. Williams were removed by transfer.

T. L. Flood was located at his own request.

Joseph Allen, R. M. Bear, John Eckels, J. O. Osborne and P. W. Scofield had died during the year.

The Erie Conference met for its fifty-fifth session in the Trinity Methodist Episcopal Church, Oil City, Pa., September 10, 1890, Bishop Willard F. Mallalieu presiding, and F. H. Beck, Secretary.

J. G. Harshaw, L. O. McElhattan, C. E. McKinley, W. H. Fenton, V. F. Dunkle, G. T. Robinson and G. S. W. Phillips were received on trial.

J. W. Wakefield and L. W. Elkins were received by transfer.

S. R. Ellson and J. M. Dobson were discontinued.

A. L. Brand withdrew, and W. J. Brockway located.

H. E. Johnson was permitted to withdraw under complaints.

W. P. Arbuckle and L. F. Merritt were removed by transfer.

When the names of the following were called it was announced that they had died during the year: A. M. Brown, G. H. Brown, B. S. Hill, B. P. Linn, G. W. Staples and H. C. Westwood.

September 9, 1891, the Erie Conference convened at Meadville, Pa., Bishop Charles W. Fowler presiding, and W. P. Graham, Secretary.

The following were admitted on trial: E. N. Askey, W. O. Calhoun, J. D. Clemmons, W. B. Linn, J. A. McCamey, O. B. Patterson, Joel Smith, G. W. Strong and G. D. Walker.

E. F. Edmonds and C. L. Pappenhagen were received by transfer.

G. T. Robinson was discontinued.

Joel Smith was received from the Evangelical Association.

The following were removed by transfer: J. M. Barker, C. J. Brown, W. M. Canfield, W. H. Childs, C. W. Darrow and C. E. Hall.

Announcement was made of the death during the year of Henry Elliott and A. L. Miller.

The Erie Conference convened at Warren, Pa., September 7, 1892, with Bishop John P. Newman in the chair, and W. P. Graham, Secretary.

The following were admitted on trial: W. R. Buzza, H. H. Clare, G. W. Corey, T. W. English, Anthony Groves, E. E. Higley, J. E. Hillard, H. W. Kennedy, W. P. Lowthian, W. H. Robinson, A. E. Ryan, O. H. Sibley, F. D. A. Sutton and J. C. Weaver.

C. C. Albertson, W. A. Clark, L. H. Eddleblute and A. C. Spencer were received by transfer.

W. A. Heath, W. B. Linn and G. W. Strong were discontinued.

A. C. Ellis, N. H. Holmes and W. P. Murray were removed by transfer.

Announcement was made of the death during the year of A. H. Bowers, G. W. Clarke, W. B. Holt, David Latshaw and Alfred Wheeler.

The Erie Conference convened at DuBois, Pa., September 13, 1893, with Bishop John F. Hurst presiding, and W. P. Graham, Secretary.

J. F. Black, J. R. Burrows, G. B. Carr, B. A. Ginader, K. T. JaQuay, S. L. Mills and E. D. Mowry were admitted on trial.

H. A. Cleveland, W. H. Crawford and A. C. Ellis were received by transfer.

O. B. Patterson was discontinued.

Rowland Hughes, Naphtali Luccock, C. H. Quick, J. M. Thoburn and F. A. Shawkey were removed by transfer.

The death of J. E. Chapin, Major Colegrove and A. S. Goodrich had occurred during the year.

The Erie Conference session of 1894 was held at Fredonia, N. Y., beginning September 12, with Bishop Daniel A. Goodsell, President, and W. P. Graham, Secretary.

H. H. Bair, James Campbell, J. E. Iams, and R. A. Parsons were admitted on trial.

S. D. Hutsinpiller was received by transfer.

When the names of Peter Burroughs, Alva Wilder, O. G. McEntyre, Richard Peet, Nathanial Morris and James Clyde were called it was announced that they had died during the year.

A. C. Spencer and H. D. Todd withdrew from the church.

The sixtieth session of the Erie Conference convened in Simpson Church, Erie, Pa., September 11, 1895, with Bishop John H. Vincent in the chair, and W. P. Graham, Secretary.

D. G. Latshaw, Horace McKinney, M. B. Riley and J. K. Whippo were admitted on trial.

The following were received by transfer: A. M. Courteney, John Lusher, E. B. Patterson and T. R. Thoburn.

The following were removed by transfer: C. C. Albertson, H. A. Cleveland, E. K. Creed, G. H. Humason and J. H. Laverty.

Edd Platt was permitted to withdraw under complaints.

The death during the year of Stephen Heard, Washing Hollister and W. A. Merriam was announced.

The Erie Conference met at New Castle, Pa., September 9, 1896, Bishop John M. Walden being the president, and A. R. Rich, the secretary.

S. T. Davidson, E. M. Fradenburgh, A. J. Rinker, G. H. Stuntz and C. J. Zetler were admitted on trial.

T. R. Yates was re-admitted.

R. F. Randolph was received by transfer.

When the names of J. H. Herron and L. O. McElhattan were called, it was announced that they had died during the year.

The Erie Conference met September 8, 1897, in Grace Church, Oil City, Pa., with Bishop Charles H. Fowler presiding, and A. R. Rich, Secretary.

The following were received on trial: H. A. Ellis, F. A. Redinger, E. C. Rickenbrode, Ira Scott, L. H. Shindledecker, W. J. Small, G. A. Sutton and Albert Sydow.

E. C. Rickenbrode was received from the Evangelical Association.

D. E. Baldwin, L. S. Rader and C. E. Byram were received by transfer.

G. W. Corey, T. W. McKinney and J. H. Miller were removed by transfer.

J. E. Brown was expelled.

Announcement was made of the death during the year of J. W. Lowe, G. F. Reeser, and W. N. Reno.

The Erie Conference met September 21, 1898 at Franklin, Pa., Bishop Steven M. Merrill presiding, and A. R. Rich, Secretary.

E. A. Bishop, L. H. Bugbee, F. H. Frampton, R. J. Montgomery, W. H. Overs, and N. A. White were received on trial.

S. H. Day and D. C. Plannette were received by transfer.

L. S. Rader, A. M. Courtney and L. W. Elkins were removed by transfer.

It was announced that John Graham, S. K. Paden and J. A. Kummer had died during the year.

September 27, 1899, the Erie Conference met at Jamestown, N. Y., with Bishop Willard F. Mallalieu in the chair, and A. R. Rich, Secretary.

The following were admitted on trial: J. C. A. Borland, R. E. Brown, J. E. Drake, R. L. Foulke, G. N. Gage, S. G. Gillett, W. L. Hazen, W. H. Lofthouse, H. E. Phipps, Henry Smallenberger, S. A. Smith and H. K. Steel.

The following were received by transfer: C. J. Baker, H. M. Conaway, W. W. Cookman, W. H. Childs, E. O. Minnigh and W. P. Murray.

C. E. Byram was discontinued.

C. M. Morse was located at his own request.

W. H. Bunce withdrew under charges.

The following were removed by transfer: A. E. Ryan, O. B. Patterson, E. B. Patterson, S. D. Hutsinpiller, H. W. Kennedy and D. G. Latshaw.

Announcement was made of the death during the year of H. M. Chamberlain, Jeremiah Garnett, N. W. Jones, John McComb, Manassas Miller, D. M. Stever and S. L. Wilkinson.

The Erie Conference met at Punxsutawney, Pa., September 12, 1900, with Bishop Cyrus D. Foss in the chair, and A. R. Rich, Secretary.

The following were received on trial: A. G. A. Buxton, J. S. Kittell, W. B. Linn, J. A. Lyons, J. E. Roberts, S. L. Todd and H. C. Weaver.

The following were received by transfer: A. G. A. Buxton, J. H. Keeley and J. R. Rich.

The withdrawal from the church of D. M. Carpenter and P. J. Slattery was annnounced.

The death of the following had occurred during the year: F. H. Beck, S. S. Burton, J. W. Crawford, I. D. Darling, E. R. Knapp, A. J. Merchant and G. W. Moore.

INDEX.

Abolitionism, I.—793, 794.
II.—501-505; 507-524.
Allegheny College, II.—743-752.
Appointments, I.—1800, 140; 1801, 146; 1802, 161; 1803, 164; 1804, 181; 1805, 182; 1806, 184; 1807, 189; 1808, 190; 1809, 194; 1810, 201; 1811, 233; 1812. 234, 251; 1813, 244, 295; 1814, 295; 1815. 298; 1816, 331; 1817, 317, 340; 1818, 320, 354; 1819, 365; 1820, 389; 1821, 449; 1822, 470; 1823, 480; 1824, 491; 1825, 507; 1826, 514; 1827, 520; 1828. 552; 1829, 594; 1830, 601; 1831, 629; 1832, 651, 652; 1833, 685, 686; 1834, 704, 705; 1835, 739, 740; 1836, 792, 793; 1837, 818, 819.
II.—1838, 13, 14; 1839, 24, 25; 1840, 33, 34; 1841, 66; 1842, 96, 97; 1843, 121, 122; 1844, 142, 143; 1845, 152, 153; 1846, 171, 172; 1847, 181, 182; 1848, 189, 190; 1849, 199, 200; 1850, 221, 222; 1851, 233, 234; 1852, 261, 263; 1853, 275, 276; 1854, 290, 291; 1855, 312, 313; 1856, 328, 329; 1857, 337, 338; 1858, 351, 353; 1859, 375, 377; 1860, 386, 387; 1861, 401, 402; 1862, 411, 412; 1863, 415, 416; 1864, 448, 450; 1865, 461, 463; 1866, 543, 545; 1867, 550, 552; 1868, 565. 567; 1869, 580, 582; 1870, 617, 619; 1871, 633. 634; 1872, 644, 646; 1873, 656, 658; 1874, 665, 668; 1875, 674, 677; 1876, 679, 680.
Avery, Dr. Amos R., I.—His character drawn by friends, 112-116.
Brown, Richard, I.—130, 131.
Camp Meetings, I.—Origin of, 195-198.
Camp Meetings, I.—Block School House, 230; Canadaway, 316; Clarion, 408-412; Forestville, 229; Geneva, 450-456; Grand River, 317; Hamlet, 230; Lake Circuit, 319; Lexington, 340; Meadville, 243; North East, 340; Rockville, 340; Salem, 513; Villenovia, 526-533; Yankee preaching at, 419-412; Youngsville, 340; Zuvers, 317.
II.—Cherry Run, 769, 770; Clarion, 287; Clarksville, 92, 93; Cleveland District, 487; Ellington, 347; Jamestown District (Blockville), 410, 411; North Washington, 260, 261; Panama Circuit, 347; Strattonville, 770.
Caughey, Esther Roberts, I.—90.
Centenary Fund Society, The Constitution, II., 99, 100.
Centenary Funds, Report of Committee Appointed to Direct in Appropriating, II., 602, 603.
Chamberlain Collegiate Institute, II., 741, 743.
Christian Devotion, Incident of, I.—323, 325.
Churches, Classes and Societies:
Akinsville, I., 543.
Akron, I., 676, 678; II., 113, 115.
Albion, II., 326.
Andover, II., 681.
Annandale, II., 372, 373.
Arkwright, I., 112.
Asbury, Erie Co., I., 504; II., 597.
Asbury, near Pithole, I., 469, 470.
Asbury, Corsica Circuit, II., 286.
Ash appointment, I., 298.
Ashtabula, I., 277, 278.
Atwater, II., 727.
Aurora, I., 503.
Austinburg, I., revival, 730.
Bacon Hill, I., 170, 297.
Baltimore Conference, I., 146, 147, 161, 164, 181, 182, 184, 189, 190, 194, 237.
Barnes, I., 630.
Barton Chapel, II., 231.
Beaver Center, II., 30.
Beaver Dam, I., 579; II., 598.
Beech Woods, I., 542, 687.
Beman's, I., 688.
Benn's, Class at, I., 108.
Bethel, Delaware Grove Circuit, II., 605.
Bethel, Salem Circuit, I., 83.
Bethel Class, II., 674.
Big Bend, Eau Claire Charge, I., 784.
Big Bend, Delaware Grove Circuit, II., 608.
Bissells, I., 477, 478.
Bloomfield, I., 357; II., 63.
Blooming Valley, II., 673.
Braceville, I., 477.
Brady's Bend, I., 359, 360.
Brainard's, I., 487.
Brakeman, I., 361.
Brimfield, I., 479.
Bristolville, II., 149.
Brockwayville, I., 687.
Brocton, I., 121, 122.
Brookfield, I., 777.
Brookville, II., 232, 259, 260, 384.
Brown's Chapel, I., 289.
Brush's Meeting House, I., 92, 93.
Bully Hill, I., 568, 570.
Burton, I., 138.

Churches, Classes, Etc.—Continued.
Cambridge Springs, I., 679, 680.
Campfield School House, I., 818.
Canfield Class, I., 450.
Carthage, I., 616.
Cattaraugus, I., 544.
Center School House, Girard, I., 339; first Sunday School in Erie Co., 339.
Centerville Class, I., 613.
Centerville, Harrisville Circuit, II., 405.
Centerville, President Charge, II., 655, 656.
Centerville Circuit, Butler Co., I., 781; classes, 782.
Centre, II., 147.
Chapinville, II., 597.
Chapmanville, II., 148.
Chardon, I., 781; revivals, 732, 779.
Charleston, Mercer Co., I., 490, 491; II., 63.
Charlestown Class, O., I., 503.
Chautauqua Circuit, I., extent, 263, 264; pioneers of, 39, 46; plan in 1825, 514; quarterly meeting conference, 368, 372.
Chautauqua and Cattaraugus Cos., II., 257, 258.
Cherry Run, I., 615, 617.
Clarington Charge, II., 594.
Clarion, camp meeting, I., 408, 412.
Clarion District, II., 655, 766, 769.
Clarksville, I., 365, 367; names of early class, 365; old class book, 365, 367.
Cleveland, I., Brooklyn class, 423; celebrated picture in Epworth Memorial, 427, 428; Central, 427; Christ, 426; class at Hubbards, 424; Doan's Corners, 426; early workers, 423; Epworth Memorial, 427; Erie, 426; Euclid Creek class, 423; first settlers, 421; German Methodism, 430, 431; Hanover street, 426; meetings at the "Academy," 424; new church on Euclid Avenue, 425, 426; new First, 432, 434; pioneer class of First, 424; Scoville Avenue, 430; St. Clair, 425; survey, 421; union of Wesley Chapel and Calvary, 431, 432; Willson Avenue, 430; II., 604.
Clintonville, I., 562, 563; II., 593.
Columbus, I., 617.
Concord, I., 359.
Conewango Circuit, I., 487.
Conneaut, I., 620.
Conneautville, I., 163, 596.
Connecticut Land Company, I., 22.
Coon's Corners, I., 164.
Cooperstown Circuit, II., 287.
Corry, I., 783.
Corsica Circuit, II., 286, 287, 384.
Cottage Chapel, I., 83.
Cottage Class, I., 362.
Cottage, Springfield Circuit, I., 94.
Cranshaw Class, I., 688.
Curllsville, I., 615.
Curtis School House, I., 728.
Cussewago, I., 163, 450.
Cuyahoga Falls, I., 593; revival, 777.

Churches, Classes, Etc.—Continued.
Dayton, I., 112; II., 167, 168.
Dayton Summit, I., 362.
Deer Creek, II., 117.
Deerfield, I., 169, 170, 175, 177, 354, 355, 444; revival, 731.
Delanti, II., 406, 407.
Dewittville, I., 518.
Dicksonburg, I., 163, 164.
Doan's Corners, I., 518, 519.
"Donation Lands," I., 24, 25.
Dunkirk, I., 619.
East Brady, I., 304, 306.
Eastbrook, I., 123; II., 60.
East Claridon, II., 608.
East Cleveland Ridge, I., 839.
East Fairfield Twp., II., 61.
East Randolph, I., 479, 600; II., 148.
East Salem, II., 371.
East Springfield, I., 94.
East Troy, II., 674.
Edenburg, I., 678, 679.
Edinboro, II., 597, 598.
Elgin Charge, II., 598.
Ellicottville, I., 546.
Ellington, I., 817.
Elm Creek Class, I., 600.
Emlenton, II., 408.
Enterprise, I., 464, 466.
Espyville, I., 505.
Erie, I., 609, et seq.; early preaching, 609; First Church, 610, 612; revival, 682; Tenth street, 612; Wesley Chapel, 610.
Erie Circuit, Old, I., 159, 161; revivals, 579, 580.
Erie Conference, I., organized, 791, 792; church membership, 387; second session, 818, 819.
Erie County, I., earliest churches, 602; historic notes, 602, 609; Euclid class, 450; revivals, 549.
Evansburg, II., 61, 62.
Fagundus City, II., 631, 632.
Fair Haven, I., 93, 302, 303; II., 287.
Fairview, II., 147, 309.
Fallowfield, I., 83, 84.
Farmington, II., 665.
Finley Lake Charge, II., 371, 372.
Firman's Class, I., 687.
Forestville, I., 112; revivals, 682, 778, 779.
Franklin Class, O., I., 331.
Franklin Mills, O., I., 616.
Franklin, I., 94, 103; centennial anniversary, 97, 103; first preaching, 95; George Washington at, 95; preaching by Andrew Hemphill, 98.
Fredonia, N. Y., I., 235.
Fredonia, Pa., II., 655.
Frey's, I., 163, 361, 362.
Frostburg, 838.
Galloway, II., 565.
Garland, II., 169.
Garrettsville, II., 663, 664.
Geneva, O., I., 341; camp meeting at, 450, 456; new churches, 342; revivals, 729, 730.

Churches, Classes, Etc.—Continued.
Geneva, Pa., I., 446, 447.
Georgeville, II., 563.
Gerry, I., 372.
Girard, I., 339, 340.
Golinza, I., 467.
Grand River Circuit, I., 357; revivals, 651, 652.
Grant, II., 665.
Gravel Run, I., 223.
Greece City, II., 630, 631.
Greenfield, I., 818.
Greenville, Pa., I., 591, 593; II., 287.
Greenwood, Pa., II., 404, 405.
Gregg family, I., 146.
Grove City, Grace, II., 739.
Grove Summit, II., 285, 286.
Gustavus, I., 735, 841, 842.
Guy's, I., 478.
Hamlet, I., 227, et seq.; names of class, 227.
Hampden, I., 360, 361; II., 604.
Hanna's Corners, II., 596.
Harbor Creek, I., revivals, 549, 550.
Hare Creek, I., 783.
Harmon Hill, I., 122.
Harmonsburg, I., 163, 597, 598; II., 61.
Harmony, I., 361; revivals, 732, 736.
Harpersfield, I., 469.
Harrisville, I., 727; II., 665.
"Harry of the West," I., 83.
Hartford Circuit, I., 233.
Hartstown Class, I., 505, 506.
Hatch Hollow, II., 597.
Hayfield, I., 164; II., 274.
Hazen Charge, II., 444, 446.
Henderson Circuit, II., 63, 64.
Hendersonville Circuit, I., 574, 577.
Hickernell's, I., 163.
Holland Purchase and Caledonia Circuit, I., 234.
Holland Purchase Circuit, I., 192, 193.
Holland Purchase I. Gives Land for Churches, I., 441, 443.
Hollopeter, I., 541.
Holton's, I., 163.
Home Missionary Society I. at Franklin, 776.
Horatio Class, I., 838.
Hubbard, I., 178.
Hudson Class, I., 479.
Huntley's, I., 163.
Huntsburg, I., 542, 543.
Hydetown, II., 673, 674.
Irishtown, I., 403, 405.
Jamestown, N. Y., I., 434, et seq.; Crane, Lyman, 438; debate with Luther Lee and founding of Wesleyan Church, 436, 437; early promoters, 434, 435; great revival under John Peate, 434, 435; rebellion in choir, 435, 436; Work Edward, 437.
Jamestown, Pa., II., 326.
Jarvis, I., 224.
Johnston Charge, II., 602.
Kane, II., 458, 459.
Kennedy, I., 818.
Kent, O., I., 616.
Churches, Classes, Etc.—Continued.
"King's Chapel," I., 182.
Kees' Store, I., 542.
Kingsville Class, I., 506.
Kinzua, II., 733.
Knox, I., 678, 679.
Lawson's, I., 341.
Leon Center, I., 785.
Linesville, II., 598, 599.
Linn School House, I., 833.
Little's Corners, I., 164.
Little Valley, I., 486, 490; first church, 487; new church, 489; present church, 489, 490.
Lordstown, Ohio, II., 138.
Lupher Chapel, I., 618.
Luthersburg, I., 541, 542.
Macedonia, Pa., II., 736.
Mahoning Circuit, I., 515.
Mahoningtown, II., 563, 564.
Mantua, I., 184, 185.
Maple Furnace, II., 308.
Maple Shade, II., 563.
Mayville, I., 517.
McCray's, II., 598.
McDowell's, I., 163.
McKean, I., 373.
Meadow, II., 371.
Meadville, I., dedication of "Stone Church," 111; Methodism in, 108, 111; names of first class, 109; revivals, 544, 580; settlement, 107.
Mechanicsville, II., 60, 61.
Mentor, I., 362, 363.
Mercer, I., 445, 446; first house of worship, 446; revival, 729.
Mesopotamia, I., 363, 364.
Methodism, I., first class of, 54.
Middlebury, I., 593, 594.
Middlesex, II., 407.
Milk School House, I., 728.
Millbrook, I., 332.
Miller School House, I., 818.
Millerstown, II., 664.
Milton, I., 176, 232.
Mina, I., revival, 579; II., 371.
Monongahela District, I., 201.
Monroe Class, I., 616; II., 259.
Montville, I., 360, 361.
Morehouse, I., 163.
Morgan, O., II., 200.
Mount Hope, I., 478.
Mount Jackson, I., 123, 563.
Mount Pleasant Class, I., 568; II., 405.
Mount Zion, II., 228, 229.
Mumford's, I., 108, 223.
Napoli, I., 728; II., 608.
Nashville, I., 112; II., 595, 596.
Nazareth, I., 357, 359; II., 405.
Nebraska, I., 467.
Nelson, I., 288.
New Albion, I., 544.
Newburg, O., I., 361.
New Bethlehem, II., 306.
New Lebanon, II., 260.
New Ireland, I., 403, 405.
New Richmond, I., 224, 479.

Churches, Classes, Etc.—Continued.
New Castle, I., 122, 126; churches, 123, 126; Epworth, 126; first class, 123; King's Chapel, 122.
New Connecticut Circuit, I., 422.
New Vernon, II., 138, 260.
New Wilmington, II., 59, 60.
Newton Falls, II., 21, 23.
Nicklin, I., 570, 573.
North Bank, I., Erie Co., 505.
North Bloomfield, I., 343.
North Corry and Columbus Charge, II., 736.
North East Circuit, I., revivals, 578, 729.
North East, I., 272, 273; revivals, 578, 625, 682, 842, 843.
North Salem, I., 83.
Ohio District, I., 364, 365; formed, 234.
Oil City, II., Early Days, 253, 255; Trinity, 255, 257; Grace, 257.
Old Richmond, I., 224.
Old Salem, I., 83, 84.
"Old Sandy Church," I., 563, 566.
Orange Class, I., 449.
Orange Center, II., 606.
Oswell Class, I., 490.
Painesville, I., 443, 444; revivals, 625, 683.
Parker's Landing, II., 771, 773.
Penn Line, I., 163.
Perrysburg, I., 112, 372; II., 116.
Petersburg Class, I., 784.
Petrolia, II., 664, 665.
Pierpont, I., 163.
Pine City, II., 595.
Pine Grove, Crawford Co., I., 513, 514.
Pine Valley, I., 228, 229.
Pinney's, I., 224.
Pioneer, II., 602.
"Pisgah Church," I., 478.
Pithole, I., 96.
Pleasantview, II., 60.
Pleasantville, I., 463, 464.
Poland, I., revival, 778.
Polk Circuit, I., 563, et seq.
Polk Township, II., 231.
Pope School House, I., revival, 231.
Portland, I., 121, 122.
Punxsutawney, I., 467; present church, 468, 469; II., 384.
Radcliffe School House, I., 838.
Randall Class, I., 341.
Randolph, I., 599.
Ravenna, I., 297, 674, 675; first class, 675, 676; revival, 731, 734.
Reno, II., 564, 565.
Reynolds, I., 567, 568.
Reynoldsville, II., 699, 700.
Riceville, I., 613, 614.
Ridgway Mission appointments, I., 686; II., 599, 602, 700, 702.
Rimersburg, I., 342, 343.
Ringgold, II., 288.
Ripley, I., 445; revival, 579.
Rockland, II., 562, 563.
Rockville, I., 223; revival, 841; II., 326.
Rootstown, I., 170, 298.
Round House, I., revival, 231.
Churches, Classes, Etc.—Continued.
Saegertown, II., 31, 32.
St. Petersburg, II., 655.
Salamanca, II., 698, 699.
Salem Circuit, I., 83, 616, 617; revival, 552; II., 229.
Salem Cross Roads, I., 122.
Salem, Old, I., 83, 84.
Salina, II., 229.
Sandy Lake, II., 690, 692.
Saybrook, I., 231, 232.
Seavy's, I., 519.
Sharon, I., 221, 223; original members, 222.
Sharps, I., 298.
Sharpsville, I., 785.
Sheakleyville, I., 619.
Sheffield, II., 564.
Shenango and Salem Class, I., 81, 90.
Sheridan, I., 112, 116, 117.
Sherman, I., 680, 682.
Sherrett Charge, II., 169, 170.
Shippenville Circuit, II., 287.
Sherrod Hill, II., 447.
Sibley Class, I., 542, 687.
Silver Creek, I., 112, 839; the class, 235, 236.
Skelton, II., 139.
Sligo, I., 616.
Smith's, I., 163, 164.
Snyder Hill Class, I., 543.
Southington, I., 341.
Spartansburg, I., 543 .
Spring, I., 163.
Springboro, I., 562.
Springfield, I., 91, 94.
Springfield Cross Roads, I., 94.
State Line, I., 367, 368.
Sterretania, I., 817.
Stockton, II., 407.
Stoneboro, II., 594.
Strattonville, II., 286.
Sugar Grove, I., 83, 598, 599.
Summerhill, I., 163; circuit, appointments, 596.
Sunville Circuit, II., 147, 148.
Swedish Mission, Jamestown, N. Y., II., 409, 410.
Tallmadge, I., 519.
Thickett Class, I., 505.
Thomas', I., 163.
Tidioute, I., 464.
Tionesta, I., 466.
Titusville, II., 398, 401.
Townville, II., 168.
Treat School House, I., 600.
Troy, I., 618; II., 593.
Tryonville, II., 673, 674.
Twinsburg, I., 518.
Union City, II., 596, 597.
Unionville, I., 477.
Utica, I., 577.
Valier, I., 838.
Van Scoder's, I., 224.
Venango, II., 117.
Vernon, I., 172, 173, 178; II., 139.
Versailles, I., 373; II., 116.
Victory, II., 370, 371.

Churches, Classes, Etc.—Continued.
Villenovia, I., 112, 225, 232; Leonidas L. Hamline converted, 226.
Volusia, II., 596.
Wallaceville, II., 148, 457, 458.
Walston, I., 838.
Warren, O., I., 385; early class, 386.
Warren Circuit, O., Classes, I., 783.
Warren, Pa., I., 692; first class, 692; early date of preaching, 693; present church, 693, 694; oldest quarterly conference record, 694.
Warrensville, I., 837.
Washington Circuit, II., 169.
Washington, D. C., II., 335.
Waterford, I., 298.
Wesleyville Circuit, II., 459, 460.
West Ellery, II., 405, 406.
West Middlesex, II., 30, 31.
West Mina, II., 371.
West Perrysburg, II., 116.
West Sunbury, II., 230, 231.
Westville, I., 614, 615.
Wheatland, II., 580.
Willoughby, I., 335; first class, 335; class on the Ridge, 335; first church, 335; new church, 336; present church, 338.
Willoughby Ridge, I., 469.
Windham, II., 137.
Windsor, I., 287.
Windsor Corners, II., 308, 309.
Worden Chapel, II., 565.
Wright's Corners, I., 229; 231, 233, 234.
Youngstown, I., 126, 134; first class, 127; first Sunday school, 130; Belmont avenue, 131; Grace, 133; Richard Brown, 130, 136; settled by John Young, 126; Shadrack Bostwick at, 128; Trinity, 129; Wilson avenue, 134.
Youngsville, I., 105, 106.
Country, the State of, II., 524, 529.
Erie Conference and the Freedmen, II., 539, 541.
Fairies, Story of, I., 403, 405.
Goodrich, Jabez, I., 109, 111.
Hillman, Colonel, I., 35, et seq.
Instrumental Music, Resolution, II., 138.
Irish Deputation, Report on, II., 334.
Leech, Hon. John, I., 87, 88.
Log Cabin, the, I., 30, et seq.
McFetridge, George, I., 86, 87.
McGranahan, John, I., 89, 90
McLean, William, I., 84, 86.
Methodism, I., Influence in Early Times, 17, 20.
Moravians, I., 26, 27, 422.
"Mourner's Bench," I., 198, 199.
Mumford, David, I., 224.
Phelps and Gorman Tract, I., 25.
Pittsburg Conference divided, I., 791.
Powers, Isaac, I., meeting with Dr. Elliott, 137, 138; wife's conversion, 135, 137.
Preachers:
Abbott, John, II., 101, 102.
Preachers—Continued.
Abbott, William, I., 833; appointments, 883.
Abel, Asa, I., 480, 481; appointments, 481.
Adams, James K., II., 660; appointments, 709.
Adams, Samuel, I., 354.
Aiken, John E., I., 632, 633; appointments, 633.
Aikin, John Wesley, II., 380, 381.
Akers, John, II., 237, 238.
Albertson, Joseph S., II., 556; appointments, 612.
Allen, Joseph, II., 333.
Allen, Walter O., II., 690; appointments, 713.
Anderson, Alfred, II., 692.
Anderson, E. A., II., 328.
Anderson, George W., II., 553; appointments, 611.
Arbuckle, William P., II., 735, 736.
Archbold, W. D., II., 337.
Archibald, Francis A., II., 480.
Armstrong, Richard, I., 647, 648; appointments, 648.
Askins, George, I., 165, 167.
Aylworth, Reuben A., I., 814, 815; appointments, 815.
Ayres, J. C., I., 523; letter to R. C. Smith, 523, 525; appointments, 523.
Ayres, Samuel, I., 521; appointments, 521.
Babcock, James, I., 508, 510.
Babcock, Orrin, II., 462.
Babcock, Samuel E., I., 620.
Babcock, William R., I., 510; appointments, 511; resolution by Genesee Conference, 510, 511.
Badger, Joseph, I., 42.
Bain, John, I., 762, 763; appointments, 764; character, 764, 766; wife of, 763, 764.
Baird, Samuel, II., 199.
Baker, Edwin S., II., 670; appointments, 711.
Baker, E. J. L., I., 761; appointments, 761.
Baker, G. C., I., 800.
Baker, Henry, I., 333.
Baker, Thomas J., II., 545; appointments, 609.
Baker, William A., II., 720.
Baldwin, Darius E., II., 776, 777.
Barnhart, Clinton L., II., 483, 484.
Barris, Alexander, I., conversion, 229; II., 25, 26.
Bartlett, A. J., II., 462.
Bascom, Henry B., I., 273, et seq.; at camp meeting on Oil Creek, 275; conversion, 273, 274; kindness to by Mr. Connelly, 276, 277; with James Gillmore, 274, 275.
Bashline, Abram, II., 432, 433.
Bassett, John E., I., 806; appointments, 806.
Bates, John H., II., 715, 716.
Beach, Theodore C., II., 777, 779.

Preachers—Continued.
Bear, Charles W., II., 381.
Bear, Jacob, I., 563.
Bear, Richard M., II., 69.
Bear, William M., II., 172, 173.
Beardsley, Leonard E., II., 346.
Beatty, Robert, II., 267, 268.
Beavins, William, II., 261.
Beck, Francis H., II., 426, 427.
Beech, L. R., II., 14.
Beers, Hiram W., II., 143, 144.
Beetham, John, II., 572; appointments, 613.
Benn, Jesse P., II., 21.
Benn, Thomas, I., 813, 814; appointments, 814.
Bennett, Ebenezer, II., 364, 365.
Bennett, Lucius J., II., 660; appointments, 709.
Bentley, Jairus J., II., 391, 392.
Best, C. C., I., 743; appointments, 743.
Best, David, I., 182, 183; appointments, 183.
Bettes, Milo H., I., 833, 834; appointments, 834.
Bevens, J. S., I., 495, 496.
Bigelow, Russell, I., 320, 321.
Bignell, William P., II., 238, 240; wife of, 240, 242.
Bird, Levi, II., 685, 686.
Birkett, Edward, I., 740, 741; appointments, 741.
Black, Milton, II., 375.
Blackford, Ira., II., 156, 157.
Blackmar, Ransom L., II., 112.
Blaisdell, John W., II., 568; appointments, 613.
Blinn, Theodore D., I., 820; appointments, 820, 821.
Bliss, George J., II., 426.
Booth, Ezra, I., 344, 347; embraces Mormonism, 345; ends in scepticism, 346, 347; Millerism excitement, 345, 346.
Borland, Robert S., II., 558; appointments, 612.
Bostwick, Dr. Shadrack, I., 167, 170; appointments, 169.
Bowers, Abraham H., II., 252, 253.
Boyd, Robert B., II., 345.
Boyle, John T., II., 243, 244.
Brainard, William, II., 337.
Branch, Thomas, I., 267, 271; at North East, 267, 268; death, 268; grave visited by Bishop Hedding; monument, 271, 272.
Branfield, William, II., 638; appointments, 704.
Bray, James M., II., 557; appointments, 612.
Bredberg, James II., 312.
Briggs, Martin C., II., 157, 159.
Brockunier, Samuel R., I., 347, 350; account of meeting near Dunkirk, 349, 350; character, 350; on Chautauqua circuit, 348.
Brooks, Lorenzo D., II., 290.
Preachers—Continued.
Brown, Arthur M., I., 660, 663; appointments, 663.
Brown, "Billy," I., on Holland Purchase, 220, 221.
Brown, Caleb, I., 590, 591; appointments, 591.
Brown, Edward, 574; appointments, 613.
Brown, Frank, II., 424, 425.
Brown, George H., II., 342.
Brown, James F., II., 320, 321.
Brown, Nelson C., II., 278, 279.
Brown, Orsemus P., II., 102, 103.
Brown, Samuel, I., 296.
Browning, T. W., 171.
Brownson, Ira, I., 460, 461.
Brownson, Alfred, I., 397, et seq.; account with Ben Stokeley, 405, 408; a remarkable incident in his ministry, 398, 399; at Zanesville camp meeting, 402; camp meeting at Clarion, fun and religion, 408, 412; cure for hypochondria, 398; did not go to Franklin, 414, 416; in the army, 398; Meadville, 400; mission to the Indians, 418, 421; the sick healed, 416, 418; preaches temperance, 414, 416; story of the fairies, 403, 405; trustee of Allegheny College, 413, 415.
Bump, William H., I., 760, 761; appointments, 761.
Burdick, Enoch, I., 272, 273.
Burgess, Alvin, II., 36, 37.
Burns, Harvey M., II., 693; appointments, 714.
Burroughs, Peter, I., 803, 806; appointments, 804; letters from his daughters, 804, 806.
Burrows, James R., II., 775, 776.
Burrows, Thomas, II., 710.
Burton, Lewis, I., 836; appointments, 836, 837.
Burton, Simon S., II., 273.
Burwell, Judge Joel, I., 325, 330.
Bush, Warner, II., 374.
Butler, Milo, II., 133, 134.
Butler, William, I., 191, 192.
Butt, William, I., 583, 584; appointments, 584.
Callender, Aurora, I., 552, 553; appointments, 553.
Callender, Nathaniel, I., 557.
Card, Silas, I., 742.
Carey, Sylvester, I., 472; appointments, 472.
Carlson, B. A., II., 610.
Carr, Thomas, I., 476; appointments, 476.
Carroll, William, I., 648, 649; appointments, 648.
Caruthers, Richard A., II., 193, 197.
Carver, Oliver, I., 295.
Case, W. W., II., 375.
Caughey, Francis, II., 375.
Chamberlain, Henry M., II., 159, 162.
Chandler, David W., II., 638; appointments, 704.

Preachers—Continued.
Chandler, John, I., 511, 513; appointments, 513; fields of labor, 512.
Chapin, J. E., I., 715, 717; account of first circuit, 716, 717; appointments, 717, 718.
Chapin, Lucius A., II., 682; appointments, 712.
Chapman, C. R., I., 821, 822; appointments, 822.
Charles, James, I., 192.
Chesbro, George W., II., 235, 236.
Childs, Wilfred H., II., 756, 757.
Church, Thomas, I., 190.
Churchill, Samuel, II., 101.
Clapp, Ralph, I., 707, 711; appointments, 711.
Clark, Homer J., I., 786, 789; appointments, 789; president of Allegheny College, 788.
Clark, Lewis, II., 34, 35.
Clark, Silas M., II., 649; appointments, 708.
Clark, William A., II., 397, 398.
Clarke, G. W., I., 766, 768; appointments, 768, 769.
Clock, Jacob W., II., 73.
Clyde, James, II., 686; appointments, 713.
Cobbledick, Henry A., II., 619.
Cobern, Camden M., II., 755.
Cole, Harmon D., II., 123, 124.
Colegrove, Major, II., 330, 331.
Collier, George, II., 720, 721.
Collins, William H., I., 473.
Colt, Milton, I., 690, 692.
Colton, Addison P., II., 547; appointments, 609.
Connelly, William, I., 96.
Coon, Samuel, II., 337.
Coons, Andrew N., II., 414.
Copeland, Alanson T., II., 624; appointments, 703.
Corey, J. B., II., 704.
Coston, Zerah H., I., 664, et seq.; appointments, 666, 667; work for Allegheny College, 664, 667.
Coxon, J. K., II., 101.
Craft, Amos N., II., 478, 480.
Crane, Robert W., II., 298, 299.
Crawford, John, I., 474, 475; appointments, 475.
Crawford, John W., II., 625; appointments, 703.
Crawford, William H., II., 752, 755.
Creed, Edward K., II., 681; appointments, 712.
Crockwell, Thomas J., I., 265, 266.
Crosby, Obed, I., 172, 174.
Crouch, John M., II., 685; appointments, 713.
Crow, Moses, I., 759, 760; appointments, 760.
Crowell D. Allen, II., 546; appointments, 609.
Crum, John, I., 801, 802; appointments, 802.
Cullison, John, I., 162.
Preachers—Continued.
Cummings, Edwin B., II., 416, 417.
Cummings, Thomas H., II., 145, 146.
Cushman, William W., II., 684; appointments, 713.
Dale, Wesley, W., II., 725.
Danforth, E. H., II., 312.
Daniels, Abraham, I., 189, 190.
Darling, Ira D., II., 626; appointments, 703.
Darrow, C. W., II., 710.
Davidson, Daniel D., I., 333; appointments, 334.
Davis, A. D., II., 385.
Davis, Joseph W., I., 498, 499; appointments, 499.
Davis, Peter B., I., 141, 144; appointments, 141.
Day, David E., II., 222, 223.
Day, Leland W., II., 395.
Day, William F., 162; appointments, 165.
Decker, Alonzo W., II., 732, 733.
Deem, R. K., II., 418.
Delo, Benjamin F., 433; appointments, 435.
Demming, John, I., 801; appointments, 801.
Dewart, J. H., II., 708.
De Woody, J. M., II., 374.
Dighton, Francis A., I., 695, 696; appointments, 696; converted, 229.
Dimmick, S. L., II., 462.
Divers, Timothy, I., 189.
Dobbs, Abram S., II., 251, 252.
Dodds, Horace G., II., 758, 760.
Domer, Abraham H., II., 443, 444.
Douglas, Thomas W., II., 669; appointments, 711.
Dowell, Jacob, I., 195.
Draper, Gideon, I., 389.
Dunham, Sylvester, I., 481.
Dunmire, Gabriel, II., 344, 345.
Earl, Dr. Thomas, II., 149, 151.
Eason, David, II., 377.
Ebbert, John H., I., 633, 634.
Eberhart, W. A. P., II., 375.
Eberman, George M., II., 324.
Eckels, John, II., 549; appointments, 609.
Eddy, Ira, I., 350, 355; appointments, 353, 354; conversion, 350; conversion of a blacksmith, 352, 353; student life, 351.
Edmonds, E. F., II., 710.
Edwards, James T., II., 622; appointments, 703.
Edwards, Reuben J., II., 129, 130.
Ege, Oliver, I., 687, 689.
Elkins, Moses, II., 66.
Elliott, Charles, I., 391, 397; at camp meetings, 396, 397; editor, 392; on Ohio District, 391; peculiarities, 392, 393; writer, 395.
Elliott, George, II., 610.
Elliott, Henry, I., 746; appointments, 746.
Elliott, John, I., 296.

Preachers—Continued.
Elliott, John, II., 351.
Ely, Leander W., II., 134, 135.
Espy, John B., II., 687; appointments, 713.
Eshbaugh, Martin L., II., 639, 640.
Ewen, James, I., 210.
Excell, Benjamin, II., 271, 272.
Excell, J. J., II., 611.
Fair, Frederick, II., 560; appointments, 612.
Felt, Russell M., II., 672; appointments, 710.
Ferris, John, I., 621; appointments, 621.
Fidler, Noah, I., 164, 165; appointments, 165.
Fidler, Sylvester, II., 629; appointments, 702.
Field, Elijah H., I., 483, 485; appointments, 485, 486.
Fillmore, Glezen, I., 456, 459; appointments, 459; crosses the river, 459; travels Holland Purchase Circuit, 457.
Finley, James B., I., 304, et seq.; a sister exhorts, 314, 315; at Cane Ridge camp meeting, 305, 306; conversion, 306, 307, 322, 323; handling banditti, 316; handling Calvinism, 316; later labors, 322; on the Ohio District, 309, et seq.; reclamation, 308; "the New Market Devil," 307.
Finley, John P., I., 322, 373.
Fisher, I. O., II., 275.
Fleming, Thornton, I., 147, et seq.; conversion, 148, 149; death, 150; memoir, 148, 151; travels, 150.
Flood, Theodore L., II., 677; appointments, 711.
Flower, Josiah, I., 757, 759; appointments, 759.
Foljambe, Samuel W., II., 146, 147.
Fording, Miller, II., 689; appointments, 713.
Forest, Samuel N., II., 156.
Foster, Caleb, I., 799.
Foster, James M., II., 640; appointments, 705.
Foulke, Charles W., II., 583; appointments, 614.
Fouts, Allen, I., 823, 824; appointments, 824.
Fowler, William, I., 498.
Fradenburgh, Jason N., II., 635; appointments, 706.
Frampton, Cyrus H., II., 725, 726.
Frear, Sweeney C., II., 68.
French, Wareham, I., 402, 403; appointments, 403.
Gardner, Rouse B., I., 703; appointments, 704.
Garnett, Jeremiah, II., 648; appointments, 708.
Gee, Nicholas, I., 486.
Gehr, William R., II., 323.
Gilfillan, James, II., 284.
Gilfillan, J. Brewster, II., 729, 730.
Gillette, Ezra S., II., 329, 330.
Preachers—Continued.
Gillmore, Hiram, I., 745; appointments, 745.
Gillmore, James, I., 279, 281, 558; appointments, 562; influence and work, 559, 562.
Gillmore, Orin, I., 481.
Ginader, John G., II., 730.
Goddard, Curtis, I., 332.
Goddard, Dennis, I., 357.
Goodrich, Archibald S., II., 456.
Goodrich, Ira B., II., 486.
Goodwin, Timothy, I., 795, 796; appointments, 796.
Gorwell, Jacob, I., 267.
Graham, John, I., 286, 287; appointments, 287.
Graham, John, II., 40; appointments, 42.
Graham, Thomas, I., 747, 748; appointments, 748; character, 750; debate with Mr. Underhill, 752, 755; wife of, 748, 750.
Graham, William P., II., 692; appointments 714.
Grant, Cornelius N., II., 428.
Grant, Loring, I., 233.
Graves, James B., II., 233.
Gray, George W., II., 389, 390.
Gray, Robert, II., 285.
Green, Philip, I., 382; appointments, 384; faithful worker, 383, 384.
Greene, J. M., II., 312.
Greer, James, II., 211, 213.
Gregg, Samuel, I., 654, et seq.; appointments, 657; conversion, 655, 657; experience on Smethport circuit, 672, 674.
Griffith, Warren, I., 795; appointments, 795.
Grover, Joshua B., II., 319.
Groves, James M., II., 475.
Gruber, Jacob, I., et seq.; memoir, 207, 210; peculiarities, 202, 205; rules for a preacher, 205; sermon at Brush's meeting house, 92.
Guert, Job, I., 191.
Gurwell, Jacob, I., 54.
Guthrie, Francis, II., 14.
Guy, Thomas, II., 200, 201.
Hall, Albina, I., 810, 811; appointments, 811.
Hall, Hiram G., II., 670; appointments, 711.
Hall, Joseph, I., 181.
Hallock, J. A., I., 726; appointments, 726.
Hallock, J. K., I., 631, 632; appointments, 632.
Hamline, Leonidas Lent, I., 525, 539; Ayres' account, 523, 525; conversion, 525, et seq.; description of the camp meeting, 526, 533; reads the law to the congregation, 533, 534.
Hammond, Alexander, R., II., 261.
Hammond, James B., II., 144.
Hanna, Matthew, I., 742.
Hanson, James M., I., 194; appointments, 194.

Preachers—Continued.
Haskell, William H., II., 659; appointments, 709.
Hawkins, Gaylord B., II., 110, 112.
Hawkins, J. G., II., 461.
Hayes, J. L., II., 385.
Hayes, William, II., 289.
Haynes, Nathaniel C., I., 837.
Hatton, Robert C., I., 284; peculiarities, 284, 286.
Heard, C. M., II., 375.
Heard, Stephen, I., 825, 828; appointments, 828; reminiscences, 827, 828.
Height, Adam, II., 336.
Hemphill, Andrew, I., 103, 104, 181.
Hempstead, Samuel P., II., 19, 20.
Henderson, Harvey, II., 706.
Henderson, H. P., II., 247, 250.
Henderson, S. A., II., 66.
Henderson, William C., I., 494, 495; appointments, 495.
Henry, Calvin P., I., 650, 651; appointments, 651.
Henry, John N., I., 651; appointments, 651.
Henry, Nelson, I., 649, 650; appointments, 650.
Herron, James H., II., 588; appointments, 615.
Hicks, J. P., II., 610.
Hildebrand, Josiah, II., 143.
Hill, Benjamin P., I., 374.
Hill, Bryan S., I., 711, 712; appointments, 712.
Hill, Ensign B., I., 744; appointments, 744.
Hill, John F., I., 813; appointments, 815.
Hill, John W., I., 502, 503; appointments, 503.
Hill, Joseph F., II., 421, 422.
Hill, Moses, I., 829, 832; appointments, 832; his will, 832.
Hills, Gustavus, I., 727; appointments, 727.
Himebaugh, Benjamin D., II., 221.
Himebaugh, Matthias, II., 28, 29.
Hitchcock, H. S., I., 800.
Hitchcock, James, I., 626, 627; appointments, 627.
Hollen, Samuel, II., 175, 176.
Hollister, Washington, II., 379, 380.
Holmes, J. L., I., 669; appointments, 669.
Holmes, Nicholas H., II., 627; appointments, 703.
Holt, Jonathan, I., 520, 521.
Holt, William B., II., 677; appointments, 711.
Hopkins, Robert Finley, I., 481, 482; appointments, 482, 483.
Horton, Almon A., II., 454, 456.
Horton, Peter D., I., 496, 497; appointments, 497.
Horton, William, I., 359, 360.
Hover, William H., II., 477, 478.
Hovis, Jacob A., II., 716.
Howe, Jared, II., 284, 285.
Preachers—Continued.
Hubbard, Stephen, I., 769; appointments, 769.
Hull, Edwin, II., 47, 48.
Humason, George H., II., 735.
Hume, James A., II., 630; appointments, 704.
Hunscher, Henry J., II., 641; appointments, 705.
Hunt, C. C., II., 461.
Hunter, James, I., 182.
Hunter, William H., I., 811, 813; appointments, 813.
Hurlburt, Russell H., II., 223, 224.
Hyde, Ammi B., II., 450, 452.
Ingraham, Samuel W., I., 696; appointments, 696; first experience as an itinerant, 696, 700; journey to Tionesta, 773, 776.
Irons, Charles, II., 289.
Irwin, Daniel C., II., 730, 731.
Jack, David H., II., 124.
Jackson, Abner, I., 667; appointments, 667; wife of, 667, 668.
Jamison, Thomas, I., 647.
Janney, Lewis, I., 744; appointments, 744.
Jenks, Jacob, I., 583.
Jennes, Charles S., II., 182, 183.
Jennings, Thomas, I., 669; appointments, 669.
Johnson, Edwin A., II., 277, 278.
Johnson, John, I., 520.
Johnson, John E., II., 556; appointments, 612.
Johnson, William R., II., 244, 245.
Jones, Clinton, II., 706.
Jones, Cornelius, I., 522, 523; appointments, 523.
Jones, Ezra, II., 167.
Jones, Joel, I., 555.
Jones, Noble W., II., 268, 269.
Keeler, Russell F., II., 363, 364.
Keeley, James H., II., 721, 722.
Keller, Ahab, I., 657, 658; appointments, 658; in 1832 and 1833, 659.
Kellogg, A. L., II., 418.
Kellogg, Hiram, II., 124, 125.
Kendall, Luther, II., 14.
Kennedy, Benjamin J., II., 395, 397.
Kent, John P., I., 332, 333.
Kernick, Edward M., II., 620; appointments, 703.
Keyes, Josiah, I., 471.
King, David, II., 153, 155.
Kingsbury, Chester T., II., 269, 271.
Kingsley, Bishop Calvin, II., 74; appointments, 87.
Kinnear, Gideon D., I., 706; appointments, 706.
Kinney, Edwin J., I., 770, 771; appointments, 771.
Kinsley, Hiram, I., 515, 517; appointments, 517; character, 515, 517.
Knapp, Ezra R., II., 365, 366.
Knapp, Henry, I., 463.
Knox, William, I., 264.

Preachers—Continued.
Kummer, J. A., II., 590; appointments, 615.
Lake, Valorus, II., 225, 226.
Lake, Waldo W., II., 20.
Lane, Ebenezer B., II., 70, 72.
Lane, George, I., 112, 193; thrilling experience, 117, 120.
Lane, Isaiah, II., 303.
Lane, Lemuel, I., 234, 287, 288; appointments, 288; lost in the woods, 288.
Langdon, Benjamin F., II., 217, 218.
Latimer, Eliezer C., II., 202.
Latshaw, David, II., 454.
Laverty, John H., II., 684; appointments, 712.
Lee, Joseph E., I., 660.
Leech, John, I., 89.
Leech, Joshua, I., 88, 89.
Leech, Joshua, II., 66.
Leech, Samuel, I., 88, 800.
Leonard, J. M., II., 461.
Leslie, Henry W., II., 589; appointments, 615.
Leslie, Joseph, I., 807, 809; appointments, 808, 809.
Lewis, John, I., 361.
Limerick, Daniel, I., 521; appointments, 522.
Lindsey, Anthony J., II., 418, 421.
Linn, Beatty P., II., 731.
Linn, William B., II., 779, 780.
Little, G. L., II., 199.
Lloyd, Sylvester W., II., 484.
Lloyd, Watts B., I., 772; appointments, 772.
Locke, James R., I., 744; appointments, 744.
Lockwood, Amos M., II., 668; appointments, 711.
Loud, Henry M., II., 221.
Lowe, James W., I., 809, 810; appointments, 810.
Luccock, John, I., 668; appointments, 668, 669.
Luce, Hiram, I., 703; appointments, 703.
Ludwick, Ephraim A., II., 412, 414.
Luke, N. G., II., 289, 290.
Lund, William, II., 289.
Luse, L. L., II., 461.
Lusher, John, II., 658; appointments, 710.
Lyon, John R., II., 173, 174.
Lytle, John S., II., 245, 247.
Mack, Wilder B., I., 554, 555; appointments, 555.
Maltby, Benjamin K., I., 807; appointments, 807.
Maltby, George W., II., 130, 131.
Maltby, William A., II., 457.
Maltby, William W., II., 35, 36.
Marsh, Jephtha, II., 289.
Marsteller, Benjamin, II., 275.
Martin, John W., II., 622.
Marvin, James, II., 422, 424.
Matson, William A., II., 202, 203.

Preachers—Continued.
McArthur, John J., II., 221.
McCammon, Andrew, I., 633; his grave, 272.
McCarty, J. H., II., 311.
McCaskey, George, I., 726; appointments, 726.
McClelland, Isaiah C. T., II., 27.
McClelland, Thomas, I., 54.
McComb, John, II., 294, 295.
McCormick, William, II., 173.
McCreary, Edward D., II., 562; appointments, 612.
McCreary, Thomas G., II., 191, 192.
McDonald, John C., II., 683; appointments, 712.
McElhattan, Levi O., II., 773.
McEntire, Obed G., II., 378, 379.
McIlhattan, Elijah C., II., 547; appointments, 609.
McIntyre, Robert A., II., 740, 741.
McLean, John, I., 584; appointments, 590; experience, 585, 590.
McMahon, James, I., 281, 282; appointments, 283, 284.
McMahon, John, I., 281, 282; appointments, 284.
McMechen, James H., I., 686, 687.
Mead, Charles O., II., 718, 720.
Mead, S. L., II., 289.
Meade, Orville L., II., 291, 293.
Mechlin, Joseph L., II., 620; appointments, 704.
Mendenhall, James K., II., 322, 323.
Merchant, Andrew J., II., 340, 341.
Merchant, James H., II., 549; appointments, 608.
Merriam, William A., II., 731, 732.
Merrill, L. G., II., 610.
Merritt, Lucien F., II., 582; appointments, 614.
Mershon, Israel, II., 48.
Mershon, John, I., 180, 181.
Metcalf, Elijah, I., 233, 234.
Miller, Alexander L., I., 834, 836; appointments, 836.
Miller, Almeron G., II., 72, 73.
Miller, Manassas, II., 575; appointments, 613.
Mills, J. P., II., 614.
Milroy, Samuel A., II., 302.
Miner, Clement W., II., 724.
Mix, Lorenzo D., I., 727; appointments, 727.
Mizener, David, II., 234, 235.
Moffitt, John H., I., 557, 558.
Monks, William, II., 113.
Monroe, Joshua, I., 210, et seq.; conversion, 212, 213; character, 212; early life, 218; experience on Erie circuit, 159, 161, 214, 217; journey to Erie circuit, 210, 212; reminiscences, 213, 214; illness, 216, 217; wife of, 219, 220.
Moore, George W., II., 297, 298.
Moore, Homer H., II., 176, 179.
Moore, H. J., I., 800.
Moran, R. S., II., 199.

Preachers—Continued.
Morris, Nathaniel, II., 661; appointments, 709.
Morrison, Chester, I., 712, 713; appointments, 714; preaches to Mr. Coston, 713, 714.
Morse, Fortes, II., 112.
Mortimer, John, II., 33.
Morton, Aaron D., II., 265, 267.
Mossman, William H., II., 367, 368.
Murray, James, I., 382.
Muse, Fauntly, II., 199.
Neff, James B., II., 717, 718.
Newman, S. B., II., 385.
Nickle, Oliver H., II., 733, 734.
Norris, Ira, I., 742.
Norris, John, I., 281, 741, 742.
Norton, Albert, II., 74.,
Norton, John D., II., 184, 185.
Norton, Niram, II., 17, 19.
Norton, Roderick, II., 192, 193.
Nowlen, Edward M., II., 296, 297.
Nye, S. S., II., 336, 337.
O'Neal, John, II., 431, 432.
Orwig, James B., II., 265.
Osborne, David C., II., 282, 283.
Osborne, Josiah O., II., 626; appointments, 703.
Osborne, Philip, I., 794, 795.
Paddock, Benjamin G., I., 251, et seq.; a dangerous river, 254, 255; encounters wolves, 252; experience at Erie, 260, 261; Block House, 262, 263; Franklin, 262; Meadville, 261; reasons with a bear, 256, 257; "Shetockway" circuit, 251; Waterford, 262, 263.
Paddock, Zachariah, I., 461, 462; appointments, 462.
Paden, Samuel K., II., 224, 225.
Painter, William W., II., 646; appointments, 708.
Palmer, David R., II., 694; appointments, 714.
Pappenhagen, Charles L., II., 774, 775.
Parker, Oreb D., II., 203, 204.
Parker, Rufus, I., 795; appointments, 795.
Parks, Simeon W., I., 705; appointments, 705.
Parsons, Joseph A., II., 729.
Pattee, Calvin R., II., 313, 317.
Patterson, G. W., II., 448.
Patterson, William, II., 15, 16.
Peacock, Thomas, II., 190.
Peate, John, II., 204; appointments, 208.
Peck, Andrew, I., 472, 473; appointments, 473.
Peck, Reuben, I., 705; appointments, 705.
Peet, Richard, II., 662; appointments, 709.
Perry, John, II., 555; appointments, 611.
Perry, J. F., II., 318, 319.
Peters, Cearing, II., 662; appointments, 709.
Preachers—Continued.
Peters, Frank R., II., 726, 727.
Phillips, Asaph B., II., 734, 735.
Pinney, Philo P., II., 281, 282.
Plannette, David C., 653; appointments, 707.
Plant, James M., II., 28.
Platt, Daniel A., II., 728, 729.
Plimpton, Allured, I., 594, 595; appointments, 595.
Plimpton, Billings O., I., 499, 501; appointments, 501.
Post, Christian Frederick, I., 95, 96.
Prather, Silas H., II., 728.
Pratt, Rufus, II., 390, 391.
Preston, Benjamin, I., 630; appointments, 630.
Preston, David, I., 556; appointments, 556.
Preston, George P., II., 648; appointments, 708.
Prindle, Cyrus, II., 552; appointments, 611.
Pritchard, Daniel, I., 700; appointments, 700.
Prosser, Dillon, I., 718; appointments, 718.
Prosser, E. H., II., 614.
Prosser, John, I., 669, 671; appointments, 671, 672.
Prosser, L. D., I., 553, 554; appointments, 554.
Purcell, Ashbel, II., 171.
Quinn, James, I., memoir, 151, 156; appointments, 150; conversion, 154, 156.
Radcliff, Thomas R., II., 216.
Ragan, Zachariah, I., 505.
Randolph, Reuben F., II., 637; appointments, 704.
Rawson, Silas, II., 447, 448.
Reed, Albert M., II., 107, 108.
Reeder, Nathaniel, I., 460.
Reeser, George F., II., 48; appointments, 51.
Reeves, Asahel, I., 769, 770; appointments, 770.
Reeves, Charles W., II., 295.
Reeves, Lemuel, I., 798; appointments, 798, 799.
Reid, James, I., 188, 189.
Reno, Perry A., II., 696; appointments, 714.
Reno, William N., II., 213, 214.
Reynolds, Caleb, I., 189; appointments, 189.
Reynolds, Samuel, II., 214.
Rhodes, James C., II., 651; appointments, 707.
Rice, William, II., 546; appointments, 609.
Rich, Albert R., II., 628; appointments, 702.
Rich, Justus O., I., 757; appointments, 757.
Richards, William, I., 122, 181.
Richardson, Albert G., I., 475, 476.
Richey, Daniel C., I., 595, 596; appointments, 596.

Preachers—Continued.
Richmond, Dr. Lawton, I., 121.
Ridout, J. C., II., 711.
Roberts, Richford R., I., adventures, 51, 56; character, 67; conversion, 48, 49; itinerant, 60, 62; early life, 47; education, 49; letter to from Thomas McClelland, 56, 59; modesty, 77, 80; preaching in barroom, 259, 260; Shenango life, 49, et seq.; sugar making, 55; sympathy for pioneers, 66, 67.
Roberts, R. R., II., 275.
Robinson, Abel, I., 295.
Robinson, George W., I., 521.
Robinson, John, I., 622; a church quickly built, 624, 625; appointments, 625.
Robinson, J. B., II., 461, 462.
Rockwell, Calvin D., I., 743; appointments, 743.
Rodgers, D. M., II., 351.
Rodgers, Lorenzo, I., 707; appointments, 707.
Rowen, Joseph, I., 144, 146; appointments, 145.
Rowland, Daniel, II., 20.
Rowland, Daniel, II., 554; appointments, 611.
Rumberger, Cyrus C., II., 739, 740.
Ruark, Shadrack, I., 304.
Ruter, Calvin W., I., 356.
Ruter, Martin, I., 719, et seq.; appointments, 725, 726; book agent, 721; death, 723; in New England Conference, 719, 720; mission to Texas, 721, 723; President of Allegheny College, 721; published works, 725.
Ruter, Philander S., I., 727.
Ryan, Samuel E., II., 723, 724.
Sackett, Orsemus M., II., 567; appointments, 614.
St. John, Orville G., II., 640; appointments, 705.
Sampson, William, II., 185, 186.
Scofield, Isaac, I., 824, 825; appointments, 825.
Scofield, John C., II., 339.
Scofield, Platt W., II., 453.
Scott, John, I., 497; appointments, 498.
Scott, Robert W., II., 360, 363.
Sears, Stephen S., II., 392, 394.
Seely, William H., II., 642; appointments, 705.
Sehon, Edward W., I., 555; appointments, 555.
Shackelford, Joseph A., I., 158, 163.
Shadduck, Zaccheus W., II., 346, 347.
Shaffer, James K., II., 343, 344.
Shane, Joseph, I., 158, 159.
Sharp, David, I., 492, 494; appointments, 494.
Shearer, J. R., II., 448.
Sheckler, Thomas H., II., 689; appointments, 713.
Shepard, Winfield S., II., 682; appointments, 712.
Sherwood, Parker W., II., 215, 216.
Preachers—Continued.
Shewel, Henry, I., 170, 172, 232, 297, 298.
Shields, James, II., 279, 280.
Shinn, Asa, I., 162, 163.
Shurick, N. M., II., 328.
Sibley, Reuben J., II., 14, 15.
Simons, Ernest A., II., 662; appointments, 708.
Sisson, George W., II., 261.
Smith, Amos, I., 179, 180; sudden death, 402.
Smith, Darius, I., 700, 702; appointments, 702.
Smith, Friend W., II., 280, 281.
Smith, Henry C., II., 651; appointments, 707.
Smith, Milton, II., 430.
Smith, Reuben C., II., 439, 443.
Smith, Salmeron, II., 25.
Snyder, John W., II., 643; appointments, 705.
Solomon, John, I., 295.
Squier, E. A., II., 418.
Squier, G. J., II., 710.
Stannard, Henry B., I., 745.
Staples, George W., II., 264.
Starrett, John H., II., 387, 388.
Steadman, Darius S., II., 353; appointments, 356.
Steadman, Elkanah P., I., 660; appointments, 660.
Steadman, Hezekiah N., II., 652; appointments, 707.
Steadman, John J., I., 634, et seq.; appointments, 646; character drawn, 636, 646; debate with Luther Lee, 639; memoir, 635, 636; sermon at camp meeting, 644, 646; great speech on slavery, 639, 641.
Stearns, Daniel M., I., 663, 664; appointments, 664.
Stearns, Horatio N., I., 771, 772; appointments, 772.
Stevens, Edward, I., 508.
Stevens, William, I., 756; appointments, 756, 757.
Stever, David M., II., 174, 175.
Stewart, John, I., 356.
Stocker, James F., II., 394, 395.
Stocking, George, II., 190.
Stogdill, John W., II., 425, 426.
Stone, A. O., II., 714.
Stone, M. V., II., 706.
Stowe, Theodore, I., 630; appointments, 630.
Stratton, Job L., II., 652; appointments, 707.
Stubbs, Robert N., II., 429, 430.
Stubbs, Thomas, I., 652, 654; appointments, 654.
Stuntz, George, I., conversion, 92, 232, 233.
Stuntz, Stephen S., II., 293, 294.
Sturgis, Alfred G., I., 702, 703; appointments, 703.
Sullivan, J. C., II., 337.
Sullivan, Potter, II., 155, 156.

Preachers—Continued.
Sullivan, Samuel B., II., 187, 188.
Summerville, John, I., 266, 267.
Swayze, John J., I., 621; appointments, 621.
Swayze, William, I., appointments, 381, 382; conversion, 374, 376; great pulpit power, 377; on his farm, 389, 390; on the Ohio District, 377; reminiscences, 379, 381; superannuated, 378, 379.
Tackitt, Ignatius H., I., 507, 508; appointments, 508.
Tagg, John H., II., 122, 123.
Tait, Thomas B., II., 108, 109.
Talbot, Hiram V., II., 716, 717.
Taylor, Edward H., I., 343, 344, 473; appointments, 474.
Taylor, William M., II., 574; appointments, 613.
Teets, Henry A., II., 722, 723.
Thoburn, James M., II., 723.
Thomas, Samuel C., II., 109, 110.
Thompson, Daniel W., II., 757.
Thompson, John G., II., 250, 251.
Thompson, Thomas, I., 647.
Thorn, Charles, I., 501, 502; appointments, 502.
Tibbetts, Almanson C., II., 317, 318.
Tipton, William, I., 475; appointments, 475.
Todd, William, I., 746; appointments, 747.
Torrey, Seneca B., II., 548; appointments, 609.
Towne, Eli, I., 195.
Townsend, James G., II., 485.
Trescott, Charles, I., 462, 463.
Trevey, William B., II., 737, 738.
Tribby, John, II., 186, 187.
Troy, McVey, II., 573; appointments, 613.
Tucker, H. F., II., 289.
Uncles, Joseph, II., 132, 133.
Van Camp, Albert, II., 610.
Vance, John H., II., 226, 228.
Van Horn, John, II., 34.
Vaughn, Tillinghast, I., 583.
Vernon, Frederick, II., 296.
Vorse, David W., II., 26, 27.
Waddle, Charles, I., 334.
Wade, Benjamin F., II., 429.
Wade, Ezra, II., 242.
Wakefield, John W., II., 773, 774.
Walker, Alden, II., 126.
Wampler, Daniel W., II., 579; appointments, 613.
Ward, Elijah, I., 477.
Ward, John A., II., 668; appointments, 711.
Warner, Benjamin C., II., 342, 343.
Warner, Elisha, I., 539; his examination by the judge, 539, 541.
Warner, Samuel N., II., 263.
Warner, T. P., II., 299, 301.
Warner, W. W., II., 381, 383.
Warren, Russell M., II., 331, 333.
Waterman, John A., I., 303, 304.
Preachers—Continued.
Watts, James, I., 185, 186; account of Erie circuit, 186, 187; Rev. William Osborne speaks of his work, 188.
Webb, Harvey, II., 590; appointments, 615.
Webber, Ansel, I., 742.
Weigley, Wellington, I., 726; appointments, 726.
Weldon, Joseph W., II., 280.
Westlake, Burrows, I., 296, 297.
Westlake, William, I., 475.
Westwood, Henry C., II., 756.
Whallon, J. H., I., 796, 797; appointments, 797.
Wharton, James C., II., 738, 739.
Wheeler, Alfred, II., 585; appointments, 614.
Wheeler, Elisha T., II., 218.
Whipple, Lorenzo, I., 806, 807; appointments, 797.
Whippo, John, II., 183, 184.
Whitely, Jonathan, II., 275.
Wick, Lewis, II., 590; appointments, 615.
Wilder, Alva, II., 103; appointments, 104.
Wilkinson, Samuel, II., 302.
Wilkinson, Samuel L., II., 301.
Williams, Darius, I., 687.
Williams, Lorenzo D., II., 38, 40.
Williams, Michael, II., 378.
Williams, W. G., II., 714.
Wilson, Cyril, II., 322.
Wilson, James E., II., 481, 483.
Wilson, Job, I., 486; appointments, 486.
Wilson, John W., II., 126, 129.
Wilson, Welty J., II., 649; appointments, 708.
Wilson, William F., I., 822, 823; appointments, 823.
Wilson, William H., II., 367.
Winans, H. S., I., 797, 798; appointments, 798.
Winans, Isaac, I., 595; appointments, 595.
Winger, Samuel E., II., 650; appointments, 707.
Wood, John O., I., 820; appointments, 825.
Wood, Madison, II., 233.
Woodworth, Charles E., II., 417, 418.
Woodworth, Watson W., II., 682; appointments, 712.
Worrallo, William S., I., 714, 715; appointments, 715.
Wrigglesworth, John, II., 144, 145.
Wright, Dean C., II., 192.
Wright, Joseph B., II., 639; appointments, 705.
Wright, Richard I., 471, 472; appointments, 472.
Wythe, William W., II., 475, 477.
Yingling, Elliott H., II., 320.
Youmans, Jay S., II., 643; appointments, 706.
Young, Alcinous, I., 627; appointments, 629.

Preachers—Continued.
Young, David, I., 298; character, 299, 302.
Young, Jacob, I., 236; among the rowdies, 243, 244; an exhorter, 237; at Warren, 239; a war scare, 241, 243; his birth, 236; his memoir, 248, 251; work on the Ohio District, 237, et seq.
Young, John A., II., 132.
Young, William, I., 284, 285.
Presbyterians, I., early churches, 27, 28.
Puritanism in Ohio, I., 20.
Quarterly Conference Records, I., 289, 295, 815, 817.
Rattlesnakes, I., 28, 30.
Ravenna District Resolutions, I., 839, 844.
Remarkable Conversions, II., 95, 96, 117, 118.
Remarkable incident, a, I., 780, 781.
Reports of Districts, 1865, II., 464, 474.
Resolutions, Conference of 1841, II., 67.
Revivals, Edwin Hull on, II., 136.
Riley, John, I., 89.
Revivals:
Ashtabula, II., 198.
Austinburg, I., 730.
Beaver Dam, I., 579.
Braceville Circuit, II., 137.
Brookfield, I., 777.
Brookville, II., 348, 606.
Callensburg, II., 406.
Cambridge Circuit, II., 90, 94.
Chardon, I., 732, 779.
Clarion District, II., 383.
Cleveland Circuit, I., 577, 578, 729, 734; II., 89, 370.
Clintonville, II., 607.
Corsica Circuit, II., 325, 607.
Cuyahoga Falls, I., 777.
Curllsville Circuit, II., 188, 219, 325.
Dayton Summit, II., 603.
Deer Creek, II., 92.
Deerfield, I., 731.
Delanti, II., 369.
Delaware Township, II., 94.
Ellicottville, I., 546.
Ellsworth Circuit, II., 87, 88, 198.
Erie, I., 682; II., 88, 89.
Erie Circuit, I., 579, 580.
Euclid, I., 549.
Evansburg Circuit, II., 304.
Forestville, I., 682, 778, 779.
Franklin, II., 605.
Geneva, O., I., 729, 730.
Grand River Circuit, I., 551, 552.
Greenville, II., 198, 432, 632.
Gustavus, I., 735, 841, 842; II., 117.
Harbor Creek, I., 549, 550.
Harmony, I., 732, 736.
Hartford Circuit, II., 89.
Hendersonville Circuit, II., 136, 137, 605.
Jamestown, N. Y., II., 370.
Kirtland, II., 138.
Lake Township, II., 348, 349.
McKean Circuit, II., 63, 89, 304.
Revivals—Continued.
Mayville Circuit, II., 232.
Meadville, I., 544, 580.
Meadville District, II., 189, 197, 198.
Mentor, II., 288.
Mercer, I., 729.
Mesopotamia Circuit, II., 32.
Millville Charge, II., 606, 607.
Mina, I., 579.
Morgan Circuit, II., 198.
Mount Jackson Circuit, II., 303.
Napoli Circuit, II., 90, 91, 118.
New Castle, II., 604, 605, 607.
Newburg Circuit, II., 219.
North East Circuit, I., 578, 729.
North East, I., 578, 625, 682, 842, 843.
Northampton Circuit, II., 402, 403.
Orwell, II., 606.
Painesville, I., 625, 683; II., 138, 403.
Painesville Circuit, II., 219.
Panama, Pa., II., 368, 369.
Parkman Circuit, II., 90.
Perry, II., 198.
Perry Chapel, II., 605.
Philipsburg, II., 349.
Pine Grove Circuit, II., 303.
Pleasantville, II., 603.
Poland, I., 778.
Pope School House, I., 231.
Power's Corners, II., 607, 608.
Punxsutawney Charge, II., 458.
Ravenna, I., 731, 734; II., 607.
Ravenna District, II., 370.
Richmond, II., 94, 95.
Rimersburg Charge, II., 446, 447.
Ripley, I., 579.
Rockville, I., 841; II., 189.
Round House, I., 231.
Salem, I., 552.
Salem Circuit, II., 230.
Sheridan, II., 606.
Sheridan Charge, II., 88.
Shippenville Circuit, II., 369, 370.
Springfield Circuit, II., 188.
Sunbury, II., 220.
Tallmadge, II., 606.
Venango, I., 578.
Venango City, II., 605.
Villenovia, I., 551.
Wallaceville, II., 258, 259.
Warren, O., I., 733.
Washington Circuit, II., 303, 304, 325.
Waterford, I., 684.
Watterson's Ferry, II., 349.
Wattsburg, II., 369.
West Farmington, II., 457.
Williamsfield Circuit, II., 90.
Willoughby, O., II., 119, 120, 137.
Willoughby Circuit, II., 220.
Windsor, I., 732, 733, 736.
Youngstown and Poland Charges, II., 230.
Youngstown Circuit, II., 29, 30, 91, 92, 118.
Youngsville, I., 684.
Youngsville Circuit, I., 735, 736.
Zion, II., 605.
Siggins, George, I., 104, 105.

Slavery, II., Early Conferences On, 491, 497; Erie Conference on, 497, 501; Further Resolutions and Legislation, 505, 507; In Pennsylvania, 489, 491; The Last Great Report, 535, 539.
Stokeley, Ben, I., 405, 408; account with Mr. Brunson, 407, 408.
War Spirit, The, II., 403, 404, 529, 535.
Western Reserve, I., Introduction of Methodism, 172, 179.
Women's Foreign Missionary Society, II., 760, 764.
Woman's Home Missionary Society, II., 764, 766.

Date Due

Library Bureau Cat. no. 1137

DUPLICATE EMORY UNIVERSITY DUPLICATE

15181298

BX8381
.E7F7 v.2 (S) 28510

Fradenburgh

History of Erie Conference

DATE | ISSUED TO

Library Bureau